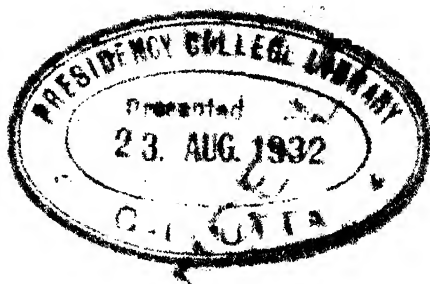
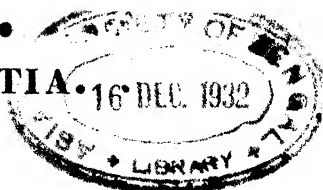


ARCANA CŒLESTIA.



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XIII D.D.
ARCANA CŒLESTIA.



THE
HEAVENLY ARCANA

WHICH ARE CONTAINED IN

THE HOLY SCRIPTURES OR WORD
OF THE LORD

UNFOLDED,

BEGINNING WITH THE BOOK OF GENESIS.

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS
AND IN THE HEAVEN OF ANGELS.

BY
EMANUEL SWEDENBORG.

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1840.

Matthew vi. 33.

*Seek ye first the Kingdom of GOD and His Righteousness,
• and all these things shall be added unto you.*

EXODUS.

CHAPTER THE TWENTY-SECOND.

THE DOCTRINE OF CHARITY.

9112. IT shall now be said what conscience is. Conscience is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

9113. Conscience, with the man of the Church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception thereof in the heart: for when man knows the truths of faith, and apprehends them in his measure, and then wills them, and does them, in this case he has conscience. Reception in the heart denotes in the will, for the will of man is what is called the heart.

9114. Hence it is that they who have conscience speak from the heart the things which they speak, and do from the heart the things which they do. They have also a mind not divided; for according to what they believe to be true and good, they do, and also according to what they understand. Hence a more perfect conscience may be given with those who are illustrated in the truths of faith above others, and who are in a clear perception above others, than with those who are less illustrated, and who are in obscure perception.

9115. They have conscience, who have received a new will from the Lord, that will itself being conscience; wherefore to act contrary to conscience is to act contrary to that will; and whereas the good of charity makes the new will, the good of charity also makes conscience.

9116. Inasmuch as conscience, as was said above, n. 9113, is formed by the truths of faith, as also the new will and charity, hence also it is, that to act contrary to the truths of faith, is to act contrary to conscience.

9117. Inasmuch as faith and charity, which are from the Lord, constitute the spiritual life of man, hence also it is, that to act contrary to conscience, is to act contrary to that life.

9118. Inasmuch now as to act contrary to conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which

man has from the Lord, it is hence evident, that man is in the tranquillity of peace, and in internal blessedness, when he acts according to conscience; and that he is in in tranquillity, and also in pain, when he acts contrary to it; this pain is what is called the sting of conscience.

9119. Man has a conscience of what is good, and a conscience of what is just; a conscience of what is good is the conscience of the internal man, and a conscience of what is just is the conscience of the external man. A conscience of what is good consists in acting according to the precepts of faith from internal affection; but a conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a conscience of what is good, have also a conscience of what is just; but they who have only a conscience of what is just, are in a faculty of receiving a conscience of what is good, and also receive it when instructed.

9120. The nature and meaning of conscience may be illustrated also by examples. If a man is in possession of another's property, whilst the other is ignorant of it, and thus can retain it without fear of the law, or of the loss of honour and reputation, and still restores it to another, because it is his, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again; if a person has it in his power to attain a place of dignity, but sees that another, who is a candidate for the same place, has talents to make him more useful to his country, and gives up the place to the other for the good of his country, he has conscience. So in all other cases.

9121. From these considerations it may be concluded what is the quality of those who have not conscience; they are known from the opposite. Such amongst them as for the sake of any gain would make what is unjust to appear as just, and what is evil to appear as good, and *vice versa*, they have not conscience. Such amongst them as know that they are doing what is unjust and evil when they act so and so, and yet do it, they do not know what conscience is, and if they are instructed what it is, they are not willing to know. Such are they who in all their actions have respect only to themselves and the world.

9122. They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved, because they have not a plane into which heaven may flow in, and by which it may operate, that is, the Lord by [or through] heaven, and bring them to Himself; for conscience is the plane and receptacle of the influx of heaven; wherefore such in the other life are consociated with those who love themselves and the world above all things; who are in hell.

CHAPTER XXII.

1. IF in digging a thief be caught, and smitten, and he die, bloods shall not be [shed] for him.

2. If the sun shall be risen upon him, bloods [shall be shed] for him; repaying he shall repay; if he hath nothing, he shall be sold for his theft.

3. If in finding the theft be found in his hand, from an ox even to an ass, even to cattle, living, he shall repay twofold.

4. When a man [*vir*] shall desolate a field or a vineyard, and shall send in his beast of burden, and shall desolate in the field of another, of the best of his own field, and of the best of his own vineyard, he shall repay.

5. When fire shall go forth, and shall catch hold of thorns, and a heap be consumed, or standing corn, or a field, he that kindled the kindling, repaying shall repay.

6. When a man [*vir*] shall give to his companion silver or vessels to keep, and by theft it be taken away out of the house of the man, if the thief be caught, he shall repay twofold.

7. If the thief be not caught, the lord of the house shall be brought to God, whether or no he hath put his hand into the work of his companion.

8. Upon every word of prevarication, upon an ox, upon an ass, upon cattle, upon a garment, upon every thing that is destroyed, which he shall say that this is it; even to God shall come the word of them both, [and] whom God shall condemn, he shall repay two-fold to his companion.

9. When a man (*vir*) shall give to his companion an ass, or an ox, or cattle, and every beast to keep, and it die or be broken, or be led away captive, no one seeing,

10. An oath of JEHOVAH shall be between them both, whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, and he shall not repay.

11. And if by thieving theft it hath been taken away from him, he shall repay to the lord thereof.

12. If by tearing it hath been torn in pieces, he shall bring a witness for it, he shall not repay what hath been torn in pieces.

13. And when a man [*vir*] shall borrow from a companion, and it be broken or die, the lord thereof not being with it, repaying he shall repay.

14. If the lord thereof be with it, he shall not repay; if he be a hireling he shall come in his hire.

15. And when a man [*vir*] shall persuade a virgin, who was not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman.

16. If her father in refusing shall refuse to give her to him, he shall pay silver according to the dower of virgins.

17. A witch thou shalt not vivify.

18. Every one that lieth with a beast, dying shall die.

19. He that sacrificeth to gods shall be devoted : except to JEHOVAH alone.

20. And a sojourner thou shalt not afflict, and shalt not oppress, because ye were sojourners in the land of Egypt.

21. Any widow and orphan ye shall not afflict.

22. If in afflicting thou shalt afflict him, so that crying he cry to me, hearing I will hear his cry.

23. And my anger shall burn, and I will slay you with the sword ; and your women shall become widows, and your sons orphans.

24. If thou shalt lend silver to my needy people with thee, thou shalt not be to him as a usurer ; ye shall not put upon him usury.

25. If in taking a pledge thou shalt take to pledge the garment of thy companion, even at the entering in of the sun thou shalt restore it to him.

26. Because it is his only covering ; it is his raiment for his skin, in which he may sleep ; and it shall be, when he shall cry to me, I will hear, because I am merciful.

27. Thou shalt not curse God, and the prince in thy people thou shalt not execrate.

28. The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay ; the first-begotten of thy sons thou shalt give to me.

29. So shalt thou do to thine ox, to thy flock, seven days it shall be with its mother ; on the eighth day thou shalt give it to me.

30. And ye shall be men [*vir*] of holiness to me ; and flesh torn to pieces in a field ye shall not eat, ye shall cast it to a dog.

CONTENTS.

9123. THE subject treated of, in the internal sense, in this chapter, is concerning damages by various methods occasioned to the truth of faith and to the good of charity, and concerning their amendment and restitution ; also concerning the bringing of aid, if they are extinguished. The subject afterward treated of is concerning instruction in the truths of faith ; and lastly concerning the state of the life of man when he is in the good of charity.

THE INTERNAL SENSE.

9124. Verses 1, 2, 3. *If in digging a thief be caught, and smitten, and he lie, bloods shall not be [shed] for him. If the*

sun shall be risen upon him, bloods [shall be shed] for him: repaying he shall repay; if he hath nothing, he shall be sold for his theft. If in finding the theft be found in his hand, from an ox even to an ass, even to cattle, living, he shall repay twofold. If in digging a thief be caught, signifies if it does not appear that good or truth is taken away. And smitten, and he die, signifies if in such case it be affected with damage even so as to be extinguished. Bloods shall not be [shed] for him, signifies that he is not guilty of the violence offered. If the sun shall be risen upon him, signifies if he sees it clearly from an interior [principle]. Bloods [shall be shed] for him, signifies that he is guilty. Repaying he shall repay, signifies the amendment and restitution of the truth and good taken away. If he hath nothing, signifies if no overplus remains. He shall be sold for his theft, signifies alienation. If in finding the theft be found in his hand, signifies if there be an overplus of truth and good by which it can be restored. From an ox even to an ass, signifies if of exterior good or truth. Even to cattle, signifies if of interior truth and good. Living, signifies in which there is spiritual life. He shall repay two-fold, signifies restitution to the full.

9125. "If in digging a thief be caught"—that hereby is signified if it does not appear that good or truth is taken away, is manifest from the signification of digging, as denoting the perpetration of evil in what is hidden; and when it is said of a thief, as denoting the taking away of good or truth by the false derived from evil so that it does not appear, of which we shall speak presently; and from the signification of a thief, as denoting one who takes away good and truth, see n. 5135, 8906, 9018, 9020; and in the abstract sense the truth or good taken away. It is said in the abstract sense, because the angels, who are in the internal sense of the Word, think abstractedly from persons, see n. 5225, 5287, 5434, 8343, 8985, 9007; the Word also in that sense has things for objects, without determination to persons and to places. That digging denotes the perpetration of evil in what is hidden, and when it is said of a thief, that it denotes the taking away of good or truth by the false derived from evil so that it does not appear, is evident from this consideration, that a distinction is here made between theft which is perpetrated by digging, and theft which is perpetrated when the sun is risen, which is treated of in the following verse. That digging has this signification, is also manifest from the passages in the Word where it is mentioned; as in Jeremiah, "Also in thy wings was found the blood of the souls of poor innocents; *I have not found those things in digging, but they were upon all,*" ii. 34; speaking of defiled loves and the evils thence derived; *I have not found those things in digging, denotes not by investigation in what is hidden, where-*

fore it is said they are upon all, that is, that they every where appear. And in Ezekiel, "He introduced me to the door of the court, where I saw, and behold one hole in the wall; He said to me, come, *dig through the wall; wherefore I dug through the wall*, when behold one door," viii. 7, 8; speaking of the abominations of the house of Israel which they did in secret; to dig through the wall is to enter-in in secret, and to see what they do. And in Amos, "*If they should dig through into hell*, thence shall my hand receive them; or they shall ascend into heaven, thence will I cast them down," ix. 2. To dig through into hell denotes to hide themselves there, thus in falses derived from evil, for hell is the false derived from evil, because it reigns there; the falses there are called darkness, within which they hide themselves from the light of heaven, for they shun the light of heaven, which is the Divine Truth from the Lord. And in Job, "The eye of the adulterer observes the twilight, saying, no eye shall see me, and he puts a vail on the face, *he digs through houses in darkness*, in the day-time they mark for themselves, they do not acknowledge the light; in like manner the morning to them is the shadow of death, because they acknowledge the terrors of the shadow of death," xxiv. 15, 16, 17; where to dig through houses manifestly denotes to plunder the goods of another in secret; for it is said, *he digs through houses in darkness*, he observes the twilight, lest the eye should see him, he puts a vail over the face, he does not acknowledge the light, also the morning is to them the shadow of death. That digging through a house denotes to take away the good of another in secret, derives its origin from representatives in another life. In that life, when the angels are discoursing concerning the false destroying good in secret, it is represented below, where angelic discourse is exhibited to the sight, by the digging through a wall; and on the other hand, when the angels discourse concerning truth acceding to good and conjoining itself to it, it is represented by an open door, through which there is entrance. Hence it is that the Lord, who spake according to representatives in heaven, and according to correspondencies, because from the Divine [being or principle], says in John, "Verily, verily, I say unto you, *he that entereth not in by the door* into the sheepfold, but climbeth up some other way, *the same is a thief* and a robber; *but he who entereth in by the door*, is the shepherd of the sheep," x. 1, 2. And in Luke, "This know ye, that if the father of the family had known *in what hour the thief would have come*, he would have watched, and would not have suffered *his house to be dug through*," xii. 39; in this passage also a thief denotes one who by falses destroys the goods of faith. To dig through a house denotes doing it in secret, because it is done when the father of the family does not watch. Hence also it is that to come as a thief denotes to come

incognito, because not through the door but some other way; as in the Apocalypse, “Unless thou watchest, *I will come upon thee as a thief*, and thou shalt not know in what hour I will come upon thee,” iii. 3. And again, “*Behold I come as a thief*,” blessed is he who watcheth,” xvi. 15: where to come as a thief is to come incognito and unexpectedly. The reason why it is so said concerning the Lord is, because thereby is meant that the door is closed with man by the false of evil.

9126. “And he be smitten, and die”—that hereby is signified if in such case it be affected with damage even so as to be extinguished, appears from the signification of being smitten, when said concerning truth and good, as denoting to be hurt or affected with damage, see n. 9034, 9058; and from the signification of dying, as denoting to be extinguished. The reason why truth and good are here meant is, because by a thief or theft is signified that which is taken away, thus good and truth, as also in what follows, “*If finding the theft be found in his hand, from an ox even to an ass, even to cattle living*,” verse 3; where an ox, an ass, and cattle, signify goods and truths exterior and interior, and are called theft, because they are in the hand of a thief; in like manner “*silver and vessels*,” verse 6, which also denote truths interior and exterior. The like is signified by a thief as by theft, because a thief in the sense abstracted from person is theft, that is, truth and good taken away, see just above, n. 9125.

9127. “Blood shall not be [shed] for him”—that hereby is signified not guilty of violence offered, appears from the signification of blood, as denoting, in the supreme sense, the Divine Truth proceeding from the Divine Good of the Lord, and in the internal sense thence derived, the truth of good, see n. 4735, 4978, 6378, 7317, 7326, 7846, 7850, 7877; wherefore by shedding blood is signified to offer violence to Truth Divine, or to the truth of good, and also to good itself; for he who offers violence to truth, offers violence likewise to good, inasmuch as truth is so conjoined with good that one is of the other, wherefore if violence be offered to one, it is offered also to the other. From these considerations it is evident, that by bloods not being shed for him, is signified that he is not guilty of violence offered to truth and good. He who is altogether unacquainted with the internal sense of the Word, knows no other than that by bloods in the Word are signified bloods, and that by shedding blood is only signified to kill a man; but in the internal sense, the subject treated of is not concerning the life of the body, but concerning the life of the soul of man, that is, concerning his spiritual life, which he is to live to eternity; this life is described in the Word, in the sense of the letter, by such things as are of the life of the body, viz. by flesh and blood; and whereas the spiritual life of man exists and

subsists by the good which is of charity, and by the truth which is of faith, therefore the good which is of charity is meant by flesh, and the truth which is of faith by blood, in the internal sense of the Word; and in a still interior sense, the good which is of love to the Lord is meant by flesh, and the good of love to the neighbour by blood; but in the supreme sense, in which the Lord alone is treated of, Flesh is the Divine Good of the Lord, thus the Lord Himself as to Divine Good, and Blood is the Divine Truth proceeding from the Lord, thus the Lord as to Divine Truth. These things are meant by flesh and blood in heaven, when man reads the Word; in like manner when man attends the holy supper, but in the holy supper the bread is flesh, and the wine is blood, inasmuch as by bread is altogether signified the like as by flesh, and by wine altogether the like as by blood. But they who are sensual, as the generality of men in the world at this day are, do not comprehend this; let them therefore remain in their own faith, only let them believe, that in the holy supper and in the Word there is a holy [principle], because from the Divine. We will take it for granted that they do not know where that [holy principle] resides, still let those, who are endowed with any interior perception, that is, who are able to think above sensual things, consider whether blood is meant by blood, and flesh by flesh, in the following passages in Ezekiel, "Son of man, thus saith the Lord Jehovih, say to every bird of heaven, to every wild beast of the field, be gathered together and come, gather yourselves together from the circuit round upon My sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, *that ye may eat flesh and drink blood, ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, and ye shall drink blood even to drunkenness, of my sacrifice which I will sacrifice for you; ye shall be satisfied on My table with horse and chariot, and with the mighty, and with every man of war; thus will I give My glory amongst the nations,*" xxxix. 17 to 21. Also in the Apocalypse, "I saw an angel standing in the sun, who cried with a great voice, saying to all the birds flying in the midst of heaven, be gathered together to the supper of the great God, *that ye may eat the flesh of kings, and the flesh of the captains of thousands, and the flesh of the mighty, and the flesh of horses, and of them who sit on them, and the flesh of all freemen and servants, small and great,*" xix. 17, 18. That in these passages, by flesh is not meant flesh, and by blood is not meant blood, is very manifest. The like now is true of the flesh and blood of the Lord, in John, "*The bread which I shall give is my flesh; verily, verily, I say unto you, except ye shall eat the flesh of the Son of Man, and shall drink His blood, ye shall not have life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the*

last day; for My flesh is truly meat, and My blood is truly drink. whoso eateth My flesh, and drinketh My blood, abideth in Me, and I in him. This is the bread which cometh down from heaven," vi. 50 to 58. That the flesh of the Lord is the Divine Good of His Divine Love, and the blood the Divine Truth proceeding from His Divine Good, may be manifest from this consideration, that those things are what nourish the spiritual life of man. Hence also it is said, *My flesh is truly meat, and My blood is truly drink, and also, this is the bread which cometh down from heaven; and whereas man by love and faith is conjoined to the Lord, therefore also it is said, whoso eateth My flesh, and drinketh My blood, abideth in Me, and I in Him.* But, as was said above, they alone comprehend this Word, who can think above the sensual things of the body; especially they who are in faith and in love to the Lord, for these are elevated by the Lord from the life of the sensual things of the body, towards the life of His spirit, thus from the light of the world into the light of heaven, in which light the material things, which are in the thought from the body, disappear. He therefore, who knows that blood is the Divine Truth from the Lord, may also know, that by shedding blood in the Word is not signified to kill or deprive a man of the life of the body, but to kill or deprive him of the life of the soul, that is, to destroy his spiritual life, which is derived from faith and love to the Lord. That blood, when it is unlawfully shed, denotes Truth Divine destroyed by falses grounded in evil, is evident from the following passages. "*When the Lord shall wash the excrement of the daughters of Zion, and shall wash away the bloods of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of expurgation,"* iv. 4. Again, "*Your hands are polluted in blood, and your fingers with iniquity; their feet run to evil, and they hasten to shed innocent blood, their thoughts are thoughts of iniquity,"* lix. 3, 7. And in Jeremiah, "*Also in their wings were found the blood of the souls of poor innocents,"* ii. 34. Again, "*For the sins of the prophets, the iniquities of the priests, that have shed in the midst of Jerusalem the blood of the just, they have wandered blind in the streets, they are polluted with blood,"* Lam iv. 13, 14. And in Ezekiel, "*I passed by beside thee, and saw thee trodden under foot in thy bloods; and I said, in thy bloods live; I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil,"* xvi. 6, 9. Again, "*Thou son of man, wilt thou dispute with the city of bloods; make known to it all its abominations, by the blood which thou hast shed, thou art made guilty, and by the idols which thou hast made, thou art polluted; behold the princes of Israel, every one according to his arm, have been in thee, and have shed blood; men of calumny have been in thee, to shed blood, and to the mountains*

they have devoured in thee," xxii. 2, 3, 4, 6, 9. And in Joel, "I will give prodigies in the heaven and in the earth, *blood*, and fire, and a pillar of smoke; the sun shall be turned into thick darkness, *and the moon into blood*, before the great and terrible day cometh," ii. 30, 31. And in the Apocalypse, "The sun became black as sackcloth of hair, *and the whole moon became as blood*," vi. 12. Again, "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, *and the third part of the sea became blood*," viii. 8. And again, "The second angel poured out his vial into the sea, *and it became blood as of one that is dead*, whence every living soul died in the sea. The third angel poured out his vial into the rivers and into the fountains of waters, *and they became blood*," xvi. 3, 4. In these passages, by blood is not meant the blood of the bodily life of man which is shed, but the blood of spiritual life, which is Truth Divine, to which violence is offered by the false derived from evil. The like is meant by blood in Matthew, "Upon you shall come the *just blood shed upon the earth, from the blood of just Abel, even to the blood of Zechariah*, whom ye have slain between the temple and the altar," xxiii. 35; by which is signified, that the truths of the Word have been violated by the Jews from the first time even to the present, insomuch that they were not willing to acknowledge anything of internal and celestial truth, therefore neither did they acknowledge the Lord. Their shedding of His blood signified the plenary rejection of Truth Divine, for the Lord was Divine Truth Itself, which is the Word made flesh, John i. 1, 14. The plenary rejection of Truth Divine, which was from the Lord, and which was the Lord, is meant by these words in John, "Pilate washed his hands before the people, saying, I am innocent of *the blood of this just one*, ye have seen; *and the whole people* answered, *His blood be on us and on our children*," xxvii. 24, 25; on which account this is thus described in the same Evangelist, "One of the soldiers with a spear pierced His side, and immediately *there came out blood and water*; he who saw beareth witness, and the witness is true, and he knoweth that he saith truth, that ye may believe," xix. 34, 35; the reason why water also came out is, because by water is signified external Truth Divine, such as is the Word in the letter; that water denotes truth, see n. 2702, 3058, 3424, 4976, 5668, 8568. From these considerations it is also evident, what is signified by being purified *by the blood of the Lord*, that it denotes by the reception of the truth of faith from Him, n. 7918, 9089; so also it is evident what is signified by these words in the Apocalypse, "They overcame the dragon *by the blood of the Lamb*, and by the Word of His testimony," xii. 11; by the blood of the Lamb is by the Divine Truth which is from the Lord, which also is the Word of testimony; the blood of the

Lamb is innocent blood, for a lamb is innocence, n. 3994, 3519, 7840. Truth Divine proceeding from the Lord in heaven has innocence inmosty in it, for it affects no others than those who are in innocence, n. 2526, 2780, 3111, 3183, 3495, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7902, 7877.

9128. "If the sun be risen upon him"—that hereby is signified if he shall see it clearly from an interior principle, namely, the theft which is perpetrated, appears from the signification of the sun being risen, as denoting to be seen in light, or clearly, in this case that good and truth is taken away, which is signified by the theft, n. 9125. The reason why the sun's being risen has this signification is, because by the thief caught in digging, treated of in the foregoing verse, is signified the taking away of good and truth in secret, thus when it is not seen, n. 9125; the reason why it is said to be seen *from an interior principle* is, because such a thing is seen by the internal man. The subject being of importance, it may be expedient to explain how the case is with sight from an interior principle. Man sees with himself whether a thing be good or evil, consequently whether it be true or false, which he thinks and wills, and which he thence speaks and does; this cannot in anywise be effected, unless man sees from an interior principle. To see from an interior principle, is from the sight of the internal man in the external; the case herein is as with the sight of the eye, for the eye cannot see the things which are in itself, but which are out of itself; hence now it is, that man sees good and evil which are in himself. Nevertheless, one man sees this better than another, and some do not see this at all; they who see it, are those who have received the life of faith and charity from the Lord, for this life is internal life or the life of the internal man. Persons of this character, inasmuch as they are in truth by virtue of faith, and in good by virtue of charity, can see the evils and falses attendant upon themselves; for from good may be seen evil, and from truth the false, but not *vice versa*; the reason is, because good and truth is in heaven, and in the light thereof, whereas evil and the false is in hell, and in the darkness thereof. Hence it is evident, that they who are in evil and thence in the false, cannot see good and truth, and not even the evil and false which appertain to themselves; consequently, neither can these see from an interior principle. But it is to be noted, that to see from an interior principle is to see from the Lord; for the case in respect to sight is as in respect to every thing existing, that nothing exists from itself, but from what is prior or superior to itself, thus at length from the first and supreme. The first and supreme is the Lord. He who comprehends this, may also comprehend that the all of life appertaining to man is from the Lord; and inasmuch as charity and faith constitute the veriest life of man, that the all of charity

and the all of faith is from the Lord. He who excels in the faculty of thinking and perceiving, may also from hence comprehend that the Lord sees all and singular things, even to the most singular, which appertain to man. But evil and the false do not exist from what is superior to themselves, but from what is inferior; consequently, they do not exist from the Lord, but from the world, for the Lord is above, and the world is beneath; wherefore the internal man, appertaining to those who are in evil and thence in the false, is closed above and open beneath. Hence it is, that they see all things inverted, the world as everything, and heaven as nothing; on this account they appear also inverted before the angels, with the feet upwards and the head downwards; such are all in hell.

9129. "Bloods [shall be shed] for him"—that hereby is signified that he is guilty, appears from the signification of blood, as denoting violence offered to good and truth, thus to be guilty of that violence, see above, n. 9126.

9130. "Repaying he shall repay"—that hereby is signified the amendment and restitution of the truth and good taken away, appears from the signification of repaying as denoting amendment and restitution, see n. 9087, 9097.

9131. "If he hath nothing"—that hereby is signified if no overplus remains, viz. of the good and truth taken away, appears from the signification of him, namely, the thief, having nothing, as denoting that there is no overplus remaining of the truth and good taken away. That theft denotes a good and truth taken away, see n. 9125; and that the like is signified by a thief as by theft, see n. 9125, 9126.

9132. "He shall be sold for his theft"—that hereby is signified alienation, appears from the signification of being sold, as denoting alienation, see n. 4752, 4758, 5886, in this case, of the good and truth taken away, of which there is no overplus remaining, n. 9130; and from the signification of for the theft, as denoting amendment and restitution by another good or truth in the place of what was taken away, which is signified by repaying, n. 9129; for the thief was sold that the theft might be repaid. With what is contained in this verse the case is this; he who sees that a good or truth which appertains to himself, is taken away by the false derived from evil, is guilty of the violence offered to them, for it is done whilst he is conscious of it; for what is done from consciousness proceeds from the will and at the same time from the understanding, thus from the whole man, for man is man from both; and what is done from both is done from the false which is derived from evil; from the false because from the understanding, and from evil because from the will; hence man has guilt. That that is appropriated to man, which comes from his understanding, and at the same time from his will, see n. 9009, 9069, 9071; and that man be-

comes guilty, if he does not repress evil of the will-principle by the intellectual, when he sees it, n. 9075.

9133. "If finding the theft shall be found in his hand"—that hereby is signified if there be any overplus of truth and good by which it can be restored, appears from the signification of being found by finding, when relating to good or truth taken away, which is signified by theft, as denoting the overplus remaining; and from the signification of in his hand, as denoting in his power; that hand denotes power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that in his hand also denotes what appertains to him, will be seen below; and from the signification of the theft, as denoting the good or truth taken away, see n. 9125. Hence it is evident that by the expression, "If finding the theft be found in his hand," is signified if there be any overplus of good and truth; the reason why it also denotes *by which it can be restored* is, because the subject treated of in this verse is concerning the restitution of good and truth taken away; the case herein is this; when the common affection of good remains, then there is always an overplus by which any particular good taken away may be restored, for particular goods and truths depend on common good, see n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131. The reason why in his hand denotes whatsoever appertains to him is, because by hand is signified power, and whatsoever is of any one's power, appertains to him; hence also by hand, especially by the right hand, is signified himself. From which considerations it may be manifest what is signified by sitting at the right hand of the Father, where it is said concerning the Lord, that it denotes to be everything appertaining to the Father, thus to be Himself; which is the same thing with being in the Father and the Father in Him, and with all His being the Father's, and all the Father's His, which the Lord teaches in John, chap. xiv. 8 to 11., chap. xvii. 10, 11.

9134. "From an ox even to an ass"—that hereby is signified from good or truth exterior, appears from the signification of an ox, as denoting the good of the natural principle, see n. 2180, 2566, 2781, 2830, 8912, 8937; and from the signification of an ass, as denoting the truth of the natural principle, see n. 2781, 5492, 5741. The good of the natural principle is exterior good, and the truth of the natural principle is exterior truth.

9135. "Even to a cattle"—that hereby is signified if from truth and good interior, appears from the signification of cattle, as denoting spiritual truth and good, thus truth and good interior, see n. 6016, 6045, 6049. In the Word sometimes flocks are spoken of, sometimes cattle, and in the internal sense by flocks are signified interior goods and the truths thence derived; but by cattle are signified interior truths and the goods

thence derived. But the difference between them cannot be known, unless it be known how the case is with the two states of man, the prior and posterior, during regeneration. The prior state is, when he is leading by the truths of faith to the good of charity; the posterior state is when he is in the good of charity, and thence in the truths of faith; by the prior state man is introduced into the Church, that he may be made a Church, and when he is made a Church, then he is in the posterior state. The goods and truths appertaining to him in the posterior state are signified by flocks, but the truths and goods appertaining to him in the prior state are signified by cattle; hence it is, that in the latter case truths are mentioned in the first place, and good in the second. Concerning those two states appertaining to the man who is regenerating, or what is the same thing, who is made a Church, see n. 7623, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8994, 9088, 9089. Goods and truths are called exterior, which are in the external or natural man, and those are called interior, which are in the internal or spiritual man. The reason why the latter are interior, and the former exterior is, because the internal man savours of heaven, and the external of the world; for heaven is within man, and the world without. It is said from an ox even to an ass, even to a cattle, that every exterior good and truth may be signified, and every interior truth and good; good also proceeds to truth in the external man, and from truth to good in the internal, according to order Divine in heaven.

9136. "Living"—that hereby is signified in which there is spiritual life, appears from the signification of living, as denoting spiritual life, which is the life of faith and charity, see n. 5407, 5890; hence the living are those in whom there is spiritual life.

9137. "He shall repay twofold"—that hereby is signified restitution to the full, appears from the signification of twofold, as denoting to the full, see n. 9103; and from the signification of repaying, as denoting restitution, see n. 9087.

9138. Verses 4, 5. *When a man [vir] shall desolate a field or a vineyard, and shall send in his beast of burden, and shall desolate in the field of another, of the best of his own field, and of the best of his own vineyard, he shall repay. When fire shall go forth, and shall catch hold of thorns, and a heap be consumed, or standing corn, or a field, he that kindled the kindling repaying shall repay.* When a man shall desolate a field or vineyard, signifies the good and the truth of the Church by lusts. And shall send in his beast of burden, signifies if he does it from little consciousness. And shall desolate in the field of another, signifies the consumption of goods cohering. Of the best of his own field and of the best of his own vineyard he shall repay, signifies restitution from goods and truths yet entire. When fire shall go

forth, signifies anger from the affection of evil. And shall catch hold of thorns, signifies which inserts itself in what is false. And a heap be consumed, signifies damage to the received goods and truths of faith. Or standing corn or a field, signifies also to the goods and truths of faith in conception. He that kindled the kindling repaying shall repay, signifies restitution of what was taken away by anger grounded in the affection of evil.

9139. "When a man [*vir*] shall desolate a field or a vineyard"—that hereby is signified the deprivation of the good and truth of the Church by lusts, appears from the signification of desolating, as denoting to deprive by lusts, see below, n. 9141; and from the signification of a field, as denoting the Church as to good, see n. 2971, 3766, 4982, 7502, thus the good of the Church; and from the signification of a vineyard, as denoting the Church as to truth, thus the truth of the Church. The reason why a field denotes the Church as to good is, because those things which are of a field, as wheat and barley, signify the internal and external goods of the Church, n. 3941, 7602, 7605; and the reason why a vineyard denotes the Church as to truth is, because wine, which is of a vineyard, signifies the truth of good, n. 1071, 6377. That a field and a vineyard have such signification, originates in representatives in the spiritual world; for before spirits the fields appear full of wheat and barley, when the angels, who are in the superior heaven, are discoursing concerning a company who are in good; and vineyards appears full of grapes, with wine-presses therein, when the angels discourse concerning a company who are in the truth of good. Those representatives are not grounded in this, that such things are in the earths, but they are grounded in correspondencies, that wheat and barley, or the bread thence made, nourish the body, as the good of love and charity nourishes the soul, and that wine in like manner as drink. Hence it is, that the goods of love and the truths of faith in the Word are called meats and drinks, they are also in that sense heavenly meats and drinks; see n. 56 to 58, 680, 681, 1973, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562. That a vineyard denotes the Church as to the good and truth of faith, which is called the spiritual Church, is manifest from the passages in the Word where it is named, as in Jeremiah, "*Many pastors have destroyed My vineyard*, they have trampled upon *My field*, they have reduced the *field* of desire into a desert wilderness; they have made it [*the vineyard*] into a desert," xii. 10, 11, where vineyard and field manifestly denote the Church: and whereas the Church is the Church by virtue of the truth and good of faith and charity, it is evident that vineyard in this passage denotes the Church as to truth, and field as to good. And in Isaiah, "*Jehovah cometh into judgment with the elders*

of His people and their princes, *ye have set on fire the vineyard*," iii. 14, where also vineyard, manifestly denotes the Church as to the good and truth of faith, for the elders, with whom Jehovah will come into judgment, denote the goods of the Church, n. 6524, 6525, and princes denote the truths thereof, n. 5044. Again, "I will sing to My beloved a song of My friend concerning *his vineyard*; My beloved *hath a vineyard* in the horn of a son of oil, which He encompassed about, and *planted with a noble vine*," v. 1 and following verses, speaking of the Lord, who is the beloved and the friend, where vineyard denotes His Spiritual Church; a noble vine denotes the good of the faith of that Church; the horn of a son of oil denotes the good of faith of that Church derived from the good of love. He who knows nothing concerning the internal sense of the Word, cannot in anywise know what is signified by a vineyard in the horn of a son of oil; in those words there still lies concealed such an arcanum, as cannot be expressed by expressions of speech; by them is fully described the conjunction of the Lord's spiritual kingdom with His celestial kingdom; that is, the conjunction of the second heaven with the third, consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom; a vineyard denotes the spiritual kingdom, in a horn denotes in power, thus a son of oil therein denotes the external good of love of the celestial kingdom; the celestial kingdom, which is the inmost heaven of the Lord, is called oil, or olive yard, because oil denotes the good of celestial love, n. 886, 4582, 4635. Note, that the kingdom of the Lord in the earths is the Church. That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third, see n. 3887, 4138, 4279, 4286; concerning their conjunction, see n. 6435. Again, in the same Prophet, "In that day a *vineyard of new wine*, answer ye to it; I, Jehovah keep it, I will water it every moment," xxvii. 2, 3, where a vineyard of new wine denotes the spiritual Church. So in Amos, "In all the vineyards is mourning, I will pass by [or through] thee, woe to them that desire the day of Jehovah; what is the day of Jehovah to you; it is [a day] of darkness and not of light," v. 17, 18, speaking of the last time of the Church, when there is no longer any good and truth of faith, which time is the day of Jehovah, which is of darkness and not of light; hence it is said, in all the vineyards is mourning. And in the Apocalypse, "The angel sent his sickle into the earth, and *vintaged the vine of the earth*, and cast it into the wine-press of the great anger of God," xiv. 18, 19; to vintage the vine of the earth denotes to consume the truth and good of the Church, earth in this passage denoting the Church. From

these considerations it may be manifest from what ground it is that the Lord so often likened the kingdom of the heavens to a vineyard, as in Matthew, chap. xx. 1 and the following verses, chap. xxi. 28, 29, 33, to 41. Mark xii. 1 to 13. And from what ground it is that the Lord called himself a vine in John, "As the branch cannot bear fruit of itself, except it abide in the vine, so neither ye, except ye abide in Me. *I am the vine*, ye are the branches, without Me ye can do nothing," xv. 1 and following verses, where a vine denotes faith in the Lord, consequently denotes the Lord as to faith, for the Lord is faith, because faith is from Him, for faith is not faith except it be from Him, hence also it is that a vine denotes the faith which is in Him.

9140. "And shall send in his beast of burden"—that hereby is signified if he does it from little consciousness, appears from the signification of a beast of burden, as denoting the pleasure or appetite of the body; the reason why it denotes little consciousness is, because man, when he is in bodily pleasure and appetite, little consults reason, and thus is little conscious to himself. All the beasts, of whatsoever genus and species, signify affections, the tame and useful beasts good affections, and the wild and useless beasts the evil affections, n. 45, 46, 142, 143, 714 to 719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090. When a beast is called a beast of burden, it signifies affections merely corporeal, which have in them little of reason, for man, the more he acts from the body, the less he acts from reason, for the body is in the world, thus remote from heaven, where genuine reason is. A beast of burden also in the original tongue is an expression derived from what is brutish and foolish, thus from what is little conscious, as in Isaiah, chap. xix. 11. And in David, Psalm xlix. 10. Psalm lxxiii. 22. And in Jeremiah, chap. ii. 17, and in other places.

9141. "And shall desolate in the field of another"—that hereby is signified the consumption of cohering goods, appears from the signification of desolating, as denoting to deprive by lusts, thus to consume, of which we shall speak presently; and from the signification of in the field of another, as denoting goods cohering, for field denotes the Church, and the things in the field denote goods, n. 9139, thus the things which are in the field of another denote the near things [or goods] which cohere; for the goods appertaining to man are as generations on earth, and hence there are those which are in various nearness and coherence, n. 9079; those which are not in the same house, or which are not together in the same family, but are still related, are what are meant by being in the field of another. The reason why to desolate denotes to deprive by lusts, and thereby to consume, is, because by the term, which in the original tongue is expressed to desolate, is properly signified to set on fire and burn, hence also to devour and consume; and this

being the derivation of that expression, by desolating is there signified the consumption which is effected by lusts; for the lusts appertaining to man are fires which consume. There appertains to man the fire of life, and the light of life; the fire of life is his love, and the light of life is his faith; the love of good, that is, love to the Lord, and love towards the neighbour, constitute the fire of life appertaining to a good man and to an angel of heaven, and the love of truth and the faith of truth constitute the light of life appertaining to them; but the love of evil, that is, the love of self and the love of the world, constitute the fire of life appertaining to an evil man and to a spirit of hell, and the love of the false and the faith of the false, constitute the lumen of life appertaining to them. The love of evil is called in the Word the burning of fire, because it burns and consumes those things which are of the love of good and truth. That the burning of fire has this signification, see n. 1297, 1861, 5215, 9055. That consumption by lusts is signified by that expression in the original tongue, is evident from the following passages, "Jehovah will come into judgment with the elders of his people, and the princes thereof, *ye have consumed (set fire to) the vineyard*," Isaiah iii. 14. Again, "The breath of Jehovah, as a river of sulphur, *consumeth (kindleth) it*," xxx. 33, where a river of sulphur denotes falses derived from the evils of the love of self and of the world, n. 2446. And in Ezekiel, "The inhabitants of the cities of Israel shall go forth, and shall *set on fire and burn* the arms, and the shield and the buckler, with the bow and with the weapons, and with the staff of bread, and with the spear; *they shall kindle a fire for them* seven years, that they shall bring no wood out of the field, nor cut down any out of the forest," xxxix. 9, 10; thus is described the consumption and desolation of good and truth by lusts; but who can see this, unless he knows what is signified by the inhabitants of the cities of Israel, also what by arms, a shield, a buckler, a bow, with weapons, by the staff of bread and a spear, by seven years, and by wood from a field and from forests; that inhabitants denote goods, see n. 2268, 2451, 2712; that cities denote truths, and hence doctrinals derived from the Word, see n. 2268, 2450, 2943, 3216, 4492; that Israel denotes the Church, see n. 4286, 6426, 6637, hence the inhabitants of the cities of Israel denote the goods of the doctrinals of the Church, and in the opposite sense those [goods] turned into evils and falses; that a shield, a buckler, the weapons which belong to a bow, denote the truths of doctrine derived from the Word by which there is protection from the falses of evil, see n. 2686, 2709, 6422; that a staff of bread denotes the power of truth from good, see n. 4876, 7026, in like manner a spear, but interior power; that seven years denote a full state, thus to the full, see n. 6508, 8976, thus to kindle a fire seven years denotes to

consume to the full by lusts; wood from the field denotes the interior goods of the Church, n. 3720, 8354, and that field denotes the Church, n. 2971, 3766, 7502, 7571; and wood from the forest denotes exterior goods, n. 3720, 9011. When these things are known, it may be known further that by the above prophecies is described the consumption of all things of the Church by lusts, until nothing of the good and truth of the internal and external Church survives, which is signified by kindling a fire seven years, that they shall not bring wood from the field, nor cut it from forests. By the same expression is also described the consumption of the good and truth of the Church in Malachi, "Behold the day cometh, burning as an oven, in which all that sin insolently, and every worker of malice shall be stubble; and the day that cometh *shall consume (shall kindle)* them, saith Jehovah Zebaoth, which shall not leave them root or branch," iv. 1; the day that cometh is the last time of the Church, when the loves of self and of the world are about to reign, and to consume all the truths and goods of the Church, until nothing survives in the internal of man and in his external, which is signified by not leaving them root or branch; the root of good and truth is in the internal man, and the branch is in the external; hence now it is evident that by desolating is signified consumption by lusts. The signification is the same in other parts of the Word.

9142. "Of the best of his own field and of the best of his own vineyard he shall repay"—that hereby is signified restitution from goods and truths yet entire, appears from the signification of field, as denoting the good of the Church; and from the signification of vineyard, as denoting the truth of the Church, see above, n. 9138, it is called the best, which after consumption is yet entire; and from the signification of repaying, as denoting restitution, see n. 9087.

9143. "When fire shall go forth"—that hereby is signified anger from the affection of evil, appears from the signification of fire, as denoting love, in this case the love of evil and its affection, see just above, n. 9141; it is said the affection of evil, because by affection is meant what is continuous of love. The reason why anger grounded in the affection of evil is fire, is, because anger is from that source; for when what a man loves is assaulted, the fiery principle bursts forth, and as it were burns. Hence it is that anger is described in the Word by fire, and is said to burn; as in David, "There came up a smoke out of his nose, and *fire out of his mouth, coals were kindled from it,*" Psalm xviii. 8. Again, "Kiss the son, *lest he be angry, because his anger shall burn for a short time,*" Psalms ii. 12. And in Isaiah, "Who shall dwell for us *with devouring fire*; who shall dwell for us *with fire-hearths of eternity,*" xxxiii. 14. Again, "He hath poured upon him the wrath of his

anger, He hath inflamed him round about, yet he hath not acknowledged it, *He hath set him on fire*, yet he hath not laid it to heart," xlii. 25. Again, "Behold Jehovah *will come in fire*, and His chariot as a storm, to recompense *in the wrath of His anger*, and His chiding is *in flames of fire*," lxvi. 15. And in Moses, "I looked back and came down from the mountains, *when the mountain burned with fire*: I was afraid *by reason of the anger and wrath*, with which Jehovah *was angry* against you," Deut. ix. 15, 19. In these and in several other passages anger is described by fire. Anger is attributed to Jehovah, that is, to the Lord, but it appertains to man, see n. 5798, 6997, 8283, 8483. That the Lord appeared on mount Sinai to the Israelitish people according to their quality, therefore in fire, smoke, and thick darkness, see n. 6832. But it is to be noted, that anger is a fire bursting forth from the affection of evil, but zeal is a fire bursting forth from the affection of good, see n. 4164, 4444, 8598; therefore also zeal is described by fire in Moses, "Jehovah thy God is *a devouring fire, a zealous God*," Deut. iv. 24. And in Zephaniah, "I will pour forth upon them *all the wrath of Mine anger*, since *in the fire of My zeal* the whole earth shall be devoured," iii. 8. That the zeal of Jehovah is love and mercy, and that it is called anger, because it appears as anger to the evil, when they incur the punishment of their evil, see n. 8875.

9144. "And shall catch hold of thorns"—that hereby is signified which inserts itself into falses, appears from the signification of catching hold of, when it is said of anger which is from the affection of evil, as denoting to insert itself, and thereby to enkindle; and from the signification of thorns, as denoting falses, of which we shall speak presently. It may be expedient first to say something how the case herein is. The loves appertaining to man are the fires of his life, n. 9055; the evil loves which are the loves of self and of the world, are consuming fires, for they consume the goods and truths which are of life itself; those fires constitute the life of the will of man, and the light from those fires constitutes the light of his understanding. So long as the fires of evil are kept inclosed in the will, in this case the understanding is in light, and hence in the apperception of good and truth; but when those fires pour forth their light into the understanding, then the former light is dissipated, and man is obscured as to the apperception of good and truth; and the more so, in proportion as the loves of self and of the world, which are those fires, receive increase, and at length to such a degree, that they suffocate and extinguish all truth, and with truth good. When those loves are assaulted, then fire from the will bursts forth into the intellectual principle, and conceives flame there; this flame is what is called anger; hence it is that man is said to be heated, to burn, and to be inflamed,

when he is angry. This flame assaults truths and goods which are in the intellectual principle, and not only hides them, but also consumes; and what is an arcanum, when that evil fire bursts forth from the will into the intellectual principle, in this case the intellectual principle is closed above, and opened below, that is, is closed as to the view towards heaven, and is opened as to the view towards hell; hence it is that on such occasion evils and falses flow-in, which conceive the flame, when an evil man burns into anger. The case herein is similar to that of a fibre in the body, which, if it be touched with the point of a needle, instantly contracts itself and closes, and thereby prevents the hurt penetrating further, and infesting the life in its principles; the false also, when it is presented to view, appears as somewhat pointed. The state of an evil man, when he is angry, is similar to that of smoke, which, when fire is applied to it, conceives flame, for the false of evil in the intellectual principle is as smoke, and anger is as the flame of kindled smoke; there is also a correspondence between them. Hence it is that in the Word smoke denotes what is false, and the flame thereof denotes anger; as in David, "*There went up a smoke out of His nose, and fire out of his mouth, coals were kindled at it,*" Psalm xviii. 8. And in Isaiah, "*Wickedness burns as a fire, it devours the thorns and briars, and kindles in the inter-twisting of the forest, and they elevate themselves with the elevation of smoke, in the wrath of Jehovah Zebaoth,*" ix. 18, 19; where smoke denotes the false, from the kindling of which comes anger; that smoke denotes what is false, see n. 1861. From these considerations it is now evident, what is signified in the internal sense by the words, when fire shall go forth, and shall catch hold of thorns, that a heap be consumed, or standing corn, namely, if the affection of evil bursts forth into anger, and inserts itself into the falses of concupiscencies, and consumes the truths and goods of faith. Every considerate person may see, that there is some cause of this law which lies interiorly concealed, and does not appear, for a law concerning fire catching hold of thorns, and thereby consuming a heap, or standing corn, was never in any other code enacted, because such a thing must very rarely happen; but that the fire of malice and anger should seize upon and kindle the falses of concupiscencies, and thereby consume the truths and goods of the Church, is what happens every day. That thorns denote the falses of concupiscencies, is manifest from the following passages. "Upon the land of My people cometh up *the thorn and the briar,*" Isaiah xxxii. 13; where land [or earth] denotes the Church, the thorn and the briar denote falses and the evils thence derived. Again, "*Your spirit the fire shall consume you, thus the people shall be burned into a calx, thorns cut off which are burned in the fire,*" xxxiii. 11,

12; where the thorns burned in the fire denote the falses which catch flame, and consume truths and goods. And in Ezekiel, "There shall be no longer to the house of Israel *a pricking briar, and a thorn affecting with pain,*" xxviii. 24, where the pricking briar denotes the false of the concupiscencies of self-love, the thorn denotes the false of the concupiscencies of the love of the world. And in Hosea, "Your mother hath committed whoredom, *therefore I will hedge up thy way by thorns,* and she shall not find her paths," ii. 5, 6; where ways and paths denote truths, and thorns denote falses in place of truths. Again, "The heights of Avon shall be destroyed, the sin of Israel, *the thistle and the thorn shall come up upon their altars,*" x. 8; the thistle and the thorn denote evil and the false vastating the goods and truths of worship. And in David, "They encompassed me as bees, they extinguished as *the fire of thorns,*" Psalm cxviii. 12, where the fire of thorns denotes the concupiscence of evil. And in Matthew, "From their fruits ye shall know them, *do [men] gather grapes of thorns, or figs of thistles,*" vii. 16; to gather grapes of thorns denotes the goods of faith and charity from the falses of concupiscencies; that grapes denote those goods, see n. 1071, 5117, 6378. And in Mark, "Other seed fell *among thorns,* but the *thorns came up,* and choked it, that it did not yield fruit. *They who are sown among thorns,* are they who hear discourse, but the cares of this world, and the fraud of riches, and *concupiscencies* about other things entering in, choke the discourse, that it becomes unfruitful," iv. 7, 18, 19; in this passage is explained what it is to be sown among thorns, thus what thorns are. The same things are signified by sowing among thorns, and reaping thorns, in Jeremiah, "Thus saith Jehovah to the man [*vir*] of Judah and of Jerusalem, break up your fallow ground, and *sow not among thorns,*" iv. 3. "They have sown wheat and *have reaped thorns,*" xii. 13. The falses of concupiscencies, which are signified by thorns, are the falses confirming those things which are of the world and its pleasures; for these falses, above others, catch fire and burn, because they are from concupiscencies in the body, which are felt, therefore also they close the internal man, so that nothing is relished which relates to the salvation of the soul and eternal life. *The platted crown of thorns* put on the Lord's head when He was crucified, and His being saluted king of the Jews on this occasion, and saying, Behold the Man, John xix. 2, 3, 5, represented what was the quality of the Divine Word at that time in the Jewish Church, namely, that it was suffocated by the falses of concupiscencies; the king of the Jews, as on this occasion He was saluted by them, signified truth Divine; that by king in the Word is signified truth from the Divine [being or principle], see n. 1672, 2015, 2669, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the like is signified by anointed,

which in the Hebrew idiom is Messiah, and in the Greek Christ, n. 3004, 3008, 3009, 3732. That by Judah in the supreme sense is meant the Lord as to Divine Good, and in the internal sense as to the Word, and thus as to doctrine from the Word, n. 3881; and that the Lord, when such a crown was upon His head, said, "Behold the Man, signified behold Divine Truth, such as it is at this day in the Church; for the Divine Truth proceeding from the Lord in heaven is a man [*homo*], hence heaven is the GRAND MAN, and this from influx and from correspondence, which has been shewn at the close of several chapters, see n. 1871, 1276, 2996, 2998, 3624 to 3649, 3741 to 3750, 7396, 8547, 8988. Hence also the celestial Church of the Lord was called man [*homo*], n. 478, 479; this Church was what the Jews represented, n. 6363, 6364, 8770. Hence it is evident, what was signified by the thorny crown, also by the salutation, king of the Jews; and likewise, what by Behold the Man; and further, what by the inscription on the cross, Jesus of Nazareth, the king of the Jews, John xix. 19, 20; namely, that Divine Truth, or the Word, was so looked at and so treated by the Jews, amongst whom was the Church, that all things which were done to the Lord by the Jews, when He was crucified, signified states of their Church as to Truth Divine or the Word, see n. 9093. That the Lord was the Word, is manifest in John, "In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt in us, and we saw His glory," i. 1, 14. The Word is Divine Truth.

9145. "And a heap be consumed"—that hereby is signified damage to the truths and goods of faith received, appears from the signification of a heap, as denoting the truth and good of faith received. The reason why a heap has this signification is, because it is a crop of corn already gathered, and by standing corn is signified the truth and good of faith in conception, which is treated of in the article which now follows.

9146. "Or standing corn or a field"—that hereby is signified the truth and good of faith in conception, appears from the signification of corn, as denoting the truth of faith, of which we shall speak presently; and from the signification of field, as denoting the Church as to good, thus the good of the Church, see above, n. 9139. The reason why corn denotes the truth of faith is, because the different kinds of corn, as wheat and barley, and the bread thence made, signify the goods of the Church, see n. 3941, 7602. The goods of the Church are those things which are of charity towards the neighbour, and of love to the Lord; these goods are the esse and soul of faith, for by virtue of them faith is faith, and lives. The reason why standing corn denotes the truth of faith in conception is, because it has not yet been gathered into heaps, nor brought into barns;

wherefore corn when it stands, or is yet in growth, denotes the truth of faith in conception. The like is signified by standing corn in Hosea, "Israel have made a king, and not from Me, they have made princes, and I knew not; their silver and their gold they have made idols. Because they sow the wind, they shall reap a storm; *he hath no standing corn*, the bud shall not yield meal [or flour]; if peradventure it yield, strangers shall devour it," viii. 4, 7. The subject here treated of, is concerning the truths and goods of the faith of the Church dissipated by things vain and false; that those things are treated of is evident from the series of the things, but what is said concerning them, is evident from the internal sense; for in this sense, by a king is meant the truth of the faith of the Church in the complex, see n. 1672, 2015, 2609, 3009, 3670, 4575, 4581, 4966, 5044, 6148; by princes, primary truths, n. 1482, 2089, 5044. Hence it is evident what is meant by Israel making a king and not from Me, they have made princes and I knew not, for Israel denotes the Church, n. 4286, 6426, 6637; by silver is there signified the truth of good, and in the opposite sense the false of evil, n. 1551, 2954, 5658, 6112, 6914, 6917, 8932; by gold good, and in the opposite sense evil, n. 113, 1551, 1552, 5658, 6914, 6917, 8932; by idols, worship grounded in falses and evils, n. 8941. Hence it is evident, what is signified by making their silver and their gold idols; by the wind which they sow are signified things empty; by the storm which they shall reap, is signified disturbance thence in the Church; by the standing corn which they have not, is signified the truth of faith in conception; by the bud which shall not yield meal [or flour], is signified barrenness; by the strangers who shall devour it, are signified the falses which shall consume.

9147. "He that kindled the kindling, repaying shall repay"—that hereby is signified the restitution of the things taken away by anger derived from the affection of evil, appears from the signification of repaying, as denoting restitution, see n. 9087; and from the signification of the fire which goeth forth, as denoting anger derived from the affection of evil, see n. 9143; hence to kindle denotes the taking away or consumption thereby, and what is kindled denotes what is taken away or consumed.

9148. Verses 6 to 14. *When a man [vir] shall give to his companion silver or vessels to keep, and by theft it be taken away out of the house of the man, if the thief be caught, he shall repay twofold. If the thief be not caught, the lord of the house shall be brought to God, whether or no he hath put his hand into the work of his companion. Upon every word of prevarication, upon an ox, upon an ass, upon cattle, upon a garment, upon every thing that is destroyed, which he shall say that this is it, even to God shall come the word of them both, [and] whom God shall*

condemn, he shall repay twofold to his companion. When a man [vir] shall give to his companion an ass, or an ox, or cattle, and every beast to keep, and it die or be broken, or be led away captive,*no one seeing; an oath of Jehovah shall be between them both, whether or no he hath put his hand into the work of his companion,*and the lord thereof hath taken, and he shall not repay. And if by thieving theft it hath been taken away from him, he shall repay to the lord thereof. If by tearing it hath been torn in pieces, he shall bring a witness for it, he shall not repay what hath been torn in pieces. And when a man [vir] shall borrow from his companion, and it be broken or die, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if he be a hireling, he shall come in his hire. When a man [vir] shall give to his companion silver or vessels to keep, signifies truths derived from good and corresponding scientifics in the memory. And by theft it be taken away out of the house of the man, signifies the loss of them thence. If the thief be caught, signifies remembrance. He shall repay twofold, signifies restitution to the full. If the thief be not caught, signifies if there be no remembrance of what is taken away. The lord of the house shall be brought to God, signifies inquisition from good. Whether or no he hath put his hand into the work of his companion, signifies whether they have entered into it. Upon every word of prevarication, signifies whatsoever damage and whatsoever loss. Upon an ox, upon an ass, upon cattle, signifies of good and truth exterior and interior. Upon a garment, signifies of sensual truth. Upon every thing that is destroyed, which he shall say that this is it, signifies every thing ambiguous. Even to God shall come the word of them both, [and] whom God shall condemn, signifies inquisition and adjudication by truth. He shall repay twofold, signifies amendment to the full. When a man shall give to his companion an ass, or an ox, or cattle, and every beast to keep, signifies truth and good exterior and interior, and every thing which is of their affection, in the memory. And it die or be broken, signifies loss or damage. Or be led away captive, signifies removal. No one seeing, signifies of which the mind is not conscious. An oath of Jehovah shall be between them both, signifies inquisition by truths from the Word, concerning all and singular those things. Whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, signifies conjunction with good. And he shall not repay, signifies that there is no damage. And if by thieving theft it hath been taken away from him, signifies if there be loss. He shall repay to the lord thereof, signifies restitution for it. If by tearing it hath been torn in pieces, signifies if there be damage not from fault. He shall bring a witness for it, signifies that it is confirmed. He shall not repay what has been

torn in pieces, signifies non-punishment. And when a man shall borrow from his companion, signifies truth and good from another stock. And it be broken or die, signifies damage to it or extinction. The lord thereof not being with it, signifies if the good of that truth be not together. Repaying he shall repay, signifies restitution. If the lord be with it he shall not repay, signifies if the good of truth be together, that there shall be no restitution. If he be a hireling, signifies if for the sake of the good of gain. He shall come in his hire, signifies submission and service.

9149. "When a man [*vir*] shall give to his companion silver or vessels to keep"—that hereby are signified truths derived from good and corresponding scientifics in the memory, appears from the signification of silver, as denoting truth derived from good, see n. 1551, 2954, 5658, 6914, 6917, 7999, 8932; and from the signification of vessels, as denoting scientifics, see n. 3068. The reason why corresponding scientifics are denoted is, because all spiritual truths are stored up in scientifics, as in their vessels, n. 3079; and all scientifics correspond to the truths which are contained; and from the signification of to keep, as denoting in the memory; for to be kept in the spiritual sense in which truths and scientifics are treated of, is to be held in the memory, inasmuch as such things are kept therein; a man giving to his companion to keep, denotes to store up near himself in the memory, for what in the sense of the letter is said of one and of another, as in this case of a man and a companion, in the internal sense is meant of one, for two truths, as both truth and the corresponding scientific, are man [*vir*] and companion in man [*homo*].

9150. "And by theft it be taken away out of the house of the man"—that hereby is signified the loss of them thence, appears from the signification of theft, as denoting the taking away of such things as constitute man's spiritual life, consequently of truths and scientifics, which are signified by silver and vessels, n. 9149; and from the signification of house, as denoting where anything is stored up. Hence it is, that house signifies various things, as the Church, good there, also a man, and likewise his mind both natural and rational, but in this case the memory, because in it, as in their house, are truths and scientifics; that house signifies various things, see n. 3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929.

9151. "And the thief be caught"—that hereby is signified remembrance, appears from the signification of being caught, when it is said of truths and scientifics taken away in the memory, as denoting remembrance; and from the signification of the thief, as denoting what was taken away; for by thief is signified the like as by theft, see n. 9125, 9126.

9152. "He shall repay twofold"—that hereby is signified restitution to the full, appears from the signification of repaying, as denoting restitution, see n. 9087; and from the signification of twofold, as denoting to the full, see n. 9103. The subject treated of in this verse and in the following, even to verse 14, in the internal sense, is concerning the loss of the truth of faith with man, thus concerning the loss of spiritual life, and concerning its restitution; for man by the truths of faith is introduced to the good of charity, and becomes spiritual. But these things, which are treated of in what now follows, in the internal sense, are for the most part unknown to man; the reason is, because it is not known what spiritual life is, thus neither that spiritual life is interior life, and distinct from natural life, which is exterior; nor is it known that that life is given to man from the Lord by the reception of the truth of faith in the good of charity. Hence it is, that the things said concerning the loss of that life, and concerning its restitution, fall into thick darkness with man, because amongst those things which are not known; nevertheless such things constitute angelic wisdom, for they are adequate to the light in which the angels are; wherefore when a man of the Church, who is in the good of faith, reads the Word, the angels adjoin themselves to him, and are delighted with the man, because the wisdom which is by [or through] the Word flows-in to them on such occasions from the Lord. Hence there is conjunction of heaven with man, which would not at all be without the Word; for the Word is such, that there is not even a tittle or iota in its original tongue, which doth not affect the angels and conjoin them to man. That this is the case I can assert, because it has been shewn me from heaven.

9153. "If the thief be not caught"—that hereby is signified if there be no remembrance of what was taken away, appears from the signification of the thief being caught, as denoting a remembrance of what was taken away, see just above, n. 9151, in this case no remembrance, because it is said if he be not caught.

9154. "The lord of the house shall be brought to God"—that hereby is signified inquisition from good, appears from the signification of being brought to God, as denoting that inquisition may be made, see below, n. 9160; and from the signification of the lord of the house, as denoting the good from which [it is to be made]. The reason why the lord of the house denotes good is, because the subject treated of is concerning truths and scientifics taken away from the memory, which are signified by the silver and vessels given to be kept, and taken away by theft, see n. 9149, 9150; inasmuch as those things are of good, and in good, therefore the lord of the house is the good, whose they are, and with whom they are. Good is called lord, be-

cause truths and scientifics are [the property] of good as their lord, and good also is called house, because truths and scientifics are in good as in their own house, see n. 3652, where the words of the Lord in Matthew are explained, "*He that is on the house top, let him not go down to take any thing out of the house.*" xxiv. 17. In respect to this [point], that enquiry is to be made from good concerning truths and scientifics taken away from the memory, the case is this; the good appertaining to man is what receives all truths in itself, for good has its quality from truths, and so far as truths have good in them, and also around them, so far they live. The case herein is as with a fibre or a vessel in a living animal; so far as a fibre has spirit in it, and so far as the vessel has blood in it, so far they live; in like manner so far as a blood-vessel has around it fibres in which is spirit. The case is similar with truth and good; truth without good being as a fibre without spirit, and as a vein or artery without blood, the quality of which every one can comprehend, namely, that it would be without life, thus without use in a living animal. The case is similar in respect to faith without charity; inasmuch as good has its quality, as was said, from truths, it has also its form from them, for where form is, there is quality, and where form is not, there neither is quality. The case herein is also similar to that of spirit and blood in a living animal; spirit by fibres receiving its determinations, thus its form, in like manner the blood by vessels. Hence it is evident that truth without good has not life, and that good without truth has not quality, consequently that faith without charity is not living faith. By faith is here meant the faith of truth, and by charity the life of good. From these considerations it may be manifest how it is to be understood, that enquiry is to be made from good concerning truths and scientifics taken away, namely, that when man is in good, that is, in the affection of doing good, he then comes into the remembrance of all the truths which had entered good; but that when he turns aside from good, then truths disappear, for the false of evil is what takes them away as by theft; but the truths which disappeared come again into remembrance, when man returns into the affection of good or of truth by life. That this is the case every reflecting person may know by experience in himself and with others. Hence it is evident what it is to make inquisition from good respecting truths and scientifics taken away from the memory or mind of man.

9155. "Whether or no he hath put his hand into the work of his companion"—that hereby is signified whether he has entered into it, appears from the signification of whether or no he has put his hand as denoting whether he has made the good of his own right and power; and from the signification of into the work of a companion, as denoting the truth and scientific which

were taken away; for the silver and vessels given to be kept, and taken away by theft, are what are called the work of a companion; that silver and vessels denote truths and scientifics, see above, n. 9149. Hence it is evident that by the words, "Whether or no the lord of the house hath put his hand into the work of a companion," is signified whether good has made of its own right and power the truths and scientifics which were taken away; thus whether these things entered before into good, according to what was shewn just now above, n. 9154. That hand denotes power, see n. 878, 3387, 4931 to 4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153: that in the hand denotes what is with any one and in any one, see n. 9133.

9156. "Upon every word of prevarication"—that hereby is signified whatsoever damage and whatsoever loss, appears from the signification of prevarication, as denoting everything that is contrary to the truth of faith, thus which hurts or extinguishes it, consequently all damage and loss thereof whatsoever. In the Word, evils are sometimes called sins, sometimes iniquities, and sometimes prevarications, but what is meant specifically by the latter and by the former is only made evident from the internal sense. Those evils are called *prevarications*, which are done contrary to the truths of faith, those are called *iniquities*, which are done contrary to the goods of faith, and those, sins, which are done contrary to the goods of charity and love; the two former proceed from a perverted understanding, but the latter from a depraved will. Thus in David, "Wash me from *mine iniquity*, and cleanse me from *my sin*; for I acknowledge my *prevarications* and *my sin* continually before Thee," Psalm li. 2, 3; iniquity denotes evil against the goods of faith, sin denotes evil against the goods of charity and love, and prevarication denotes evil against the truths of faith; inasmuch as this latter is evil proceeding from a perverse understanding, and is thus known from the truths of faith; it is therefore said, I acknowledge my prevarications. Again, "Remember Thy mercies Jehovah, and Thy compassions, remember not the *sins of my childhood and my prevarication*," Psalm xxv. 6, 7, where sins denote evils derived from a depraved will, and prevarications denote evils derived from a perverse understanding. And in Isaiah, "Behold, for *iniquities* ye are sold, and for *prevarications* your mother is put away," l. 1; iniquities denote evils against goods, and prevarications evils against the truths of the faith of the Church; mother is the Church, who is said to be put away when she departs from faith. And in Micah, "On account of *the prevarication* of Jacob is all this, and on account of the sin of the house of Israel. What is *the prevarication of Jacob*? Is it not Samaria? This is *the beginning of sin* to the daughter of Zion, because in thee were found the *prevarications of Israel*," i. 5, 13: where in like manner sin denotes what is contrary to the good of charity and love,

and prevarication what is contrary to the truth of faith; for Samaria denotes the Church of perverse faith, in like manner Israel in this passage. Inasmuch as prevarications are what are contrary to the truths of faith, they are also transgressions and defections, which likewise in the original tongue are signified by the same expression; as is evident in David, "*By reason of the multitude of their prevarications* impel Thou those who rebel against Thee," Psalm v. 10; the expression to rebel is used when there is defection and transgression; and in Isaiah, "Are not ye the *sons of prevarication*, the seed of a lie; who have heated yourselves in gods under every green tree, who slay those that are born in the rivers," Ivii. 4, 5. That prevarication denotes evil against the truths of faith, manifestly appears from these passages. The sons of prevarication denote the falses which destroy the truths of faith, therefore they are also called the seed of a lie, for a lie is the false, n. 8908; and therefore it is said of them, that they heat themselves in gods under every green tree, by which words in the internal sense is meant worship grounded in falses, for gods denote falses, n. 4402, 4544, 7873, 8867; a green tree denotes the perceptivity of the falses derived from a perverse understanding, n. 2722, 4552; and therefore it is also said, ye slay those that are born in rivers, by which words is meant the extinction of the truths of faith by falses; for to slay is to extinguish, and those that are born, or sons, are the truths of faith, n. 489, 491, 533, 1147, 2623, 2813, 3373; and rivers denote falses, n. 6693.

9157. "Upon an ox, upon an ass, upon cattle"—that hereby is signified of good and truth exterior and interior, namely, the damage or the loss, appears from the signification of an ox and an ass, as denoting good and truth exterior; and from the signification of cattle, as denoting truth and good interior, see above, n. 9135.

9158. "Upon a garment"—that hereby is signified of sensual truth, appears from the signification of a garment, as denoting truth, see n. 4545, 4763, 5319, 5954, 6914, 6918; in general a garment denotes truth exterior or interior, which covers things interior or superior, n. 297, 2576, 5248, 6918; in this case, therefore, sensual truth, for this is the outermost or lowest, n. 5081, 5125, 5767, 6564, 6614. The reason why garments denote truths, originates in representatives in the other life, for spirits and angels appear all clothed in garments according to the truths of faith appertaining to them, see n. 165, 5248, 5954.

9159. "Upon every thing destroyed, which he shall say that this is it"—that hereby is signified every thing ambiguous, appears from the signification of what is destroyed, as denoting every thing to which has come damage or loss; and from the signification of which he shall say that this is it, as denoting what is ambiguous, for the expression denotes doubt whether a

thing be so or not so, and what therefore comes under disquisition and dijudication.

9160. "The word of them both shall come even to God, [and] whom God shall condemn"—that hereby is signified inquisition and dijudication by truth, appears from the signification of the word coming even to God, as denoting disquisition by truth, of which we shall speak presently; and from the signification of condemning, as denoting dijudication and adjudication of punishment to him who has prevaricated. The reason why by the word coming even to God is signified inquisition by truth, is, because to God denotes to judges, who from truth were to make inquiry concerning that thing; therefore also it is said, whom God shall condemn, in the plural number; God also in the original tongue is expressed by the term *El* in the singular, but more frequently by the term *Elohim* in the plural, by reason that the Divine Truth proceeding from the Lord in heaven is multifariously divided amongst the angels, for according to the number of the angels is the number of the recipients of the Divine Truth, every one in his own manner [or measure] see n. 3241, 3744, 3745, 3746, 3986, 4149, 5598, 7236, 7833, 7836; hence it is that the angels are called gods, n. 4295, 4402, 7268, 7873, 8301; and also judges, because these were not to judge from themselves but from the Lord: they judged also from the law of Moses, thus from the Word which is from the Lord; even at this day judgment is administered from the Lord when it is according to truths grounded in conscience. The Lord is called God in the Word from the Divine Truth which proceeds from Him, and Jehovah from the Divine Good, see n. 4402, 6303, 6905, 7268, 8988; hence it is that where the subject treated of in the Word is concerning good, the expression Jehovah is used, and the expression God where it is concerning truth, n. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988; and that thus God denotes truth, n. 4287, 7010, 7268. From these considerations it is now evident what is signified by the words, "If the thief be not caught, the lord of the house shall be brought to God," verse 7, and here, "The Word of them both shall come to God, whom God shall condemn, he shall repay; also what by God in the following passages, "Aaron shall speak for thee to the people, and it shall come to pass, he shall be to thee for a mouth, and thou shalt be to him for a God," Exod. iv. 16; that Moses denotes the Divine Truth or law, and to the mouth denotes doctrine thence, which Aaron represented, see n. 7010. Again, "Jehovah said to Moses, see, I have given thee a God to Pharaoh, and Aaron thy brother shall be thy prophet," Exod. vii. 1, n. 7268; and in the first book of Samuel, "Formerly in Israel thus said a man [*vir*], when he went to seek God, go ye, and we will depart to him that seeth, for at this day he is called a prophet, formerly he was called he that seeth [or a seer]," ix.

9, where he that sees and a prophet denotes Truth Divine, and hence the doctrine of truth and good, n. 2534, 7269.

9161. "He shall repay twofold to his companion"—that hereby is signified amendment to the full, appears from the signification of repaying, as denoting amendment, see n. 9097; and from the signification of twofold, as denoting to the full, see n. 9103.

9162. "When a man [*vir*] shall give to his companion an ass, or an ox or cattle, or every beast to keep"—that hereby is signified truth and good exterior and interior, and every thing which is of the affection thereof in the memory, appears from the signification of an ass, of an ox, and of cattle, as denoting truth exterior and interior, see above, n. 9135; and from the signification of a beast, as denoting the affection of good and truth, see n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7523, 9090; and from the signification of being given to keep, as denoting to be stored up and held in the memory, see above, n. 9149; that a man and companion is not one and another, but two in one, see n. 9149.

9163. "And he die or be broken"—that hereby is signified that there be loss or damage, appears from the signification of dying, as denoting extinction and loss; and from the signification of being broken, as denoting damage; a breach and breaking, in the Word, signifies dissipation, and also damage. This originates in the spiritual world, where all and singular things are conjoined according to the reception of Truth Divine from the Lord, thus according to the reception of order, which is induced on all and singular things by the Truth Divine which proceeds from the Lord, see n. 8700, 8988. Hence it is that the truths appertaining to man have connection with each other according to their reception in good. The truths, which are so connected, make one; wherefore when they are broken in common, truths with good are dissipated, and when they are broken in particular, the truths which are there are dissipated; for when they are in connection, one subsists from another, but when they are broken, one recedes from another. Hence it is that by being broken in the Word is signified dissipation, as also by being divided, n. 9093; and likewise damage, namely, dissipation when the whole is broken, and damage when a part; as is evident from the following passages in the Word, "Many shall stumble amongst them, and shall fall, and *shall be broken*," Isaiah viii. 15; where to stumble denotes to be scandalized, and hence from truths to slide into falses; to fall and to be broken denotes to be dissipated, in this case in common. And in Ezekiel, "Behold I am against Pharaoh king of Egypt, *I will break his arms*, the strong and *that which is broken*," xxx. 22; Pharaoh king of Egypt, denotes the scientifics which pervert and destroy the truths and goods of faith, n. 6651, 6679, 6683, 6692; to break the arms, denotes to dissipate their strength, thus

to dissipate them, n. 4933; the strong and that which is broken denote those things which have not suffered damage and resist, and those things which have not suffered damage and do not resist. And in Luke, it is written, "The stone which the builders rejected is made into the head of the corner, *whosoever shall fall upon that stone, shall be broken*, and upon whom it shall fall, it shall bruise in pieces," xx. 17, 18; where stone denotes the Lord as to Divine Truth, n. 6426; to be broken, inasmuch as it relates to the truths which are from Him, denotes to be dissipated, thus to be destroyed, and with truths those things which are of spiritual life, as is the case with those who deny the Lord, and reprobate the truths which are from Him, who are they that reject the stone. And in Jeremiah, "Bring upon them the day of evil, *break with a doubled breaking*," xvii. 18; where to break with a doubled breaking denotes altogether to destroy. And in Isaiah, "I have disposed myself even to the morning, as a lion so *He breaketh all my bones*, from day even to the night Thou wilt consume me," xxxviii. 13. And in Jeremiah, "He hath made my flesh old, and my skin, *and hath broken my bones*," Lam. iii. 4. And in Moses, "Thou shalt not carry out from the house [any] of the flesh of the Paschal Lamb, *neither shall ye break a bone in it*," Exod. xii. 46. In these passages to break bones denotes to destroy truths from the Divine [being or principle] which are the last in order, on which interior truths and goods lean, and by which they are supported, for if they are destroyed, those things also fall which are built upon them; truths the last in order are the truths of the literal sense of the Word, in which are the truths of the internal sense, and on which these latter lean as pillars on their bases; that bones denote truths, see n. 3812, 6592, 8005. From these considerations it is evident what was represented and signified by what is written concerning the Lord in John, "They came to Jesus when they saw Him dead, *and brake not His legs*; which was done that the Scripture might be fulfilled, *a bone of Him shall not be broken*," xix. 33, 36; the reason was, because He was Divine Truth Itself both in the first and in the last of order. And in Isaiah, "Jehovah shall bind up *the breach of His people*, and shall heal the wound of their stroke," xxx. 26. And in Jeremiah, "The prophet even to the priest every one maketh a lie, *and they heal the breach of My people* by a thing of no weight," vi. 13, 14. Again, "Upon *the breach of My people I am broken*, I am blackened," viii. 21. And in David, "Thou hast made the earth to tremble, *thou hast broken [it]*, *heal the breaches thereof*," Psalm lx. 2. And in Zechariah, "I will raise up a Shepherd in the earth, *He shall not heal what is broken*, He shall not sustain him that stameth," xi. 16. And in Nahum, "*There is no scar of thy breach*, thy stroke is desperate," iii.

19. In these passages breach signifies damage occasioned to the truths and goods of faith, thus to the Church, to heal is to amend and to restore. The like was signified by [the statute], that a man who had a *broken foot* or a *broken hand*, should not come near to offer the bread of God, Levit. xxi. 17, 19; and by this, "that *what was broken* should not be offered to Jehovah upon the altar," Levit. xxii. 22; for broken signified what was destroyed. Damage also is signified by a breach, as in Isaiah, "*Ye have seen the breaches of the house of David*, that they are very many," xxii. 9. And in Amos, "In that day I will raise up the tent of David that is fallen, and I will hedge up its breaches, I will restore its ruins, and I will build them according to the days of eternity," ix. 11; the house of David and the tent of David denote the Church of the Lord, for David in the prophetic Word is the Lord, n. 1888.

9164. "Or be led away captive"—that hereby is signified removal, appears from the signification of being led away captive, when it is predicated of good and truth appertaining to man, as denoting removal. The case herein is this. When man is in truth grounded in good, then the truth which is of greatest faith is in the midst, and from thence succeed the truths which are of lesser faith, and at length those which are of doubtful faith: in the borders round about them are falses, which yet are not in a series with truths, nor do they stand erect to heaven as the truths of good, but are bended downwards, and look towards hell so far as they come forth from evil. But when the false usurps the place of truth, then the order is inverted, and truths go away to the sides, and constitute the circuits, whilst falses occupy the middle. Hence it is evident what is meant by removal, on which subject see also n. 3436, 6084, 6103; the reason why such removal is signified by being led away captive is, because falses, when they take truths captive, lead them away in this manner. Such also is the signification of being taken captive or led away captive in Jeremiah, "The wind shall feed all thy shepherds, and thy lovers shall be led away into captivity," xxii. 22. Again, "Wo to thee Moab, the people of Kemosh perisheth, for thy sons are led away into captivity, and thy daughters into captivity: yet will I bring back the captivity of Moab in the extremity of days," xlviii. 46, 47; the sons, who were led away into captivity, denote truths, and the daughters goods. And in Luke, "They shall fall by the edge of the sword, and shall be taken captive amongst all nations, and Jerusalem shall be trodden down of the nations," xxi. 24; speaking of the consummation of the age, which is the last time of the Church; to fall by the edge of the sword is to perish by falses, for the sword denotes the false combating against truth, n. 2799, 4499, 6353, 7102, 8294; the nations, amongst whom they should be taken captive, and by whom the Church

would be trodden down, denote the evils which give birth to falses, see n. 1259, 1260, 1849, 1868, 6306; and that Jerusalem, which shall then be trodden down, denotes the Church, see n. 2117, 3654.

9165. "No one seeing"—that hereby is signified concerning which the mind is not conscious, appears from the signification of seeing, as denoting to understand, and also to have faith, see n. 2325, 2807, 3863, 3869, 4403 to 4421, 5114, 5400; and whereas the understanding is the sight of the mind, hence seeing denotes that the mind is conscious; in the present case that the mind is not conscious, because it is said no one seeing.

9166. "An oath of Jehovah shall be between them both"—that hereby is signified inquisition by truths from the Word concerning all and singular those things, appears from the signification of an oath, as denoting confirmation by truths, see n. 2842, 3037, 3375, hence an oath of Jehovah denotes by truths from the Word, for in the Word are the Truths of Jehovah or Truths Divine; and from the signification of *them both*, as denoting in all and singular things, for *between both* in the internal sense does not signify between two, but in all and singular things, for two denote conjunction into one, n. 1686, 3519, 5194, 8423, thus it denotes whatsoever is in one, or all and singular things therein. The reason why those things are perceived in heaven by two is, because when the angels hold discourse concerning two truths which disagree with each other, on this occasion are presented two spirits beneath who dispute, and who are the subjects of several societies, all and singular the things of one truth appearing with one spirit, and all and singular the things of the other truth appearing with the other, hence it is perceived how they may be conjoined; that this is the case has been given me to know from experience. Hence it is that by two is also signified what is full, n. 9103. The reason why it was allowable for the Israelitish and Jewish nation to swear by Jehovah was, because they were not internal but external men, and when they were in Divine worship, they were in an external without an internal principle; that they were of such a quality, see n. 4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806. The confirmation of truth, when it falls into the external man separate from the internal, is effected by an oath; it is otherwise when it falls into the external through the internal; for in the internal [man] truth appears in its light, but in the external without the internal, truth appears in darkness. Hence it is that the celestial angels, who are in the inmost or third heaven, because in the highest light, do not even confirm truths by reasons, still less do they dispute or reason about them, but only say, *yes* or *no* (*ita* aut *non*): the reason is, because they perceive and see them from the Lord. Hence it is that the Lord spoke thus concerning oaths, *ye have heard that*

it hath been said, thou shalt not swear, but shalt perform to the Lord thine oaths: but I say unto you, swear not at all, neither by heaven, because it is the throne of God; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your discourse be yea yea, nay nay, for whatsoever is beyond these is from evil," Matt. v. 33 to 37. These words involve, that truths Divine are to be confirmed from the Lord, and not from man, which is effected when they are internal men and not external; for external men confirm them by oaths, but internal men by reasons; they who are still interior men do not confirm them, but only say that it is so or it is not so: external men are those who are called natural men; internal those who are called spiritual men; and they are still interior who are called celestial men. That these latter, namely, the celestial, perceive from the Lord whether a thing be true or not true, see n. 2708, 2715, 2718, 3246, 4448, 7877. From these considerations it is evident what is involved in what the Lord said, *swear not at all; also, let your discourse be yea yea, nay nay.* But it may be expedient to explain why it is also said, that they should not swear by heaven, nor by earth, nor by Jerusalem, neither by the head; and that discourse beyond yea yea, nay nay, is from evil. *To swear by heaven* is by Divine Truth, thus by the Lord there, for heaven is not heaven by virtue of the angels considered in themselves, but by virtue of the Divine Truth proceeding from the Lord, thus by virtue of the Lord in them, for the Divine [being or principle] in them makes them to be, and to be called, angels of heaven; hence it is, that they who are in heaven are said to be in the Lord; also that the Lord is All in all and singular the things of heaven; likewise that the angels are Truths Divine, because recipient of Truth Divine from the Lord. That heaven is, and is called, heaven from the Divine [principle] of the Lord there, see n. 552, 3038, 3700; that the angels are Truths Divine, see n. 4295, 4402, 7268, 7873, 8701; and that something of the Lord is meant by an angel in the Word, n. 1925, 2821, 3039, 4085, 4295, 6280; inasmuch as heaven is the Lord as to Divine Truth, therefore it is said, thou shalt not swear by heaven, because it is the throne of God, for the throne of God is the Divine Truth which proceeds from the Lord, n. 5313, 6397, 9039. But *to swear by the earth* is by the Church, thus by the Divine Truth there, for as heaven is the Lord by virtue of the Divine Truth which proceeds from Him, so also is the Church, inasmuch as the Church is the heaven of the Lord or His kingdom in the earths; that earth in the Word is the Church, see n. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 5577, 8011, 8732; and inasmuch as earth denotes the Church, where the Divine [principle] of the Lord

below heaven is, therefore it is said, thou shalt not swear by the earth, because it is God's footstool. Footstool is the Divine Truth beneath heaven, such as is the Word in the literal sense, for upon this the Divine Truth in heaven, which is the Word in the internal sense, leans and as it were stands; the former truth is signified by footstool in David, Psalm xcix. 5; Psalm cxxxii. 7; Isaiah lx. 13; and in the Lamentations of Jeremiah, chap. ii. 1. But *to swear by Jerusalem* is by the doctrine of truth from the Word, for Jerusalem in the extended sense denotes the Church, n. 2117, 3654; but when mention is made of the earth, which is the Church, and then of Jerusalem, in this case Jerusalem denotes the doctrine of the Church, consequently the doctrine of Truth Divine derived from the Word; hence it is that it is called the city of the great God, for by city in the Word, in its internal sense, is signified the doctrine of truth, see n. 402, 2450, 2943, 3216, 4478, 4492, 4493. But *to swear by his own head* denotes by the truth which the man himself believes to be truth, and which he makes the truth of his faith, for this with man constitutes the head, and is also signified by the head in Isaiah, chap. xv. 2; chap. xxxv. 10. And in Ezekiel, chap. vii. 18; chap. xiii. 18; chap. xvi. 12; chap. xxix. 18. And in Matthew, chap. vi. 17, and elsewhere. Wherefore also it is said, because thou canst not make one hair white or black, for hair denotes the truth of the external or natural man, n. 3301, such as appertains to those who are in the faith of truth, not from their perceiving it to be truth, but because the doctrine of the Church so teaches; and whereas they do not know it from any other source, it is said that they ought not to swear by it, because they cannot make a hair white or black; to make a hair white is to say that truth is truth from themselves, and to make a hair black is to say that the false is false from themselves; for white is predicated of truth, n. 3301, 3993, 4007, 5319, and hence black, of the false. From these considerations it is now evident, what is meant by not swearing at all, neither by heaven, nor by earth, nor by Jerusalem, nor by a man's own head, namely, that Truth Divine ought not to be confirmed by man, but by the Lord with man. On this account it is lastly said, *let your discourse be yea yea, nay nay, for what is beyond these is from evil*; for they who from the Lord perceive and see truth, do not otherwise confirm it, as is the case with the angels of the inmost or third heaven, who are called celestial angels, spoken of above. The reason why discourse beyond those things is from evil is, because what is beyond is not from the Lord, but from the *proprium* of man, thus from evil, for the *proprium* of man is nothing but evil, see n. 210, 215, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 4328, 5660, 8941, 8944. From these considerations it is again evident, in what manner the Lord spake, namely, that in all and singular

things there is an internal sense, inasmuch as He spake from the Divine [being or principle], thus for the angels at the same time as for men, for the angels perceive the Word according to its internal sense.

9167. "Whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken"—that hereby is signified conjunction with good, appears from the signification of the expression, whether or no he hath put his hand into the work of his companion, when it is said of truth and good, exterior and interior, as denoting whether they have entered into good, see above, n. 9155, thus whether they are conjoined under good. What conjunction under good is, see n. 9154, and from the signification of lord, as denoting good, see n. 9154; thus whether or no the lord thereof hath taken, denotes whether good has made them its own by conjunction. The reason why lord denotes good is, because the good appertaining to the spiritual man is in the first place, and truth in the second, and that which is in the first place is lord. According to the quality of good also all truths are arranged with man, as a house by a lord. Hence it is that by Lord in the Word, is meant the Lord as to Divine Good; and by God, King, and Master, the Lord as to Divine Truth; as in Moses, "*Jehovah your God, He is God of gods, and Lord of lords,*" Deut. x. 17. And in the Apocalypse, "*The Lamb shall overcome them, because He is Lord of lords and King of kings,*" xvii. 14. Again, "*He hath on His vesture and on His thigh a name written, 'King of kings, and Lord of lords,'*" xix. 16. That the Lord is called God, as to Divine Truth, see n. 2586, 2769, 2807, 2822, 4402, 7268, 8988; and also that He is called King as to Divine Truth, n. 2015, 3009, 3670, 4581, 4966, 5068, 6148. Hence it is evident that the Lord is called Lord as to Divine Good, for where mention is made of truth in the Word, mention is also made of good, n. 683, 793, 801, 2516, 2618, 2712, 2803, 3004, 4137, 5138, 5502, 6343, 8339. And in John, "*Ye call Me Master and Lord, and ye say right, for I am; I your Lord and Master have washed your feet,*" xiii. 13, 14. The Lord also is there called Lord from Divine Good, and Master from Divine Truth. And in Malachi, "*The Lord whom ye seek shall suddenly come to His temple, and the Angel of the Covenant whom ye desire,*" iii. 1; speaking of the coming of the Lord, where He is called Lord from Divine Good, and Angel from Divine Truth, see n. 1925, 2821, 3039, 4085, 4295, 6280. Hence it is that in the Old Testament it is so frequently said, O *Lord Jehovih*, and this when supplication is made, by which is signified, O Good Jehovah, n. 1793, 2921; and that in the New Testament the Lord is mentioned instead of Jehovah, n. 2921. From these considerations also it may be known what is meant by these words in Matthew, "*No one can serve two lords;*" for either he

will hate the one and love the other," vi. 24. The two lords are good and evil, for man must either be in good or in evil; he cannot be in both together. He may be in several truths, but which are arranged in order under one good; for good makes heaven with man, but evil, hell. He must be either in heaven or in hell; not in both, nor between both. Hence now it is evident what is meant in the Word by Lord.

9168. "And he shall not repay"—that hereby is signified that there shall be no loss, appears from the signification of repaying, as denoting amendment and also restitution, see n. 9087, 9097. Hence, not to repay, denotes non-restitution and non-amendment, because there is no loss.

9169. "And if by thieving theft it hath been taken away"—that hereby is signified if there be loss, appears from the signification of theft, as denoting the taking away of good and truth, see n. 9125, thus loss.

9170. "He shall repay the lord thereof"—that hereby is signified restitution for it, appears from the signification of repaying, as denoting restitution, see n. 9087; and from the signification of lord, as denoting good, see just above, n. 9167; thus by repaying to the lord thereof is signified the restitution of truth to good for that which has been taken away.

9171. "If by tearing it hath been torn in pieces"—that hereby is signified if damage has been done not from fault, appears from the signification of what is torn in pieces, as denoting damage occasioned by falses which are from evil without the agent's own fault, see n. 4171, 5828.

9172. "He shall bring a witness for it"—that hereby is signified that thing confirmed, appears from the signification of a witness, as denoting confirmation, see n. 4197.

9173. "He shall not repay what hath been torn in pieces"—that hereby is signified non-punishment, namely, for damage without fault, appears from the signification of what is torn in pieces, as denoting damage without fault, see just above, n. 9171; and from the signification of repaying, as denoting punishment, see n. 9102; in this case non-punishment, because it is said he shall not repay.

9174. "And when a man [*vir*] shall borrow from his companion"—that hereby is signified truth from another stock, appears from the signification of borrowing, as denoting to receive truth elsewhere than from himself, thus truth from another stock. The reason why borrowing has this signification is, because in the spiritual world there are no other goods, which are sought from others, and which are given, than those of intelligence and wisdom. There are, indeed, several others which are extant to the sight, yea, innumerable, but they are appearances from those things which are of intelligence and wisdom. Hence it is evident that to borrow denotes to be instructed by another,

and thus to receive truths or the knowledges of truth and good elsewhere than from oneself. But how the case herein is, shall be further explained. Man is said to receive truths from himself, when he forms conclusions upon them from the truths which appertain to himself; in this case he conjoins the latter to the former. But when he does this, he admits no other truths but what are in agreement together under the same good; for good is what arranges truths into serieses and connects them; good is as the soul in man, and truths are as those things with which the soul clothes itself, and by which it acts. That all and singular things in man live from his soul, is a known thing; so also the truths which are of faith [live] from the good which is of love to the Lord and of love towards the neighbour; if that good is not the soul of man, but the good of self-love or of the love of the world, in this case man is not man, but a wild beast; and also in the other life in the light of heaven he appears as a wild beast, although in his own light, which at the light of heaven becomes thick darkness, he appears as a man. It is however to be understood, that the Lord arranges truths according to the good of the life of man. But man is said to receive truths elsewhere, when he is instructed by another, which truths, if they are not in agreement together under the good in which he is principled are indeed stored up in his memory amongst scientifics, but they do not become his, that is, of his faith, because from another stock; these are the truths which are treated of in this verse and in the following. In the Word, where mention is made of borrowing and lending, it signifies to be instructed and to instruct from the affection of charity; as in Matthew, "Give to every one that asketh of thee, *and from him that is desirous to borrow of thee*, turn not away," v. 42; that in this passage by asking is not meant to ask, is evident, for it is said, give to every one that asketh, thus neither by desiring to borrow [is meant to desire to borrow]; for if a man was to give to every one that asketh, and also to every one that is desirous to borrow, he would be deprived of all his goods; but inasmuch as the Lord spake from the Divine [being or principle], by asking and desiring to borrow, and by giving and receiving what is borrowed, is meant the communication of celestial goods, which are the knowledges of good and truth; for in regard to this communication the case is this; the more an angel gives to another from the affection of charity, the more flows-in with him from the common [good] out of heaven, that is, from the Lord, n. 6478; thus by giving to him that asketh, an angel is not deprived but enriched with goods. The case is the same also with man, when he does good to another from the affection of charity; but it is charity to give to the good, and it is not charity to give to the evil what they ask and desire, n. 8120; according to these words in David, "The wicked bor-

roweth, but doth not restore ; but the just one is merciful and gives," Psalm xxxvii. 21. And in Luke, "*If ye lend to them from whom ye hope to receive, what favour have ye ; rather love your enemies, and do good, and lend, hoping for nothing thence, then your reward shall be great, and ye shall be the sons of the Highest,*" vi. 34, 35 ; in this passage also by lending is meant to do good from the affection of charity, thus to communicate the goods of heaven, and also the goods of the world, but the latter for the sake of the former as an end. The affection of charity consists in communicating goods without an end of recompense, but the non-affection of charity consists in communicating goods for the sake of recompense as an end, see n. 2373, 2400, 3816, 3956, 4943, 6388, 6389, 6390, 6392, 6393, 6478, 8002. To love enemies, and to do good to the evil, is the affection of charity, but enemies are loved, and good is done to the evil when they are instructed, and also when by suitable means they are amended, see n. 8121. The exercise of charity also is signified by lending, in Moses, "*If thou shalt obey the voice of Jehovah, and shall keep His precepts to do them, thou shalt lend to many people, but thou shalt not borrow,*" Deut. xxviii. 1 and 12 ; where to lend to many people denotes to abound with the goods of intelligence and wisdom, and from abundance to communicate, and not to want the goods of others, because all things are given him by the Lord. So in David, "*The good man, who is merciful and lendeth,* will sustain his words in judgment, for he shall not be moved for ever," Psalm cxii. 5, 6 ; by being merciful and lending is described the state of those who are in genuine charity ; in like manner Psalm xxxvii. 21 ; besides also in other places.

9175. "*And he be broken or die*"—that hereby is signified damage to him or extinction, appears from the signification of being broken, as denoting damage, see n. 9163 ; and from the signification of dying, as denoting extinction.

9176. "*The Lord thereof not being with it*"—that hereby is signified if the good of that truth be not together in a common [or general principle], appears from the signification of lord, as denoting good, see n. 9167 ; and from the signification of not being with it, as denoting not to be together in a common [or general principle]. How the case herein is, may be manifest from what was shewn above, n. 9154, concerning truths in good, namely, that all truths in common are arranged under good ; but the subject here treated of is concerning truths borrowed, that is, received from others, see n. 9174. These truths either have with them their good, or they have not ; those which have with them their good, are those which, when they are heard, affect ; but those which have not, are those which do not affect. The truths which have with them their good, are meant by those which are borrowed, which are broken and die, if the lord be

with them; but the truths which have not with them their good, are meant by the borrowed, which are broken or die, if the lord be not with them. These latter truths may indeed be described, but not to the apprehension, except of those who are in the light of heaven from the Lord; all others, who see only from the light of the world, that is, from natural lumen, inasmuch as they are in thick darkness as to heavenly things, will not comprehend them; and if they should seem to themselves to comprehend, it would still be from fallacies and from things material, which rather obscure and involve in shades, than illustrate; it is enough to know, that the subject treated of is concerning the truths of faith conjoined to their own good and not conjoined; the truths not conjoined are what are learned from others, and do not enter further than into the memory, and there remain as scientifics, and are not perceived amongst truths, which are arranged in a common [or general principle] under good. From these considerations it may in some degree be known in what angelic wisdom consists, for the angels not only comprehend how the case is with these things, but also at the same time innumerable things concerning them, thus they comprehend things of which man does not know that they are, still less what they are; for the angels are in the light of heaven, and the light of heaven has in it things infinite; for the light of heaven is the Divine Truth proceeding from the Lord.

9177. "Repaying ye shall repay"—that hereby is signified restitution, appears from the signification of repaying, as denoting restitution, see n. 9087.

9178. "If the lord thereof be with it he shall not repay"—that hereby is signified if the good of truth be together with it, there shall not be restitution, appears from the signification of the expression if the lord be with it, as denoting if the good of truth be together with it, see above, n. 9176; and from the signification of repaying, as denoting restitution, as just above, 9177, thus not to repay denotes non-restitution.

9179. "If he be a hireling"—that hereby is signified if for the sake of gain, appears from the signification of a hireling, as denoting one who does good for the sake of the good of gain or for the sake of hire, see n. 8002; thus in the abstract sense it denotes the good of gain or hire.

9180. "He shall come in his hire"—that hereby is signified submission and service, appears from the signification of coming in hire, as denoting to submit himself and to serve. The case herein is this; they who learn and imbibe truths from the Word, or from the doctrine of the Church, or also from any other sources whatsoever, yea, from themselves by conclusions, for the sake of gain, that is, that they may gain honours or wealth, or also that they may merit heaven, these are they who in the internal sense are meant by hirelings, who shall come in their

hire, that is, who shall submit themselves and serve; for to the man of the Church, gains ought to be in the last place, not in the first; when they are the last place, then they are servants; but if in the first, they are lords. He who respects gains in the first place, is an inverted man, and also is represented as inverted in the other life, with his head in hell; but he who respects charity and faith in the first place, thus the Lord and his neighbour, he is an erect man, and also is presented erect in the other life, with his head in heaven. Hence it is evident what is meant by good which is done for the sake of gain, and that it must be submitted and must serve, which things are signified by the expression, if he be a hireling he shall come in his hire.

9181. Verses 15, 16. *When a man [vir] shall persuade a virgin, who was not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. If her father in refusing shall refuse to give her to him, he shall pay silver according to the dower of virgins.* When a man [vir] shall persuade a virgin, who is not betrothed, signifies good not conjoined to truth. And shall lie with her, signifies illegitimate conjunction. Endowing he shall endow her to himself for a woman, signifies a ticket of consent to legitimate conjunction. If her father in refusing shall refuse to give her to him, signifies if interior good does not admit conjunction. He shall pay silver according to the dower of virgins, signifies other truth consenting in the place thereof.

9182. "When a man [vir] shall persuade a virgin, who is not betrothed"—that hereby is signified good not conjoined to truth, appears from the signification of persuading, when it is said of a man and of a virgin, as denoting to entice to conjunction; and from the signification of a man [vir], as denoting truth, see n. 3134, 7716, 9007; and from the signification of a virgin, as denoting the Church as to good, see n. 3081, 4638, thus good which is the Church; and from the signification of being betrothed, as denoting conjunction. It may be expedient here to state briefly whence the law concerning illegitimate conjunction, which is the subject now treated of, derives its cause and origin. All the laws promulged to the sons of Israel, have their cause in heaven, and derive their origin from the laws of order there. The laws of order in heaven are all from the Divine Truth and Good which proceed from the Lord, hence they are the laws of the good of love and of the truth of faith; the conjunction of good and truth in heaven is called the heavenly marriage; and this is represented in marriages on earth, and also is signified by marriages in the Word; hence it is evident, what illegitimate conjunctions involve, and also what whoredoms and adulteries involve. The subject treated of in these two verses is concerning illegitimate conjunction, which after-

wards either is made legitimate, or is dissolved. The illegitimate conjunction, which afterwards is made legitimate, is treated of in this verse; and the illegitimate conjunction which is afterwards dissolved, is treated of in the following verse. A legitimate conjunction is that which is not made from conjugal affection, but from any other affection whatsoever, as from the affection of beauty, from the affection of gain, from the affection of dignity of person, and also from lasciviousness. These conjunctions are illegitimate in the beginning, by reason that external things are what conjoin, and not internal things at the same time. Nevertheless, legitimate conjunction may afterwards be effected from them as means [or mediums], and it is effected when dispositions are conjoined; and also afterwards there may be no conjunction effected from them, which is the case when dispositions are disjoined; that it is so, is a fact generally known in the world. Legitimate conjunction, which is that of dispositions, is effected when both are in like good and truth, for good and truth constitute the life of man, moral and civil good and truth the life of the external man, and spiritual good and truth the life of the internal man. It is to be noted that the life of man is from no other source than from good and truth, for all that is called good which a man loves, and all that truth which a man believes; or what is the same thing, all that is called good which a man wills, and all that truth which he understands. Hence it is evident, that legitimate conjunction is effected, when one of the conjugal partners is in truth, and the other in correspondent good; for thus in them two is represented the heavenly marriage, which is that of good and truth: hence it is that conjugal love descends from that marriage, see n. 2727 to 2759, 2803, 3132, 4434, 4834. From these as premises it may be known how the case is with the conjunctions which are treated of in this and the following verse. Betrothings before marriages were received in use from the most ancient times, and represented the first conjunction, which is that of the internal man without the external. The marriages themselves afterwards represented the second conjunction, which is that of the internal man with the external; for during man's regeneration by the goods and truths of faith, the internal man is first regenerated, and afterwards the external, because the latter is from the former, n. 3286, 3321, 3493, 3882, 8746. From these considerations it is evident, what is signified in the Word by betrothing and by being betrothed, and also what by bridegroom and bride, namely, that by betrothing is signified the conjunction of truth and good in the internal man; and by bridegroom, where the Lord and the Church are treated of, is signified good, and by bride truth; as in the following passages, "I remembered to thee the mercy of thy youth, *the love of thy betrothings*, when thou wentest after Me, in the wilderness, in

a land not sown," Jer. ii. 2; speaking of the ancient Church, and of it's establishment by the Lord; the love of betrothings is the affection of spiritual life, which is from the truths of faith and the good of love; the state of desire, when as yet they were in ignorance and a defect of those things, is signified by going after Me in the wilderness and in a land not sown. And in Hosea, "I will establish for them a covenant in that day with the wild beast of the field, and with the fowl of the heavens, and the creeping things of the earth; and I will break the bow, and the sword, and the war, *and I will betroth thee to Myself* in justice and in judgment, and in mercy, and in compassions," ii. 18, 19. The subject here treated of is concerning the establishment of a new Church. To establish a covenant with the wild beast of the field, with the fowl of the heavens, and with the creeping things of the earth, denotes conjunction of the Lord by good and truth internal and external appertaining to man; covenant denotes conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778; the wild beast of the field denotes life derived from good, n. 841, 908; fowl denotes the life of truth, n. 40, 745, 776, 991, 3219, 5149, 7441; the creeping thing of the earth, denotes the goods and truths of the external and sensual man, n. 746, 909; to break the bow, the sword, and the war, is to destroy the doctrine and strength of the false; bow denotes the doctrine of the false, n. 2686, 2709; sword denotes the false combating against the truth, n. 2799, 4499, 6353, 7102; war is the combat itself, or spiritual combat, n. 1664, 2686, 8273. To break those things is to destroy; to betroth in justice and in judgment denotes to be conjoined to the Lord in good and truth; to betroth is to conjoin to Himself; justice is predicated of good, and judgment of truth, n. 2235. To betroth in mercy and in compassions, denotes to do so from love towards those who are in good, and in love towards those who are in truths. The mercy of the Lord is predicated towards those who are in want, and yet in the desire of good, and compassion towards those who are in ignorance, and yet in the desire of truth. From these considerations it is evident, that betrothing denotes the conjunction of good and truth with man from the Lord. Every one may see that such things are signified in the above passage, for it is evident to perception grounded in mere natural lumen, that Jehovah does not establish a covenant with the wild beast of the field, with fowl, and with the creeping thing of the earth, but with those who are in the good and truth of faith, thus with the good and truth appertaining to man, consequently that such things lie concealed in the above prophetic passage. And in Malachi, "Judah hath acted perfidiously, because he hath profaned the holiness of Jehovah, *because he hath loved and betrothed to himself the daughter of a strange god*," ii. 11;

where to betroth the daughter of a strange god denotes to be conjoined to the evil of the false; a strange god denotes the false, n. 4402, 4544, 7873. That bridegroom, where the Lord and the Church are treated of, denotes good, and bride truth, is manifest from Isaiah, "*Jehovah hath clothed me with the garments of salvation, He hath covered me with a robe of righteousness, as a bridegroom putteth on a turban, and as a bride adorneth herself with her vessels,*" lxi. 10. And in the Apocalypse, "*I saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,*" xxi. 2. Again, "*The angel said, come, I will shew thee the bride, the Lamb's wife,*" Apoc. xxi. 9; where bride denotes the Church. And in Matthew, "*Jesus said to the disciples of John, can the sons of the marriage mourn, so long as the bridegroom is with them? but the day will come, when the bridegroom will be taken away from them, and then shall they fast,*" ix. 15, and Luke v. 34, 35; where they are called sons of the marriage who are in the truths of the Church and receive good, for the good which is from the Lord is the bridegroom; the sons of the marriage not mourning so long as the bridegroom is with them, denotes that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined to their own good; their fasting when the bridegroom is taken away from them denotes that they are in an unhappy state when good is no longer conjoined to truths; this latter state is the last state of the Church, but the former is the first state. The like is signified in Matthew, chap. xxv. 1 to 12, *by the bridegroom*, to meet whom the ten virgins went forth; for the virgins who had oil in their lamps are they who have good in their truths; but those who had not oil in their lamps are they who have not good in truths, see n. 4638; and that oil is the good of love, n. 886, 3722, 4582. And in John, "*John said, I am not the Christ, but am sent before Him; he who hath the bride is the bridegroom;*" but the friend of the *bridegroom*, who stands and hears Him, rejoiceth with joy by reason of *the bridegroom's voice*," iii. 28, 29; bride denotes the truth which is of the faith of the Church, and bridegroom denotes the good which is of the love of the Church, each from the Lord, thus for the man of the Church, with whom good is conjoined with truths. From these considerations it is also evident, what is meant in the internal sense by the joy and voice of *the bridegroom and the bride* in Isaiah, chap. lxii. 5; and in Jeremiah, chap. vii. 34; chap. xvi. 9; chap. xxv. 10; chap. xxxiii. 11; Apoc. xviii. 23; namely, that it denotes heaven and happiness derived from the conjunction of good and truth with man and angel.

9183. "*And shall lie with her*"—that hereby is signified illegitimate conjunction, appears from the signification of lying with a betrothed virgin, as denoting illegitimate conjunction;

for by being betrothed is signified the conjunction of the internal man, but by lying with, is signified the conjunction of the external, see just above, n. 9182.

•9184. "Endowing he shall endow her to himself for a woman"—that hereby is signified a ticket of consent on his part for legitimate conjunction, appears from the signification of dower and endowing, as denoting a ticket of consent, see n. 4456; and from the signification of for a woman, as denoting for legitimate conjunction; for to receive any one for a woman, is to be legitimately conjoined. Illegitimate conjunction in the spiritual sense is the conjunction of truth with an affection grounded in the delight of gain, or in the delight of honour, in which kind of affection they are principled, who learn the truths of the Church for the sake of those delights; but this conjunction does not hurt those, who are afterwards regenerated by the Lord, inasmuch as with these those affections remain, but subordinate under the affection of truth for the sake of the good of use and of life, thus they are subservient, for they are in the last place, although they were seen before as being in the first place; for during the regeneration of man, the order of his life is inverted; in this manner legitimate conjunction is effected from illegitimate conjunction. The ground and reason of the possibility of this being effected is, because the truths which are of faith enter by hearing, thus by the external man, and the external man relishes only those things which are of the world and of self, and these are delights arising from gain and from honours; but when the internal man is opened by regeneration, then good from the Lord flows-in through that man, and adopts and conjoins to itself the truths of faith which have entered through the external man; and according to conjunction the order is inverted, that is, what had been in the first place is put in the last; in this case the Lord attracts to Himself all things which are of the life, appertaining to man, that they may look upwards. On this occasion man regards as ends those things which are of the Lord and heaven, and the Lord Himself as the end in which all things centre, and the former things, namely, the delights of gain and honours, as means conducive to that end. It is a known thing, that means have no life from any other source but from the end, and no life without the end; thus the delights of gain and of honours, when they are made means, have life, in this case from the life out of heaven, that is, by [or through] heaven from the Lord, for the Lord is the end in which they centre. When man is in such an order of life, then gains and honours are blessings to him; but if he be in inverted order, gains and honours are curses to him. That all things are blessings when man is in the order of heaven, the Lord teaches in Matthew, "Seek ye first the kingdom of the heavens and the justice thereof, and all things shall be added unto you," vi. 33.

9185. "If the father refusing shall refuse to give her to him"—that hereby is signified if interior good does not admit conjunction, appears from the signification of refusing, as denoting not to admit; and from the signification of giving her to him, namely, for a woman, as denoting legitimate conjunction, see just above, n. 9184; and from the signification of father, as denoting good, see n. 3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897,* and as denoting interior good, because from interior good as a father, and from interior truth as a mother, are conceived and born exterior truths and goods, which therefore in the Word are called sons and daughters.

9186. "He shall pay silver according to the dower of virgins"—that hereby is signified other consenting truth in its place, appears from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, 6112, 6914, 6917; and from the signification of paying, as denoting substitution in the place of the former, for he who pays dower and does not receive the virgin, gives something else for her; and from the signification of the dower of virgins, as denoting a ticket of consent for conjunction, see just above, n. 9184; which ticket is truth consenting to [or agreeing with] interior good; for the dower was fifty [pieces] of silver given to the father of the damsel, Deut. xxii. 29, thus truths initiating to full conjunction; for silver is truth, as was here shewn above, and fifty denotes to the full, n. 2252, in this case other truths in the place of the former consenting to [or agreeing with] good. How the case herein is, is evident from what was shewn above, to which may be added this consideration; to the intent that illegitimate conjunction may become legitimate, the good which flows in from the Lord through the internal man, must conjoin to itself the truth, which enters through the external, that is, by [or through] its hearing. If this truth do not accord with that good, then in its place must be substituted other truth, which accords, or consents to conjunction. This might be illustrated by examples; but inasmuch as the conjunction of good and truth is in thick darkness, by reason of the removal of the good of love from the truths of faith, and the rejection of that good behind truths, and almost to the back, therefore this subject will not admit of further illustration from examples. In general, no one can comprehend the internal sense of the Word, thus neither can he comprehend the things of angelic wisdom, unless he know and understand that all and singular things in heaven have reference to good and truth, and that nothing exists there but from the one conjoined to the other; hence it is that they are in darkness, who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as they do who say that man is saved by faith alone, or by the confidence alone which is of faith. Inasmuch as such refer all things to

faith and nothing to charity, it is impossible for them to comprehend any thing concerning the heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth, consequently concerning truth itself, for this in such case is involved in the same darkness. Hence come so many and so great conjectural fancies and heresies; they who are illustrated concerning truths, are those few who are in the doctrine and at the same time in the life of truth. Let those know, who are in faith alone, that all the ideas of the thought of the angels, who are in the second heaven, and are called spiritual, are from truths which have been made goods by life, and that all the ideas of the thought of the angels, who are in the third heaven, and are called celestial, are from good; and that hence these latter are in wisdom itself, concerning which, by the Divine Mercy of the Lord, wonderful things will be said elsewhere.

9187. Verses 17, 18, 19. *A witch thou shalt not vivify. Every one that lieth with a beast, dying shall die. He that sacrificeth to gods shall be devoted, except to Jehovah alone.* A witch, signifies those with whom any thing of the Church is conjoined to the falses of the evil of self-love. Thou shalt not vivify, signifies deprivation of spiritual life. Every one that lieth with a beast, signifies conjunction with the evils of the lusts of self-love. Dying shall die, signifies damnation. He that sacrificeth to gods, signifies the worship of falses derived from evil. Shall be devoted, signifies ejection. Except to Jehovah alone, signifies that the Lord, Who is the alone and only God, is to be worshiped.

9188. "A witch"—that hereby is signified those with whom any thing of the Church is conjoined to the falses of the evil of self-love, appears from the signification of witchcrafts, as denoting the falses of the evil of self-love conjoined with such things as are of the Church. There are two things which make heaven, thus spiritual life with man, the truth of faith in the Lord and the good of love towards Him; and there are two things which make hell, thus spiritual death with man, the false of faith and the evil of self-love; these two are conjoined with those who are in hell, and constitute infernal marriage; but the former two are conjoined with those who are in heaven, and constitute heavenly marriage. The Lord, so far as can be effected, withholds man from the conjunction of truth and good with the false and evil, because this conjunction is profanation; nevertheless several of those who are in the Church cannot be withheld; the reason is, because from their infancy they have imbibed those things which are of the Church from the Word, and from doctrine derived from the Word, and some of them have imbued those things, and made them [objects] of their

faith. When persons of this description have arrived at adult age, when they have begun to think from themselves, and not from others, as heretofore, then they have made light of those things which had been made the objects of their faith, and* in the place thereof have seized upon falses, and have also imbued them. These are they who have conjoined with themselves truths to falses; for the truths which have once been made [truths] of faith, remain, nor can they be eradicated; and the falses, which next become [falses] of faith, conjoin themselves with them. This conjunction is what is signified in the internal sense by witchcraft. The reason why those falses are falses of the evil of self-love is, because all evil originates principally in that love, and as evil therein originates, so does the false, inasmuch as they cohere. Hence it is evident, that with persons of such a character there is no spiritual life, because it is destroyed by the falses of evil; and so far as they have conjoined those falses to truths, so much of spiritual life they have extinguished with themselves; and whereas thus instead of being alive they have become dead, therefore it is said thou shalt not vivify them. That the above conjunction is signified by witchcraft in the Word, is evident from Isaiah, "Thou hast said, I shall not sit a widow, neither shall I know the loss of children; but those two things shall come upon thee in a moment in one day, the loss of children and widowhood, *by reason of the multitude of thy witchcrafts, by reason of the exceeding magnitude of thy magic.* Thou hast confided in thy wickedness, thou hast said, there is none that seeth me; thy wisdom and thy science has seduced thee, when thou saidst in thine heart, I and there is none as I besides; therefore there shall come upon thee evil which thou shalt not know how to deprecate; and calamity shall fall upon thee which thou canst not expiate; devastation shall come upon thee suddenly, which thou shalt not know; for thou persistest in thy magics, *and in the multitude of thy witchcrafts*, in which thou hast laboured from thy youth. Thou hast wearied thyself in the multitude of thy council; let now the *searchers of heaven, that see the stars, and that know the new moons*, stand and save thee from those things which shall come upon thee; behold they are become as stubble; the fire hath parched them, they shall not deliver their soul out of the hand of the flame," xlvii. 8 to 14. That witches are those who conjoin the falses of the evil of self-love to the truths of faith, and thereby perish, is evident from singular the things in the above passage, viewed in the internal sense, for they are there described. The extinction of their spiritual life is described by widowhood and loss of children: widowhood is the privation of truth, and thence of good; the loss of children is the privation of truth and good. The origin of the false, as being derived from the evil of self-love, is described by these

words, "Thy wisdom and thy science hath seduced thee, when thou saidst in thine heart, I and none as I besides;" and the evil itself of self-love by these words, "Behold they are become as stubble, the fire hath parched them, they shall not deliver their soul from the hand of the flame." Fire and flame denote self-love. That the all of spiritual life is extinct, is described by these words, "There shall come upon thee evil which thou canst not deprecate, and calamity shall fall upon thee which thou canst not expiate." They are called searchers of heaven, that see the stars and know the new moons, from the circumstance of being in external things without an internal principle; for such see from the external man, and nothing from the internal, thus from natural lumen, and nothing from spiritual light; for heaven, the stars, and new moons, in the internal sense, are knowledges and scientifics, in this case such as are viewed from the world, and not from heaven. That witchcrafts denote such falses, is also evident in Micah, "I will cut off the cities of thy land, and will destroy all thy fortification; *I will cut off witchcraft from thy hand*, and thou shalt have no soothsayers," v. 11, 12; where the cities of the land denote the false doctrinals of their Church, which are called witchcrafts, because they destroy the truths of faith. And in Nahum, "*By reason of the multitude of the whoredoms of the whore well-favoured, the mistress of witchcrafts*" that sell nations in their whoredoms, *and families in their witchcrafts*," iii. 4. Whoredoms are the perversions of truth, witchcrafts are the falses thence derived. In like manner in the second book of Kings, "Joram said to Jehu, is it peace, Jehu, who said, what peace even to the whoredoms of thy mother Jezebel, *and her many witchcrafts*," ix. 22. That they are witches, who are learned from themselves, and confide in themselves alone, in consequence of loving themselves, and being willing to be worshiped as deities, is also evident from the passages which treat openly of the coming of the Lord, who should teach them, and cast out witches; for he who will be learned in the truths and goods of faith, must be learned from the Lord, and in no wise from himself; wherefore it is thus written in Malachi, "*Behold I send mine angel, who shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, and the angel of the covenant whom ye desire*:" and I will come near to you in judgment, and I will be a swift witness *against the witches*, and against the adulterers, and that swear falsely," iii. 1, 5. Witches denote those who are learned from themselves, and thereby destroy the truths which are from the Lord; adulterers denote those who destroy goods, and they that swear falsely denote those who confirm falses. That it is the Lord who shall cast them out, is evident, for it is said that the Lord shall come to His temple, and the angel of the covenant. So

also in Moses, "When thou comest to the land which Jehovah God is about to give thee, there shall not be found in thee *that maketh his son or his daughter to pass through the fire, that divineth divinations, and that asketh questions of the hells, and is given to augury, and is a witch, and an enchanter, and that asketh questions of a familiar spirit, and is a soothsayer; and that maketh enquiry of the dead*; for every one who doeth those things is an abomination to Jehovah; and by reason of these abominations Jehovah thy God doth drive them out before thee: *Jehovah thy God will raise up to thee a prophet from the midst of thee, of thy brethren, like unto me, Him shall ye obey. Jehovah said in Horeb, a prophet will I raise up to them out of the midst of their brethren, like unto thee; and I will give My words in His mouth, that He may speak to them every thing which I shall command Him, whence it shall come to pass that the man [vir], who will not obey My words, which He shall speak in My name, I will require it of him,*" Deut. xviii. 9 to 19. By diviners, augurers, *witches*, and the rest who are there named, in the internal sense are meant those who destroy the truths and goods of the Church by scientifics perversely applied; thus who do so from their own proper intelligence, and by falses derived from the evils of self-love, and the love of the world, consequently who learn and teach from the lust of gain and of honours, and not from the affection of the truth of faith, and of the good of life. And whereas all falses of doctrine and evils of life exist from that source, therefore mention is made of the prophet who shall come and teach. That that prophet is the Lord, is known in the Church, and it was also known to the Jews, and Gentiles of that time, as is evident from Matthew, chap. xxi. 11; Luke i. 76; vii. 16; xiii. 33; Mark vi. 4. They are taught by the Lord, when they read the Word, not for the sake of themselves and the world, but for the sake of good and truth itself, for in such case they are illustrated; but when for the sake of themselves and the world, they are then blinded. A prophet signifies one who teaches, and in the sense abstracted from person, doctrine, see n. 2534, 7269; thus the Lord as to the Word or Divine Truth.

9189. "Thou shalt not vivify"—that hereby is signified deprivation of spiritual life, appears from the signification of vivifying, as denoting to gift with spiritual life, see n. 5890, thus not to vivify denotes to deprive of spiritual life. That they deprive themselves of spiritual life, who conjoin to the truths of faith the falses derived from the evil of self-love, and are signified by *witches*, see just above, n. 9188.

9190. "Every one that lieth with a beast"—that hereby is signified conjunction with the evils of the lust of self-love, appears from the signification of lying with, as denoting to be conjoined; and from the signification of beast, as denoting a good affection with the good, and an evil affection with the evil,

see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3518, 3519, 5198, 7424, 7523, 7872, 9090; thus lusts, in this case the lusts of self-love; evil affections are called lusts.

9191. "Dying shall die"—that hereby is signified damnation, appears from the signification of dying, as denoting damnation, see n. 5407, 6119, 9008.

9192. "He that sacrificeth to gods"—that hereby is signified the worship of falses derived from evil, appears from the signification of sacrificing, as denoting worship. The reason why sacrificing denotes worship is, because sacrifices were the primary things of worship with the Israelitish, and Jewish people, see n. 923, 6905, 8680, 8936; and from the signification of gods, as denoting falses, see n. 4402, 4544, 7873, 8941. It is said the worship of falses derived from evil, because it is opposed to the worship of truths derived from good; for all worship has doctrinals for rules [or directions], which doctrinals are truths so far as they are grounded in good, and falses so far as they are grounded in evil; for truths have their essence and life from good, and on the other hand they have their death from evil. The case herein is this; there are some who are in genuine truths, some who are in truths not genuine, and some who are in falses; and yet they who are in genuine truths are often damned, and they who are in truths not genuine, and also who are in falses, are often saved. This will appear as a paradox to the generality, but still it is a truth; experience itself has confirmed it; for there have been seen in hell those who were more learned than others in the truths derived from the Word and from the doctrine of their Church, as well dignitaries as others; and on the other hand there have been seen in heaven those who were not in truths, also who were in falses, both Christians and Gentiles. The reason why the former were in hell was, because indeed they were in truths as to doctrine, but in evils as to life; and the reason why the latter were in heaven was, because they were indeed in non-truths as to doctrine, but still they were in good as to life. Some spirits recently deceased, with whom it was given to speak, expressed their surprise, that there were amongst the damned, those who had been distinguished for learning in the Word and in the doctrine of their Church, of whom it had been believed that they would become luminaries in heaven, according to these words in Daniel, "The intelligent shall shine as the splendor of the expanse, and they that justify many as the stars for an age and eternity," xii. 3; but they were told, that the intelligent are they who are in truth, and teach truths; and that they who justify are those who are in good, and lead to good, and that therefore the Lord said, "That the just shall shine as the sun in the kingdom of His Father," Matt. xiii. 43; that justice is predicated of good, and thus that they are called just, who are in good, see n. 2235. It

has been further said, that they who are learned as to doctrine, but evil as to life, are those who are meant by the Lord in Matthew, "Many shall say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, *I know you not, depart from Me, ye workers of iniquity*?" vii. 22, 23. And in Luke, "Then shall ye begin to say, We have eaten and drunken in Thy presence, and Thou hast taught in our streets, but He will say, I say unto ye, I know ye not whence ye are, depart from Me, *all ye workers of iniquity*," xiii. 26, 27. And that they were also meant by the foolish virgins, who had not oil in their lamps, concerning whom it is thus written in Matthew, "At length came the other virgins, saying, Lord, Lord, open to us; but He answering said, Verily I say unto you, I know you not," xxv. 11, 12. To have oil in their lamps denotes good in the truths which are of the faith of the Church, n. 4638; that oil denotes the good of love, see n. 886, 4582. Also that they who are in non-truths, yea, who are in falses grounded in ignorance, and yet in good and thence in the affection of knowing truth, were meant by the Lord in Matthew, "I say unto you, that many shall come from the east and west, and shall lie down with Abraham, and Jacob, in the kingdom of the heavens; but the sons of the kingdom shall be cast out into outer darkness," viii. 11, 12. And in Luke, "They shall come from the east and west, and from the north and south, lying down in the kingdom of God; and behold there are last who shall be first, and there are first who shall be last," xiii. 29, 30. That the Gentiles who are in good, although from ignorance they are in non-truths, are received into heaven, see n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197. From these considerations it may now be manifest, that by those who sacrifice to gods, are signified those who are in the worship of what is false grounded in evil, and that these are they who shall be devoted, that is, shall be cast out. For falses grounded in evil are evils in form, inasmuch as evil, when it shows itself in light, and forms itself is called the false. Hence it is, that they who are in evil as to life, although they are in truths as to doctrine, are still in the falses of their own evil. That this is the case, manifests itself clearly in the other life; for such, when they are left to themselves think from evil against the truths which they have known and professed, thus they think falses. Persons of the same character act in like manner in the world, when they are left to themselves and think; for on such occasions they either pervert truths, or deny truths, to patronize the evils of their life. But they who are in good, and still in non-truths, yea, who are in falses from ignorance, as are several within the Church, and also several out of the Church who are called Gentiles, these indeed regard their

own falses as truths, but inasmuch as those falses come forth from good, they bend them to good, therefore there is nothing of malignity in them, as there is in falses which are from evil. And whereas the falses thence derived are mild and flexible, they are in the faculty of receiving truths, and also do receive when instructed by the angels. These falses may be compared to meats which are unclean to the sight, but still have a relish, whereas falses derived from evil may be compared to unclean meats, which inwardly are putrid; but truths grounded in evil may be compared to meats which are clean to the sight, but which inwardly are malignant, and if attended with hypocrisy, are poisonous; as the Lord teaches in Matthew, "Wo unto you Scribes and Pharisees, hypocrites, because ye are like to whitened sepulchres, which outwardly indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness," xxiii. 27.

9193. "Shall be devoted"—that hereby is signified ejection, appears from the signification of being devoted, when it is said of those who are in the worship of falses derived from evil, as denoting to be ejected, namely, from the Church; that ejection from the Church, and thereby the extirpation of such falses, is signified by being devoted, is evident from Moses, "If men of Belial shall go forth from the midst of thee, and shall impel the inhabitants of their city saying, let us go and *serve other gods*, whom ye have not known; if it be truth and the thing certain, that abomination hath been done in the midst of thee, smiting thou shalt smite the inhabitants of that city with the edge of the sword, *by devoting it, and every one who is in it*, and also the beast thereof with the edge of the sword; all the spoil thereof thou shalt carry together into the midst of the street, and thou shalt burn the city with fire, and all the spoil thereof to Jehovah thy God, that it may be a heap for ever, neither shall it be built any more, *so that there may not remain in thine hand any thing of that which was devoted*," Deut. xiii. 13 to 17. That it is the false grounded in evil, which is signified by what is devoted, is evident from singular the things in the above passage in the internal sense; for the cities which were to be devoted denote doctrines, in this case false doctrines, n. 2712, 2443, 3216; the edge of the sword, with which men and beasts were to be smitten, denotes truth combating and destroying the false which is derived from evil, n. 2799, 4499, 7102, 8294; the street into the midst of which the spoil was to be carried together, denotes the truth of doctrine, and in the opposite sense the false of doctrine, n. 2336; the fire, with which the spoil was to be burned with the city, denotes the evil of self-love, n. 1297, 2446, 5071, 5215, 6314, 6832, 7324. Hence it is evident, that the act of devoting denotes ejection from the Church, and extirpation. On this account also it was commanded, that the na-

tions in the land of Canaan *should be devoted*, Deut. vii. 2, 24, 25, 26; for the nations before constituted the Church in that land, wherefore also they had altars, and likewise sacrificed, n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8054; but when they turned the representative worship, which was that of the ancient Church, into idolatrous worship, and thereby falsified truths and adulterated goods, n. 8317, it was ordered that not only the men, but also the cities, and what was in the cities, should be devoted; the reason was, because all things therein represented falses grounded in evil, the cities the doctrine of the false themselves, the beasts evil affections, the gold and silver their evils and falses, and other things in like manner; the principal of the worship of the ancient Church was, to worship God under a human form, thus the Lord; but when they turned aside from good to evil, they began to worship the representatives themselves, as the sun, the moon, the stars, also groves, statues, and God under various forms of an idol, thus external things without an internal principle, as is the case when the internal man is closed. The internal man is closed by a life of evil, for the Lord flows-in by [or through] good, and opens the internal man, consequently by evil it is closed; and when it is closed, truths are turned into falses, and where they remain, they only serve the evils which are of self-love, and the love of the world. The principal of internal worship is, to acknowledge the Lord, the alone and only God; and that all good and truth is from Him; they who do not acknowledge Him in the Church, cannot be in good, thus neither in truth; and they acknowledge who are in faith, and at the same time in the good of life, but not who are in evil of life, n. 8878. That to acknowledge and worship the Lord is to live according to His precepts, that is, to live the life of faith and charity, see n. 8252 to 8257; the life of faith consists in doing the precepts from obedience, and the life of charity consists in doing the precepts from love.

9194. "Except to Jehovah alone"—that hereby is signified that the Lord, who is the alone and only God, is to be worshiped, appears from the signification of sacrificing; in this case to Jehovah alone, as denoting worship, see above, n. 9192; the reason why to Jehovah denotes to the Lord is, because by Jehovah in the Word no other is meant than the Lord, see n. 1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864; that the Divine [being or principle], which He called the Father, is the Divine Good in Himself, see n. 2803, 3704, 7499, 8897; thus that the Lord is the alone and only God, n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865.

9195. Verses 20, 21, 22, 23. *And a sojourner thou shalt not afflict, and shalt not oppress, because ye were sojourners in the*

land of Egypt. Any widow and orphan ye shall not afflict. If in afflicting thou shalt afflict him, so that crying he cry to Me, hearing I will hear his cry. And mine anger shall burn, and I will slay you with the sword, and your women shall become widows and your sons orphans. And a sojourner thou shalt not afflict, and shalt not oppress, signifies that they who are willing to be instructed in the truths, and goods of faith ought not to be infested by falses of doctrine, and evils of life. Because ye were sojourners in the land of Egypt, signifies that they were protected from falses and evils when they were infested by infernals. Any widow, signifies who are in good without truth, and still desire truth. And orphan, signifies who are in truth, and not yet in good, and still desire good. Ye shall not afflict, signifies that they ought not to be defrauded. If in afflicting thou shalt afflict him, signifies if they be defrauded. So that crying he cry to Me, signifies supplication to the Lord for aid. Hearing I will hear their cry, signifies that they ought to be aided. And mine anger shall burn, signifies the state of those who do it. And I will slay you with the sword, signifies that they deprive themselves of good and truth by falses. And your women shall become widows, signifies that the goods appertaining to them shall perish. And your sons orphans, signifies that at the same time in such case truth shall perish.

9196 “And a sojourner thou shalt not afflict, and shalt not oppress”—that hereby is signified that they who are willing to be instructed in the truths, and goods of faith ought not to be infested by falses of faith, and evils of life, appears from the signification of a sojourner, as denoting one who is willing to be instructed in those things which are of the Church, thus in the truths and goods of faith, and who receives those things and lives according to them, see n. 1463, 8007, 8013; the reason why a sojourner has this signification is, because to sojourn signifies to be instructed and also to live, see n. 2025, 3672, 6095; and from the signification of afflicting, when concerning those who are willing to be instructed in the truths and goods of faith, as denoting not to be infested by the falses of faith; and from the signification of oppressing, when concerning the same, as denoting not to infest by evils of life; for they who infest persons of that description by falses, afflict them, and they who infest by evils, oppress them.

9197. “Because ye were sojourners in the land of Egypt”—that hereby is signified that they were protected from falses, and evils when they were infested by infernals, appears from what was said concerning the affliction and oppression of the sons of Israel in Egypt, and concerning their protection and their being finally brought out from thence, at chap. vii. viii. ix. x. xi. xiii. xiv. where it was shewn that the afflictions and oppressions of the sons of Israel in Egypt, signified the infestations of the

faithful, who were of the spiritual Church by infernals before the coming of the Lord; and that the protection, and bringing forth of the sons of Israel out of the land of Egypt, signified the protection, and liberation of those who were of the spiritual Church, by the Lord when He was in the world, and when He rose again. But to repeat now the explication of singular the things there shown, would be too tedious; see what was shewn at the above-mentioned chapters of Exodus, especially what is said at n. 6854, 7035, 7091, 7474, 7828, 7932, 8018, 8054, 8099, 8159, 8321.

9198. "Any widow"—that hereby are signified those who are in good without truth, and still desire truth, appears from the signification of the widow, as denoting good without truth, and yet desiring truth; the reason why a widow has this signification is, because by a man [*vir*] is signified truth, and by his woman good, wherefore the woman of a man, when she becomes a widow, signifies good without truth. But widow in a still interior sense signifies truth without good; the reason is, because husband in that sense signifies good, and his wife truth, see n. 3236, 4510, 4823. In this sense the Lord from Divine Good is called husband and bridegroom, and His kingdom and Church, from the reception of the Divine Truth which proceeds from the Lord, is called wife and bride, n. 9182; but whereas in this passage the subject treated of is not concerning the Lord's celestial Church, but concerning the spiritual, by widow is signified one who is in good and not in truth, and still desires truth. The case is similar in regard to orphan, he in the inmost, or celestial sense signifies those who are in good, and desire truth. See what was adduced and explained concerning the signification of widow, and orphan in the celestial sense, n. 4844; to which it is allowed to add what the Lord says in Luke concerning the widow of Sarepta, "*Verily I say unto you, that no prophet is accepted in his own country; in truth I say unto you, many widows were in the days of Elias, in Israel, when the heaven was shut up for three years and six months, whilst there was a great famine over the whole land, yet to none of them was Elias sent, except to Sarepta of Sidon, to a woman, a widow.*" iv. 25, 26. Inasmuch as all things which the Lord spake, He spake from the Divine [being or principle], therefore they have an internal sense, and the subject treated of in that sense is concerning the Lord Himself, and concerning His kingdom, and concerning the Church. What therefore was meant by the Lord, in that sense, by what He spake concerning the widow in Sarepta, of Sidon, evidently appears if the words be unfolded. *That no prophet is accepted in his own country*, signifies that the Lord, and the Divine Truth, which is from Him, is less received and loved in heart within the Church than out of it. He spake to the Jews, amongst

whom at that time the Church was. That the Lord was there less received than by the nations which were out of the Church, is a known thing. The case is similar in the Church at this day, which, from Him, is called Christian. In this indeed the Lord is received in doctrine, but still by few with acknowledgment of heart, and by still fewer from an affection of love. It is otherwise with the converted nations out of the Church; these worship, and adore Him as their only God, and say with the mouth, and think with the heart, that they acknowledge Him for God, because He hath appeared in a Human Form, n. 5256. It is the reverse within the Church, where, inasmuch as He was born a man, He is with difficulty acknowledged as God from the heart; His Human [principle] being made like that of another man, although it be known that His Father was Jehovah, and not a man. From these considerations it is evident what is meant in the internal sense by no prophet being accepted in his own country. Prophet in that sense is the Lord as to Divine Truth, thus as to the doctrine of the Church. That prophet denotes one who teaches, and in the abstract sense doctrine, and when predicated of the Lord, that it denotes the Divine Truth or Word, see above, n. 9188. *Many widows were in the days of Elias, in Israel*, in the internal sense, signifies a state on that occasion of acknowledgment of Truth Divine from the Word in the Church; for widows are those who are in good without truth, as was said above. Elias is the Lord as to the Word; the days of Elias denote the states of reception of Truth Divine from the Word at that time; and Israel is the Church. That Elias represented the Lord as to the Word, see preface to chap. xviii. of Genesis, and n. 2762, 5247, 8029. That days denote states, see n. 893, 2788, 3462, 3785, 4850, 6110, 8426; and that Israel is the Church, n. 4286, 6426, 6637, 8805. *When the heaven was shut up for three years and six months*, signifies the plenary vastation of the internal Church, for heaven is the internal of the Church. Three years and six months denote to the full. That heaven is the internal of the Church, see n. 1733, 1850, 3355, 4535. This is said to be shut up, when it is vastated or is no more. That three years and six months denote to the full, appears from the signification of 1260 days in the Apocalypse, chap. xi. 3, and chap. xii. 6, which days make three years, and six months, as denoting to the full, or even to the end. *Whilst a great famine was over the whole land [or earth]*, signifies the vastation also of the external Church, for famine denotes the defect and desolation and good, n. 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 7102; and land [or earth] is the external Church, n. 1262, 1413, 1733, 1850, 2117, 2118, 3355, 4535, 5577, 8011, 8732. *Yet to none of them was Elias sent*, signifies the Lord as to the Word, thus the Word of the Lord, not to others,

because not elsewhere received; for Elias, as was said above, is the Lord as to the Word. *Except to Sarepta of Sidon, to a woman, a widow*, signifies except to those who are in good and desire truth. It is said Sarepta of Sidon, because Sidon signifies the knowledges of good, and truth, n. 1201. That a woman a widow denotes one who is in good, and desires truth, is hence evident, especially from what is related of her in the first Book of the Kings, where are these words, "*Elias came to Sarepta of Sidon, to a woman, a widow, that she might sustain him. He said to her, fetch me a little water, that I may drink, and afterwards, bring me a morsel of bread in thine hand. She said, that she had only a little meal in a cask, and a little oil in a cruise, that it would only be a cake for herself and her son. Elias said, make me a little cake in the first place, and bring it to me, and make for thyself and for thy son in the latter place. She did so; and the cask of meal was not consumed, and the cruise of oil did not fail,*" xvii. 9 to 15. Obedience, and the desire of good to truth, is described by her compliance with the command to give water to the prophet, and afterwards by her making a cake for him in the first place out of her own little [store], and in the latter place for herself and her son; and that hence she was enriched with the good of truth, signified by the cask of meal not being consumed, and the cruise of oil not failing; for water, in the internal sense, is truth, n. 2702, 3058, 3424, 4976, 5668, 8568. Meal [or farina] is truth derived from good, n. 2177; oil is the good of love, n. 886, 4582, 4638; and a cake made of them is truth conjoined to its good, n. 7978. From these considerations it is clear, that a widow is one who is in good, and desires truth. Good and its desire to truth is described by charity towards the prophet, greater than towards herself and son. Prophet is the doctrine of truth as was shewn above. From these considerations it is evident, what is the quality of the Word, namely, that inwardly in itself it has stored up the arcana of heaven, which do not appear in the letter, when yet in singular the things which the Lord Himself spake when He was in the world, and which He before spake by the prophets, there are things celestial, and altogether Divine, and elevated from the sense of the letter; and this not only in singular the expressions, but also in singular the syllables of expressions, yea in singular the apexes of every syllable. But who believes that it is so? and yet the thing is certain, having been altogether testified to me and rendered doubtless; on which subject, by the Divine Mercy of the Lord, I shall speak elsewhere.

9199. "And orphan"—that hereby are signified those who are in truth and not yet in good, and yet desire good, appears from the signification of orphan, as denoting those who are in truth and desire good. The reason why these are signified by orphans is, because sons bereaved of father, and mother, thus

they who are deprived of interior good and truth, are orphans, for by father in the Word is signified interior good, and by mother, truth conjoined to that good, n. 5581; but by sons are signified the truths thence derived. That sons denote truths, see n. 489, 491, 533, 1147, 2813, 3373, 6583; and that sons are here meant by orphans, and not daughters, is evident from verse the 23d, which follows, where it is said, "And your sons shall be orphans." The reason why orphan sons denote those who desire good is, because in such case the Lord is in the place of their father, "*The father of orphans and the judge of widows*, God in the habitation of His holiness," Psalm lxxviii. 5. That orphans are those who are instructed in the truths of the faith of the Church from the Word, and by them are afterwards led to good, is evident also from the Lord's words in John, "I will ask the Father, *that He may give you another Paraclete*, that He may abide with you for ever, *the Spirit of Truth*, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, because He abideth with you, and is amongst you; *I will not leave you orphans*, I will come to you; these things I have spoken to you, abiding with you, *but the Paraclete the Holy Spirit*, He shall teach you all things," xiv. 16 to 18, 25, 26. That those are orphans, who are in truths and desire good, may be manifest from singular the things there spoken; for by Paraclete is meant Divine Truth, which was the Lord when in the world, and which proceeded from the Lord, after that He glorified His Human [principle], and departed from the world, therefore He saith that He would send the Paraclete, and that Himself would come. To send the Paraclete, is to illustrate and instruct in the truths of faith; and to come to them, is to lead into good, therefore He saith, *I will not leave you orphans*. It was said, that by the Paraclete is meant the Divine Truth, which was the Lord when in the world, and which proceeded from the Lord after that He glorified His Human [principle], and departed out of the world. That this is so, the Lord occasionally has manifestly taught; but they who distinguish the Divine [being or principle] into persons, and not into essences united into one, do not comprehend this; for the Word is explained and comprehended according to the ideas conceived by man. So also where the Lord saith, that He is in the Father, and the Father in Him; that the Father and He are one; also that all His [things], are the Father's, and all the Father's His, John x. 30; chap. xiv. 1 to 11, 20; chap. xvi. 15; chap. xvii. But to proceed with the further explication of what has been said above. *That by Paraclete is meant the Divine Truth*, is evident from the words of the Lord themselves, for He is called the Spirit of Truth, and it is also said, the Paraclete, the Holy Spirit, will teach you all things. *That the Lord was Divine Truth when in the world*, is evident also from

the words of the Lord in the above passage, for He saith, that He was about to send *another* Paraclete, (that is, instead of Himself) or *Spirit of Truth*: and concerning Himself, *that they know Him, because He abideth with you, and is amongst you*; and also, "*I say the truth to you, if I shall not depart, the Paraclete will not come to you, but if I shall depart, I will send Him to you,*" John xvi. 7; and in another place, "This He said of the Spirit, whom they should receive that believed in Him; *for the Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39. And also in another place, "I am the way and the truth," John xiv. 6. It is also written, that He is the Word, and that God is the Word, and that the Word *was made flesh*, John i. 1, 2, 3, 14; where the Word is Divine Truth; that the Lord was Divine Truth when in the world, see n. 3195, 4687, 4727, 6716, 6864, 7499, 8127, 8724. And that the Divine Truth proceeds from the Lord after that He glorified His Human [principle], and departed out of the world, is evident also from the Lord's words, "When I shall depart, I will send the Spirit of Truth to you; to send is to go forth and to proceed, n. 2397, 4710; and also, "When He shall come, He will teach you in all truth; for He *shall not speak from Himself*, but *whatsoever things He shall hear, He shall speak*; He shall glorify Me, because He shall receive of Mine, and shall announce it to you," John xvi. 7, 13, 14, 15. That the Lord, when He departed out of the world was made Divine Good, even as to the human [principle], see n. 3704, 3712, 3736, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167; and that on this occasion, from the Divine Good, which is Himself, proceeds the Divine Truth, as the light of the universe from the sun, see n. 3636, 3643, 3969, 5704, 7083, 8127; add to this what was quoted above, n. 9194.

9200. "Ye shall not afflict"—that hereby is signified that they ought not to be defrauded, appears from the signification of afflicting, when concerning those who are willing to be instructed in truths, and to be led to good, as denoting to defraud, in this case not to defraud, because it is said, Ye shall not afflict. In the Word throughout, mention is made at the same time of *sojourner*, *orphan*, and *widow*; as in David, "Jehovah who keepeth the *sojourner*, the *orphan*, and *widow*," Psalm cxlvi. 7, 8, 9. And in Jeremiah, "Defraud not the *sojourner*, the *orphan*, and *widow*," xxii. 3. And in Ezekiel, "With the *sojourner* they have dealt by oppressions in thee, they have defrauded in thee the *orphan* and *widow*," xxii. 6, 7. And in Moses, "Turn not aside the judgment of the *sojourner*, the *orphan*, and *widow*," Deut. xxvii. 19. And again, "What is left in the fields, the oliveyards, and vineyards, shall be for the *sojourner*, the *orphan*, and *widow*," Deut. xxiv. 19, 20, 21, 22. And again, "Jehovah doeth the judgment of the *orphan* and

widow, and loveth the *sojourner*,” Deut. x. 18. In like manner in the present passage, “The *sojourner* thou shalt not afflict, and shalt not oppress; any *widow* and *orphan* ye shall not afflict.” These three, when they are thus named together, fall into one sense with the angels, namely, into this, that with those who are in the Church, good and truth ought to be conjoined according to order, thus reciprocally truth with good, and good with truth; for by a *sojourner* are meant those who are willing to be instructed in such things as are of the Church; by widows the conjunction of good with truth; and by orphans the conjunction of truth with good; which conjunction is reciprocal, the case is similar with the rest of the passages in the Word; which, when explained as to the internal sense, appear scattered, but with the angels are conjoined into one sense, yea, into one idea.

9201. “If afflicting thou shalt afflict him”—that hereby is signified if they shall be defrauded, appears from the signification of afflicting, as denoting to defraud, as just above, n. 9200.

9202. “And if crying he shall cry to Me”—that hereby is signified supplication to the Lord for aid, appears without explication. The reason why intense supplication is expressed in the Word by cry is, because supplication, although tacit with those who supplicate from the heart, is heard as a cry in heaven; this is the case when men only think, and more so when they groan from a sincere heart. This was represented by a cry in the representative Church, and hence it was made a ritual amongst the Jews. The case is similar with respect to those who teach, they are heard in heaven as crying. Not only the thoughts, but especially the affections, which are of good and truth, speak in heaven. That they speak, and if they are ardent, that they cry, has been given me to know from experience, concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere. But the affections of evil, and the false are not at all heard in heaven, although the man, who supplicates from them, crys aloud, and also at the same time clasps his hands close together, and lifts them up with his eyes to heaven; these latter are heard in hell, and are also heard there as cries, if they be ardent.

9203. “Hearing I will hear their cry”—that hereby is signified that they ought to be assisted, appears without explication.

9204. “And mine anger shall burn”—that hereby is signified the state of those who do it, appears from the signification of anger, when it is attributed to Jehovah, that is, to the Lord, as denoting clemency and mercy, Gen. n. 6997, 8875. But the reason why it denotes the state of those who do it, namely, the state of those who afflict, and oppress the *sojourner*, the

widow, and orphan, is, because there is anger with them, and in this case it appears as if it was with the Lord. That anger is attributed to the Lord, when yet it is with man, see n. 6997, 8284, 8483, 8875; that in general the evil which is attributed to the Lord in the Word, appertains to those who are in evil, see n. 1861, 2447, 6071, 6991, 7533, 7632, 7643, 7679, 7710, 7926, 8197, 8227, 8228, 8282.

9205. "And I will slay you with the sword"—that hereby is signified that they deprive themselves of good, and truth by falses, appears from the signification of slaying, when applied to those who deprive those who are in good, and truth, who are signified by widows, orphans, and sojourners, as denoting to deprive them of such things. That to slay denotes to deprive of spiritual life, see n. 3607, 6767, 8902; and from the signification of a sword, as denoting truth combating and destroying the false, and in the opposite sense the false combating and destroying truth, see n. 2799, 4499, 6353, 7102, 8294, in the present case therefore to slay with the sword denotes to deprive of goods, and truths by falses.

9206. "And your women shall become widows"—that hereby is signified that the goods appertaining to them will perish, appears from the consideration of women, as denoting goods, see n. 6014, 7337; the reason why women denote goods is, because by the marriage of a man, [*vir*] and woman is represented the conjunction of truth, and good. That by a man [*vir*] is signified truth, and by a woman good, see n. 4510, 4823; and from the signification of widows, as denoting those who are in good, and not in truths, but still desire truths, n. 9198, but in this case who do not desire truths, because it is applied to the evil who afflict widows; hence it is, that in this case are meant those with whom goods perish. The case herein is this; they who are in good, and do not desire truth, are not in good; the reason, is, because good is made good by truths, for good receives its quality from truths, see n. 9154; good conjoined to truth is what is meant by spiritual good, wherefore when truth perishes with man, good also perishes, and *vice versa*, when good perishes truth also perishes, for the conjunction is pulled asunder and dissipated, see n. 3804, 4149, 4301, 4302, 5835, 6917, 7835, 8349, 8356. Hence good is known from this circumstance, that it desires truth, and is affected with truth, for the sake of good use, thus for the sake of life; the desire itself, or the affection itself of truth for the sake of life, viewed in itself, is the affection of conjunction. The case herein is like that of meat or bread, that they desire water or wine for the sake of conjunction, for being conjoined they flourish. The case is also like that of light and heat, inasmuch as light conjoined to heat produces all things in the earth, and causes them to vegetate; but if the conjunction be

dissipated, what was produced and rendered vegetative perishes. As it is with good, so it is with every delight, pleasantness, sweetness, consent, and harmony, those things are not such from themselves, but from the things which are in them, conjunction causing them to be such, and they being such according to conjunction. But what things therein have reference to good, and what to truth, the intelligent may know if they consider; for all things whatsoever that are in the world, and whatsoever are in heaven, thus whatsoever are in the universe, have reference to good, and to truth; and every production from them to both together, thus to their conjunction. Hence it is, that the ancients likened all things to marriages, see n. 54, 55, 1432, 5194, 7022, and that in singular things of the Word there is a marriage of good, and truth, n. 683, 793, 801, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339.

9207. "And your sons orphans"—that hereby is signified that at the same time in this case truths will perish, appears from the signification of orphans, as denoting those who are in truth, and not yet in good, and still desire good, see n. 9198, in the present case, who are in truth, but do not desire good, thus with whom they perish, for it is said of the evil, whose sons will become orphans. That truths perish with those who do not desire good, is evident from what was said just above, n. 9205, concerning the conjunction of good, and truth. It may be expedient to say something further concerning the nature of that conjunction. The truths which are conjoined to good, have always in them a desire of doing good, and at the same time of conjoining themselves closer thereby with good; or what is the same thing, they who are in truths, always desire to do good, and thereby to conjoin it to their truths; wherefore they who believe themselves to be in truths, and do not desire to do good, they are not in truths, that is, in the faith thereof, howsoever they suppose that they are. This is described of the Lord by salt, where he says, "*Ye are the salt of the earth, but if the salt has lost its savour, wherewith shall it be salted?*" It is thenceforth good for nothing but to be cast out, and to be trod under foot of men," Matt. v. 13. These things the Lord says to the disciples, and to the people. By the salt of the earth is meant the truth of the Church, which desires good; by salt which has lost its savour, is meant truth without desire to good. That such truth is profitable for nothing, is described by salt, without savour, being thenceforth good for nothing, but to be cast out and be trod under foot. To desire good, is to desire to do good, and thereby to be conjoined to good. So in Mark, "*Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt be saltless, wherewith shall ye season it? Have salt in yourselves, and cherish peace one with another,*" ix: 49, 50. Where

to be salted with fire, denotes the desire of good, to truth, and to be salted with salt, denotes the desire of truth, to good; saltless salt denotes truth, without desire to good; to have salt in themselves is to have that desire. So in Luke, "Every one of you who doth not deny all his own faculties, cannot be My disciple; *salt is good, but if the salt has lost its savour*, whereby shall it be seasoned; it is neither fit for the earth, nor for the dunghill, but they cast it out," xiv. 33, 34, 35. In which passage in like manner salt denotes truth desiring good, and salt without savour denotes truth, which is without desire to good; not fit for the earth, neither for the dunghill denotes, that it does not conduce at all to any use, neither good nor evil; they who are in such truth are those who are called lukewarm, which is evident from what precedes, "That no one can be a disciple of the Lord, who does not deny all his faculties," that is, who does not love the Lord above all things; for they who love the Lord, and also themselves in an equal degree, are they who are called lukewarm, and who are neither fit for good use, nor for evil use. So Moses, "Every offering of thy cake *shall be salted with salt*; neither shall thou make to cease *the salt of the covenant of thy God* upon thy meat-offering; *upon all thine offering thou shalt offer salt*," Levit. ii. 13. By salt being in every offering, was signified that the desire of truth, to good and of good to truth should be in all worship. Hence also that salt is called the salt of the covenant of God, for covenant is conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778, and salt is the desire of conjunction. When one [principle] desires to be conjoined reciprocally with the other, that is, good, to truth, and truth, to good, then they mutually respect each other; but when truth plucks itself asunder from good, then they avert themselves from each other, and look backwards, or behind each other; this is signified by the wife of Lot being made a statue of salt, in Luke, "Whosoever shall be on the house, and his vessels in the house, let him not go down to take them, and whosoever is in the field in like manner *let him not return to the things behind him: remember Lot's wife*," xvii. 31, 32. That this is to look behind each other, or backwards, see n. 3652, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8516. The reason why salt signifies the desire of truth is, because salt renders the earth fruitful, and renders food savoury, and because there is in salt both a fiery principle, and a principle of conjunction [*conjunctivum*], as there is in truth, an ardent desire to good, and at the same time a principle of conjunction. A statue of salt denotes disjunction from truth, for salt in the opposite sense signifies the destruction, and vastation of truth, as in Zephaniah, chap. ii. 9; and in Ezekiel, chap. xlvii. 11; and in Jeremiah, chap. xvii. 6; and in David, Psalm cvii. 33, 34; and in Deut.

chap. xxix. 23; and in the book of Judges, chap. ix. 45; and in the second book of the Kings, chap. ii. 19 to 22. These things are adduced, to the intent that it may be known what is meant by the desire of truth, to good, and by the desire of good, to truth, which are signified by orphan and by widow.

9208. Verses 24, 25, 26. *If thou shalt lend silver to My needy people with thee, thou shalt not be to him as an usurer, ye shall not put upon him usury. If in taking a pledge thou shalt take a pledge the garment of thy companion, even at the entering-in of the sun thou shalt restore it to him. Because it is his only covering, it is his raiment for his skin, in which he may sleep; and it shall be when he shall cry to Me, I will hear, because I am merciful.* If thou shalt lend silver to My needy people with thee, signifies the instruction of those who are in ignorance of truth, and yet in the desire of learning. Thou shalt not be to him as an usurer, signifies that it shall be done from charity. Ye shall not put upon him usury, signifies that it shall not be done for the sake of gain thence derived. If in taking a pledge, thou shalt take a pledge, the garment of thy companion, signifies if scientific truth by fallacies derived from things sensual be parted asunder. Even at the entering-in of the sun thou shalt restore it to him, signifies that it ought to be restored before a state of shade arising from the delights of external loves. Because it is his only covering, signifies because sensual things are strewed under interior things. It is his raiment for his skin, signifies that they invest also exterior things. In which he may sleep, signifies rest upon them. When he shall cry to Me, signifies supplication to the Lord. I will hear, signifies aid. Because I am merciful, signifies that from Him is the All of aid out of mercy.

9209. "If thou shalt lend silver to my needy people with thee"—that hereby is signified the instruction of those who are in ignorance of truth, and yet in the desire of learning, appears from the signification of silver, as denoting truth, see n. 1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and from the signification of lending, as denoting to communicate the goods of heaven from the affection of charity, see n. 9174, thus to instruct; and from the signification of people, as denoting those who are in truths, in this case in ignorance of truth, because it is said needy people. That they are called people who are in truths, see n. 1259, 1260, 2928, 3295, 3581, 7207; and from the signification of needy, as denoting those who are in ignorance of truth, and yet in the desire of learning, for these are in spiritual need, who ought to be instructed. In the Word it is frequently said, that good ought to be done to the poor and needy. They who are in external truths, and not yet initiated into internal truths, believe that they ought to do good to all, whosoever they be, who want any aid, especially, to beg-

gars, who call themselves poorer than others; they who do this from obedience, because it is so commanded, do well, for by that external they are initiated into the internal of charity, and mercy. The internal of charity and mercy is to discern who, and of what quality, they are to whom good ought to be done, and in what manner to each. They who are at length initiated into the internal of charity and mercy, know that the internal itself consists in willing well and doing well to the internal man, thus with such things as conduce to spiritual life; and that the external consists in doing well to the external man, thus with such things as conduce to the corporeal life; but this at all times with this prudence, that whilst good is done to the external, good may be also done at the same time to the internal; for he who does good to the external, and does evil to the internal, does not exercise charity, wherefore when the one is done the other ought to be regarded. The external of charity is what is described in the external or literal sense of the Word by doing good to the poor and needy; but the internal of charity is what is described in the internal or spiritual sense of the Word; for in this latter sense is meant the internal man who is in poverty and need, to whom good ought to be done; for by the poor and needy in that sense are meant those who are in the defect and ignorance of good and truth, and still desire good and truth. How these are to be aided, the Word also teaches in the letter, especially the Word which the Lord Himself taught when He was in the world, for the Lord at that time opened such things as relate to the internal man, as is evident in the Evangelists throughout. Nevertheless He so spake, that singular the things spoken had at the same time an internal sense, which was for the angels, and together with them for the man of the internal Church; for the internal sense contains such things as the genuine doctrine of the Church teaches. To exemplify this by the case of what the Lord spake to the disciples sent by John the Baptist for the sake of enquiring whether He was the Lord who ought to come, to whom reply was made, "Go and tell John again those things which ye have seen and heard, that the blind see, the lame walk, the leprous are cleansed, the deaf hear, *to the poor the gospel is preached,*" Luke vii. 20, 21, 22. These things were said for the external man and the internal at the same time; for the *external*, that such miracles were done; for the *internal*, that the Church was to be established amongst such, as in the spiritual sense are blind, lame, leprous, deaf, and poor; thus amongst the Gentiles who are in ignorance of good and truth, and yet desire them; for they are called blind who are in ignorance of truth, n. 6990; lame, who are in good, but not genuine, by reason of the ignorance of truth, n. 4302; leprous, who are unclean, and yet desire to be cleansed; deaf, who are not in the faith of

truth, because not in its perception ; but poor, who have not the Word, and thus know nothing of the Lord, and still desire to be instructed ; hence it is said that to these the gospel is preached. That by poor and needy, in the internal sense are meant those out of the Church, who are in ignorance of truth, because they have not the Word, and yet desire to be instructed, and by that which they know are still in small good ; and those within the Church who from various causes are ignorant of truth, but still from some good desire it, is manifest from the passages where poor and needy are mentioned in the Word, as in David, “ I am *poor and needy* ; O God hasten to me, my help and my deliverer, O Jehovah,” Psalm lxx. 5. These words were spoken by David, who was not poor and needy [in a literal sense], from which consideration it is evident that spiritual poverty and need is understood. In like manner in another place, “ I am *needy and poor*, O Lord, remember me, my help and my deliverer,” Psalm xl. 17. Again, “ God will judge His people in justice, and *His needy* in judgment ; the mountains shall bring peace to the people, and the hills in justice ; He will judge *the needy of the people*, He will preserve *the sons of the poor one*, He shall bruise the oppressor,” Psalm lxxii. 2, 3, 4. The needy in this passage are they who are in spiritual need, and thereby in hunger, that is, in a desire to be instructed in truth. Again, “ All my bones shall say, O Jehovah, who is as Thou, delivering *the needy* from him that is stronger than him, and *the needy one and poor* from them that spoil him,” Psalm xxxv. 10 ; where bones denote scientific truths, n. 8005. The needy in this passage denote those who are in little truth, and the poor denote those who are in little of good, and are infested by evils and falses ; from those infestations also the needy are called afflicted in the original tongue, for to be afflicted is to be infested by falses, n. 9196. Again, in like manner, “ The wicked one in the tent lieth in wait to seize *the needy*, he seizeth *the needy*, and draweth him into his net,” Psalm x. 9. And in Isaiah, “ Is not this the fast, to break bread to the hungry, and to introduce to the house those that go *needy*,” lviii. 6, 7. Again, “ Jehovah hath comforted His people, and will have mercy on *His needy ones*,” xlix. 13. And in Zephaniah, “ I will leave in the midst of thee *a needy people* and slender, who hope in the name of Jehovah,” iii. 12. In these passages the needy denote those who are in ignorance of truth and desire to be instructed.

9210. “Thou shalt not be as an usurer”—that hereby is signified that it shall be done from charity, appears from the signification of an usurer, as denoting one who does good for the sake of gain ; for an usurer lends money to another for the sake of usury, and brings aid to another for the sake of recompence ; and whereas genuining charity does not regard gain or

recompence as an end, but the good of its neighbour, therefore by not being as an usurer is signified, that it shall be done from charity. He who does not know what Christian charity is, may believe that it consists not only in giving to the needy and the poor, but also in doing good to a fellow-citizen, to his country and Church, for the sake of any cause whatsoever, or from any end whatsoever. But it is to be noted, that the end is what qualifies all the actions of man; if the end or intention be to do good for the sake of reputation, to procure honours or gain, in this case the good which a man does is not good, because it is for the sake of himself, thus also from himself. But if the end be to do good, for the sake of a fellow-citizen, or of a man's country, or of the Church, thus for the sake of the neighbour, in this case the good which a man does is good, for it is for the sake of good itself, which in general is the real neighbour, see n. 5025, 6706, 6711, 6818, 8123. Thus also it is for the sake of the Lord, for such good is not from man but from the Lord, and what is from the Lord, this is of the Lord. This good is what is meant by the Lord in Matthew, "So much as ye have done to one of these My least brethren, ye have done to Me," xxv. 40. As the case is with good, so also it is with truth; they who do truth for the sake of truth, do it also for the sake of the Lord, because from the Lord; to do truth for the sake of truth, is to do good; for truth becomes good, when from the intellectual principle it enters into the will; and from the will goes forth into act. To do good thus is Christian charity. They who do good from Christian charity, sometimes respect the reputation thence derived for the sake of honour, or for the sake of gain, but altogether otherwise than they, who respect those things as an end; for they respect what is good and just as the essential and only [thing or principle], thus in the supreme place, and in this case they respect gain and honour, and consequent reputation, as things respectively not essential, thus in the lowest place. They who are of this character, when they are in the view of what is just and good, are as those who in battle fight for their country, and in this case have no concern about life, thus neither about their dignity nor their wealth in the world, which in such case are respectively as nothing; but they who respect themselves and the world in the first place, are of such a character, that they do not even see what is just and good, because they keep themselves and gain in view. From these considerations it is evident what it is to do good for the sake of self or the world, and what to do good for the sake of the Lord or the neighbour, and what the difference is between them, and that the difference is as great as between two opposites, thus as great as between heaven and hell. They also are in heaven, who do good for the sake of the neighbour or the Lord; but they are in hell, who do good for the sake

of self and the world; for they who do good for the sake of the neighbour and the Lord, love the Lord above all things, and their neighbour as themselves, which precepts are the chief of all precepts, Mark xii. 28, 29, 30, 31; but they who do good for the sake of themselves and the world, love themselves above all things, thus more than God, and not only despise their neighbour, but also bear hatred towards him if he does not make one with themselves, and be of their party. This is meant by what the Lord teaches in Matthew, "No one can serve two lords, for either he will hate the one, and love the other, or he will adhere to the one and despise the other; ye cannot serve God and mammon," vi. 24. There are who serve both, but they are they who are called lukewarm, neither cold nor hot, who are spued out, Rev. iii. 15, 16. From these considerations it is now evident what was represented by usurers who took usury, namely, they who do good for the sake of gain; hence it is clear from what ground it is said, "Thou shalt not be as an usurer, and ye shall not put usury upon a brother," as also in other passages in Moses, "*Thou shalt not impose on thy brother usury of silver, usury of food, usury of that thing which is imposed.* On a stranger thou mayest impose *usury*; that Jehovah thy God may bless thee in every putting-forth of thine hand upon the earth, whither thou goest to possess it," Deut. xxiii. 19, 20. Levit. xxv. 36, 37, 38. To impose on a brother the usury of silver, is to lend truths or to instruct for the sake of gain. To impose the usury of food, is to lend the goods of truth for the sake of gain; for silver is truth, n. 1551, 2954, 5658, 6914, 6917; and food is the good of truth, n. 5147, 5293, 5340, 5342, 5376, 5410, 5426, 5487, 5582, 5588, 5655, 5915, 8464. The reason why it is said that Jehovah blesses those who do not do it, in every putting-forth of their hand in the earth, is, because they are in the affection of good and truth, thus in the happiness which the angels in heaven have, for in that affection, or in the good of that love, man has heaven, n. 6478, 9174. The reason why it was allowed to impose usury on strangers was, because by strangers are signified those who do not acknowledge and receive any thing of good and truth, n. 7996, thus who do good only for the sake of gain; they are to serve man, because they are respectively servants, see n. 1097. So in David, "He who walketh entire, and who doeth justice, and speaketh the truth in his heart, *his silver he doth not give to usury*, and doth not receive a reward against the innocent; he who hath done this, shall not be removed to eternity," Psalm xv. 2, 5; where to give his silver to usury is to teach for the sake of gain alone, thus to do good for the sake of recompence. In like manner in Ezekiel, "The just man [*vir*] who doeth judgment and justice, *giveth not upon usury, and receiveth not interest*," xviii. 8. Again, "He who doth not withhold his

hand from the needy, *receiveth not usury and interest*, doeth My judgments, walketh in My statutes, living he shall live." xviii. 17. Again, "They have received good in thee to shed blood, *thou hast received usury and interest, and, hast snatched again* from thy companions by violence," xxii. 12; speaking of the city of bloods, by which is signified the false destroying truth and good, n. 9127. To receive usury and interest, denotes to do good for the sake of gain and recompence, thus not from charity. That charity is without any thing of merit, see n. 2373, 4007, 4174, 4943, 6388, 6389, 6390, 6391, 6392, 6478.

9211. "Ye shall not put upon him usury"—that hereby is signified that it shall not be done for the sake of gain thence derived, appears from the signification of putting usury upon any one, as denoting to do good for the sake of gain, see just above, n. 9210, in this case not for the sake of gain, because it is said, ye shall not put upon him usury. From this law concerning interest and usury, it may be seen how the case is with the laws which were called judgments amongst the people of Israel, namely, that they ceased, together with the sacrifices and the rest of the rituals, when the Lord came into the world, and opened the interior things of worship, and in general the interior things of the Word. The interior things of that law are, that good ought to be done to the neighbour from the heart, and that it ought to be believed that there is nothing of merit in actions which are from self, but only in actions which are from the Lord with self; for the Lord Himself alone had merit, and alone is justice; and when man believes this, he places nothing of merit and reward in what is done by himself, but attributes all goods to the Lord; and whereas the Lord does it from Divine Mercy, man attributes all things to mercy alone. Hence also it is, that he who is led of the Lord, thinks nothing at all concerning reward, and still from the heart does good to his neighbour. These are the interior things, from which the law concerning usury with the Israelitish and Jewish nation descended; wherefore when man is in the interior things, that law ceases, together with other like things, which were called judgments; for the Israelitish and Jewish nation was only in things external, which represented things internal; hence that law was binding upon that nation at that time, but is not binding on Christians, to whom interior things have been revealed by the Lord. That this is the case, is known to the man of the Church at this day, wherefore the laws of usury at this day are altogether changed from what they were among the Jews. Nevertheless the sanctity of this law does not on that account cease, or this Word is not on that account abrogated, for its sanctity remains by virtue of the interior things which are in it; these ~~holy~~ interior things still affect the angels, when this Word is reading. Let every one however take heed to himself,

lest he should suppose that the laws of life are abrogated, such as are in the Decalogue, and elsewhere in the old Testament throughout, for those laws are confirmed both in the internal and external form, by reason that they cannot be separated.

9212. "If in taking a pledge thou shalt take a pledge the garment of thy companion"—that hereby is signified if scientific truths by fallacies derived from things sensual be parted asunder, appears from the signification of taking a pledge, as denoting to receive a ticket for goods communicated, for a pledge is a ticket for goods which are lent. When spiritual things are understood in the place of such goods, then to communicate goods is to instruct in truths, and a ticket or pledge in this case is sensual truth, for by the garment in this passage, which is given for a pledge, is signified the ultimate of the natural principle, which is the sensual principle; inasmuch as this abounds with fallacies, and fallacies extinguish truths, therefore by taking a pledge, the garment of thy companion, is signified the parting asunder of truths by fallacies derived from things sensual. That these things are signified, is manifest from the series of things following in the internal sense. By garment in general is signified all that which invests something else, thus whatsoever is respectively exterior; hence the external or natural man is called a garment in respect to the internal or spiritual; in like manner truth is called a garment in respect to good, because truth invests good; so likewise scientific truth in respect to the truth of faith, which is of the internal man; the sensual principle, which is the ultimate of life appertaining to man, is a garment in respect to scientific truth. That garments denote inferior things which cover superior, or what is the same thing, that they denote exterior things which cover interior, see n. 2576, 5248. In general that they are truths, n. 4545, 4763, 5319, 5954, 6914, 9093. That they are scientific truths, n. 6918. And that they are sensual truths, n. 9158. That the sensual principle is the ultimate of life appertaining to man, n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693. And that the sensual principle is in fallacies, n. 5084, 5089, 6201, 6948, 6949, 7442. That garments denote truths, originates in representatives in the other life, where the angels and spirits appear clothed in garments according to the states of faith, or truth in which they are; and their garments vary according to the changes of that state. They who are in genuine truth, appear clothed in white garments; and they who are in truths derived from good, in shining garments; but they who are only in good, as the angels of the inmost heaven, who are called celestial, appear naked. Hence now it is that garments denote truths, and that by garments in the Word are signified truths; as may be manifest from the passages before pointed at, to which it is allowed to add the following from the Evangelists, "When Jesus

was transformed, His face shone as the sun, and *His raiment became as light*," Matt. xvii. 2. By face in the Word are signified the interiors, especially the affections, n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849; and by the face of God, good itself, n. 222, 223, 5585; by the sun, the Divine Love, n. 2441, 2495, 3636, 3643, 4060, 4321, 4696, 7083, 8644; hence it is evident what is signified by the Lord's face shining as the sun, viz. that His interiors were the good of Divine Love. His raiment becoming as the light, signifies the Divine Truth proceeding from Him, which also in heaven appears as light, n. 1521, 1619, to 1632, 3195, 3222, 3485, 3636, 3643, 4415, 5400, 8644. Again, "When Jesus approached to Jerusalem, they brought an ass and the foal of an ass, and *put upon them their garments* and set Him upon them. But a very numerous crowd *strawed their garments in the way*; but others cut off branches from the trees and strawed them in the way," Matt. xxi. 1, 7, 8; to ride on an ass and the foal of an ass, was a representative of a highest judge and king, see n. 2781; as is also evident from what precedes in verse 5, "Say to the daughter of Zion, behold *thy King* cometh to thee meek, sitting upon an ass, and upon a colt, the son of what is accustomed to the yoke;" also in Mark, chap. xi. 1 to 12; and in Luke, chap. xix. 28 to 41; and in John, chap. xii. 12 to 16; and in Zechariah, chap. ix. 9; where it is said of the Lord that He rode upon an ass and upon a young ass, a son of she-asses, and He is there called a King, and it is added that His dominion shall be from sea even to sea, and from the river even to the ends of the earth; that the highest judge rode upon a she-ass, and his sons upon young asses, see Judges v. 9, 10; chap. x. 3, 4; chap. xii. 14; and that the king rode upon a she-mule, and the sons of the king upon mules, 1 Kings i. 33, 38, 44; 2 Sam. xiii. 29. By the disciples putting their garments on the ass and her colt was represented, that truths in all complex should be strawed under the Lord as the Highest Judge and King, for the disciples represented the Church of the Lord as to truths and goods, see n. 2129, 3488, 3858, 6397; and their garments represented the truths themselves, n. 4545, 4763, 5319, 5954, 6914, 9093. The like was represented by the crowd strawing their garments in the way, and also branches of trees; the reason why they strewed them in the way was, because by way is signified truth, whereby the man of the Church is led, see n. 627, 2333, 3477. The reason why they strawed branches of trees was, because trees signified the perceptions and also the knowledges of truth and good, n. 2682, 2722, 2972, 4552, 7692, hence branches denote the truths themselves. It was also from a customary rite that it was so done, for according to that rite, when the highest judges and kings rode in their pomp, the princes of the people on this occasion put their garments on the asses and mules, and the people themselves

strawed their garments on the way, or instead thereof branches of trees ; for the judicial principle in heaven is Divine Truth derived from good, and the regal principle is Divine Truth, see n. 1728, 2015, 2969, 3969, 4561, 4966, 5044, 5068, 6148. And in Luke, "*No one addeth a piece of a new garment to an old garment ; thereby he rendeth the new, and what was taken out of the new agreeth not with the old,*" v. 36. The Lord used this similitude to describe the truth of the New Church, and the truth of the Old Church, for garment denotes truth. To sew or to commit one to the other is to destroy both ; for the truth of the New Church is interior truth, thus truth for the internal man, but the truth of the Old Church is exterior truth, thus truth for the external man, in which latter truth was the Jewish Church, for this Church by external things represented internal, but the Church at this day is in the internal truths which were represented, for the Lord revealed those truths. That these latter truths do not agree with external truths, so as to abide together, is signified by the above words of the Lord. Hence also it is evident, that garment signifies the truth of the Church. And in John, "Jesus said to Peter, Verily, verily, I say unto thee, when thou wast a boy *thou girdest thyself*, and walkedst whithersoever thou wouldest ; but when thou shalt be old, thou shalt stretch out thy hand, and *another shall gird thee*, and lead thee whither thou wouldest not," xxi. 18. He who does not know the internal sense of the Word, cannot know what this passage involves ; that it involves arcana, is evident. In the internal sense, by Peter is signified the faith of the Church, see preface to chap xviii. and xxii. of Gen. and n. 3750, 6000, 6073, 6344. Hence by Peter when a boy, is signified the faith of the Church such as it is in its beginning ; and by Peter when old, the faith of the Church such as it is in its end. Hence it is evident what is signified by the words, "When thou wast a boy, thou girdest thyself and walkest whither thou wouldest," namely that the faith of the Church in its beginning is the faith of truth derived from good, thus the faith of charity towards the neighbour and of love to the Lord, and that in this case the man of the Church does good from freedom, because from the Lord, for the loins which were girded denote the goods of love, see n. 3021, 3294, 4280, 4575, 5050 to 5062, hence to gird the loins, denotes to clothe good with truth. To walk is to live, n. 519, 8417, 8420, hence to walk whither he would is to live in freedom ; for they live in freedom, or act from freedom, who are in faith derived from love to the Lord and from charity towards the neighbour, for they are led of the Lord, n. 892, 905, 2870 to 2893, 6325, 9096. "When thou shalt be old, thou shalt stretch out thy hands, and *another shall gird thee*, and lead thee whither thou wouldest not," signifies that the faith of the Church in its end will be none, and that in this

case the falses of evil derived from the loves of self and the world will succeed, and will subject to slavery. This is the arcanum which lies concealed in these words of the Lord, and which can only be seen from their internal sense. Hence it is further evident in what manner the Lord spake, namely, that in singular things there might be an internal sense, to the intent that heaven might be conjoined with the world by the Word, for without the Word there is no conjunction, that is, without Divine Truth revealed; and if no conjunction, the human race

9213. "Even at the entering-in of the sun thou shalt restore it to him"—that hereby is signified that it ought to be restored before a state of shade arising from the delights of external loves, appears from the signification of the sun's entering or setting, as denoting a state of shade arising from the delights of external loves. The case herein is this; in heaven there are vicissitudes of heat as to those things which are of the good of love, and of light as to those things which are of the truth of faith, thus there are vicissitudes of love and of faith. In hell also there are vicissitudes, but opposite to the former, because there they are the vicissitudes of the love of evil and of the faith of the false. The former vicissitudes correspond to the vicissitudes of the seasons of the year on earth, which are Spring, Summer, Autumn, and Winter, and again Spring, and so forth. But in the spiritual world instead of times are states, for they are not changes of heat and light, but of love and faith. But it is to be noted, that vicissitudes are not alike to one as to another, but differ with every one according to his state of life acquired in the world. The setting of the sun in heaven corresponds to a state of shade as to the truth of faith, and to a state of cold as to the good of love to the Lord and towards the neighbour; for on such occasions they come into the delight of external loves, which bring along with them shade as to faith; for when an angel or spirit is in things external, he is also in shade; but when he is in things internal, then he is in the delights and blessednesses of celestial loves, and at the same time in such case in the pleasantnesses of faith, or in the light of truth. These are the states to which the spring and summer seasons on the earth correspond. From these considerations it may now be manifest from what ground it is, that the entering-in, or setting of the sun signifies a state of shade arising from the delights of external loves; concerning these vicissitudes see what has been before shewn, n. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812. From what has been said above it may be seen what is meant by scientific truths, which have been parted asunder by fallacies derived from things sensual, being to be restored before a state of shade arising from the delights of external loves, which things are signified by the law, "If

thou shalt take a pledge the garment of thy companion, even at the entering-in of the sun thou shalt restore it to him:" for thereby is meant, that truths taken away by fallacies ought to be restored, when man is yet in the light of truth, for in this case he may recover them, and also shake off the falses induced by fallacies; but when he is in a state of shade arising from the delights of external loves, inasmuch as these delights reject those truths, and shade does not receive them, the fallacies thus inhere and are appropriated. The reason why external delights, or those of the external man, are of such a quality, is because they cohere with the world, and are also excited, and as it were vivified by its heat. It is otherwise with internal delights and blessednesses, or those of the internal man: these cohere with heaven, and are also excited and vivified by its heat, which is love from the Lord. This judgment, or this law, is thus delivered in another passage in Moses, "*Thou shalt not take to pledge the mill or mill-stone*, for he taketh the soul for a pledge," Deut. xxiv. 6. By mill are signified such things as serve for procuring faith and next charity, n. 7780, and by soul, the life of faith derived from charity, n. 9050; hence it is evident what it is not to take a mill to pledge, for he taketh the soul to pledge. Again, "*Thou shalt not turn aside the right of the sojourner and orphan, nor shalt thou take to pledge the garment of a widow*," Deut. xxiv. 17, where to take to pledge the garment of a widow denotes to take away, by any manner whatsoever, the truths which desire good; for a garment is truth, as above, n. 9213, and a widow is one who is in good and desires truths, or in the abstract sense, good desiring truths, n. 9198; for if truth be taken away, good perishes with its desire. And again, "*If thou lendest any thing to thy companion, thou shalt not enter into his house to take a pledge, thou shalt stand without; but the man [vir] to whom thou hast lent, shall bring a pledge without*. If he be a needy man, *thou shalt not lie in his pledge*, restoring thou shalt restore to him the pledge, *near the setting of the sun, that he may lie in his garment*, and he may bless thee, and it shall be justice before thy God," Deut. xxiv. 10, 11, 12, 13. That the creditors should stand without, and the pledge should be brought forth to him, signifies how reply is to be made to truths communicated, for by lending is signified the communication of truth, and by taking a pledge, the reply. That these things are signified, no one can know but from such things as are doing in the other life, thus unless he knows what it is to enter into the house, and what it is to stand abroad, and thus what it is to bring forth abroad. They in the other life, who enter into the house of another, and discourse together in one chamber, so communicate their thoughts with all who are there, that they know no other than that they themselves think those things from themselves; but if they stand abroad, in this case indeed the

thoughts are perceived, but as from another, and not from themselves. This happens every day in the other life; wherefore they who are of one opinion, or of one sentiment, appear together in one house, and especially if in one chamber of the house; and when the same dissent, then they are parted asunder from the eyes of those who dissent. Such appearances are continually and everywhere presented in the other life. The reason is, because parity of thoughts conjoins, and causes presence, for thought is internal sight, and distances of places in the other life are not as in the world. Hence it is evident what is meant by not entering into the house, but standing abroad and taking a pledge, namely, that it is not to bind or inflame another to confirm his own truths, but to hear and apprehend the answers such as they are in himself; for he who binds and inflames another, to confirm his own truths, causes the other not to speak or think from himself, but from him; and when any one thinks or speaks from another, the truths appertaining to him are disturbed, and yet he is not amended; unless in the case of such a one as is yet ignorant of those truths. From these considerations it is further manifest, that in singular the things of the Word, there are things which correspond to such as are in the spiritual world.

9214. "Because it is his only covering"—that hereby is signified because sensual things are strawed beneath interior things, appears from the signification of a covering or garment, as denoting the sensual principle, see above, n. 9212. That the sensual principle is strawed beneath interior principles, because it is the ultimate of the life of man, see also the same n. 9212.

9215. "It is his garment for his skin"—that hereby is signified that exterior things also invest, appears from the signification of a garment, as denoting the sensual principle in general, or things sensual, as above; and from the signification of skin, as denoting what is exterior, which also invests interior things, but still within the sensual principle. What the skin is, and who correspond to the skin in the other life, see n. 3540, 5552 to 5559, 8977, 8980. The natural principle of man is interior, is exterior or middle, and is extreme; the interior natural principle communicates with heaven; the middle or exterior natural principle communicates on one part with the interior, and by it with heaven, and on the other part with the extreme, and by it with the world, see n. 4009, 4570, 5118, 5126, 5497, 5649, 5707. The extreme natural principle is the sensual principle, which is here signified by garment; this receives the objects of the world, and thus serves interior things. This is called the only covering, because it is the ultimate, thus common to all. The exterior or middle natural principle is what is signified by skin. Hence it is evident, that by *his garment being for his skin*, is signified that the sensual principle also invests exterior things.

That the sensual principle is the ultimate of the life of man, thus a common covering, see n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6813, 7442, 7693.

9216. "In which he may sleep"—that hereby is signified rest upon them, appears from the signification of sleeping, as denoting to rest, in this case on the sensual external principle, which is signified by garment, n. 9212, for it is said, the garment in which he may sleep. It may be expedient to say in what manner it is to be understood, that interior things have rest upon the sensual principle; the sensual principle is the ultimate of the life of man, as was shewn above, and what is the ultimate, this contains all interior things, and is their common [or general] principle, for they close into it, and thus rest upon it; as in the case of the skin, which is the ultimate covering of the body, the interior things of the body close into it, because it contains them, thus also they rest upon it. The case is similar in regard to the peritoneum in the body, on which the viscera of the abdomen rest, and also have a common connection with it, because it contains them. The case is the same likewise with the pleura in respect to the viscera of the thorax. The case is similar too with all things which are of the life itself of man, namely with those things which have relation to his intellectual principle, and those which have relation to the will-principle. These also succeed in order from interior things to exterior; exterior things are scientifics with their pleasantnesses; and extreme things are things sensual which communicate with the world, by the sight, the hearing, the taste, the smell, and the touch; upon these rest interior things, for they close into them. These are the things which are signified in the spiritual sense by a covering or garment in which he may sleep. That sensual things are a garment or covering, is grounded in correspondencies, for, as was said above, n. 9212, spirits and angels appear clothed in garments according to their truths of faith, shining, in the case of those who are in truths derived from good, as was the case with the angels at the Lord's sepulchre, Luke xxiv. 4, Matt. xxviii. 3. And also with white garments of fine linen, as was the case with those spoken of in the Apocalypse, chap. xix. 14; and with garments of various other colours. Moreover it is to be noted, that all and singular things from the first or inmost [being or principle], proceed successively to their ultimates, and there rest; also prior or interior things have connection with the ultimates in successive order. Wherefore if the ultimates be parted asunder, interior things are also dissipated. Hence likewise there are three heavens, the inmost or third heaven flows-in into the middle or second heaven, the middle or second heaven flows-in into the first or ultimate heaven, this again flows-in with man; hence the human race is the last in order, into which heaven closes, and in which it rests. Wherefore the Lord, from

His Divine [principle], always provides that with the human race there may be a Church, in which there may be revealed Truth Divine, which in our earth is the Word; by this is given a continent connection of the human race with the heavens. Hence it is that in singular things of the Word there is an internal sense, which is for heaven, and of such a quality, that it conjoins angelic minds with human minds by a bond so close, that they act in unity. Hence it is further evident, how the case is with the rest of interior things upon ultimate things.

9217. "When he shall cry to Me"—that hereby is signified supplication to the Lord, appears from the signification of crying to Jehovah, as denoting supplication to the Lord, as above, n. 9202.

9218. "I will hear"—that hereby is signified aid, see above, n. 9203.

9219. "Because I am merciful"—that hereby is signified that from Him is the all of aid out of mercy, appears from the signification of being merciful, when concerning the Lord, as denoting that from Him is the all of aid. The reason why it is out of mercy is, because all things which are from the Lord are of mercy; for the very esse of the Lord is Divine Love. And love is called mercy, when extended towards those who are in miseries, thus in respect to the whole human race, for they are constituted in miseries; for the *proprium* of the human race is nothing but evil, see n. 210, 215, 874, 875, 876, 987, 1581, 5660, 5786, 8481.

9220. Verses 27, 28, 29, 30. *Thou shalt not curse God, and the prince in thy people thou shalt not execrate. The first-fruits of thy corn, and the first-fruits of thy wine thou shalt not delay; the first-begotten of thy sons thou shalt give to Me. So shalt thou do to thine ox, to thy flock, seven days it shall be with it's mother, on the eighth day thou shalt give it to me. And ye shall be men [viri] of holiness to Me; and flesh torn to pieces in a field ye shall not eat, ye shall cast it to a dog. Thou shalt not curse God, signifies that Truths Divine ought not to be blasphemed. And the prince in thy people thou shalt not execrate, signifies that neither ought the doctrines of truth to be blasphemed. The first-fruits of thy corn, and the first-fruits of thy wine thou shalt not delay, signifies that since all the goods and truths of faith are from the Lord, they ought to be ascribed to Him, not to self. The first-begotten of thy sons thou shalt give to Me, signifies all the things of faith which are by them. So shalt thou do to thine ox, to thy flock, signifies to exterior and interior good. Seven days it shall be with it's mother, signifies their first state with truths. On the eighth day thou shalt give it to me, signifies the beginning of a following state when the life is formed from good, that in such case it is with the Lord. And ye shall be men [viri] of holiness to Me, signifies*

the state of life in such case from good. And flesh torn to pieces in a field ye shall not eat, signifies that the falsified good of faith shall not be conjoined. Ye shall cast it to a dog, signifies that it is unclean.

9221. "Thou shalt not curse God"—that hereby is signified that Truths Divine ought not to be blasphemed, appears from the signification of cursing, as denoting to blaspheme, for such as blaspheme, they curse. The reason why it denotes that Truths Divine ought not to be blasphemed is, because God in the internal sense is Divine Truth proceeding from the Lord; wherefore when the subject treated of in the Word is concerning truth, the Lord is called God, and when concerning good, He is called Jehovah, see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160. Hence angels denote truths, because they are receptions of Truth Divine from the Lord, see n. 4295, 4402, 7268, 7873, 8301, 8867, 8192; and also judges, n. 9160.

9222. "And the prince in thy people thou shalt not execrate"—that hereby is signified that neither ought the doctrine of truth to be blasphemed, appears from the signification of prince, as denoting the primary truths of the Church, see n. 5044; and from the signification of people, as denoting those who are in the truths of doctrine, see n. 1259, 1260, 2928, 3295, 3581, 7207; and from the signification of execrating, as denoting to blaspheme. How these things cohere, is evident from the internal sense, for by not cursing God is signified not to blaspheme Truth Divine, and by not execrating the prince is signified not to blaspheme the doctrine of truth. Truth Divine is the Word, and the doctrine of the Church is truth thence derived. It is allowed briefly to say how the case is with the blasphemation of Truth Divine. Truth Divine is the Word and is doctrine derived from the Word; they who deny these things in heart, blaspheme, although with the mouth they praise the Word and preach it. In the denial lies concealed the blasphemy, which also bursts forth when they are left to themselves and think, especially in the other life, for there hearts speak, things external being removed. They who blaspheme or deny the Word, are incapable of receiving any thing of the truth and good of faith, for the Word teaches that the Lord is, that heaven and hell are, that there is a life after death, that faith and charity are, and several other things, which without the Word or revelation would not be at all known, n. 8944; wherefore they who deny the Word, are incapable of receiving any thing which the Word teaches, for when they read it or hear it, a negative principle occurs, which either extinguishes truth, or turns it into what is false. Wherefore with the man of the Church the first of all principles is to believe the Word, and this is the primary principle with him who is in the truth of

faith and the good of charity; but with those who are in the evils of self-love and the love of the world, the primary principle is not to believe the Word, for they reject it instantly when they think about it, and they also blaspheme it. If a man saw how great blasphemies against the Word appertain to those who are in the evils of the above loves, and what is the quality of those blasphemies, he would be struck with horror; the man himself, during his abode in the world, does not know it, because they lie concealed behind the ideas of the active thought, which passes off into speech with men; nevertheless they are revealed in the other life, and appear dreadful. Blasphemies are of two kinds, those which proceed from the intellectual-principle and not at the same time from the will-principle, and those which proceed from the will-principle through the intellectual; these latter blasphemies are what are so dreadful, but the former not so. Those which come forth from the will-principle through the intellectual, are from evil of life; but those which come forth only from the intellectual principle and not at the same time from the will principle, are from the false of doctrine, or from the fallacies of the external senses, which deceive man constituted in ignorance. These things are said, to the intent that it may be known how the case is with the blasphamation of Truth Divine, that is, of the Word, and of doctrine thence derived, which is signified by cursing God, and execrating the prince of the people.

9223. "The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay"—that hereby is signified that since all goods and truths are from the Lord, they ought to be ascribed to Him, and not to self, appears from the signification of first-fruits, as denoting those things which should be in the first place, thus which should be the primary of all, concerning which signification we shall speak presently; and from the signification of corn, as denoting the good of the truth of faith, see n. 5295, 5410, 5959; and from the signification of wine, as denoting the truth of good, thus the truth of the good of faith, see n. 1798, 6377; and from the signification of not delaying, when concerning the good and truth of faith, as denoting to ascribe from affection, for what is done not tardily, but in haste, is done from the affection of love, see n. 7695, 7866. The reason why it denotes to ascribe to the Lord is, because the first-fruits, as also the first-born, were given to Jehovah, and from Jehovah to Aaron and to his seed; and by Jehovah in the Word is meant the Lord, see n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864. Wherefore when the first-fruits of corn and of wine are the goods and truths of faith, it is meant that they ought to be ascribed to the Lord, because they are from Him, that the all of thought and of will appertaining to man flows-in, and that all good and truth is

from the Lord, see n. 2886, 2887, 2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8686, 8701, 8717, 8728, 8823, 8864, 9110. And the same from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. The first-fruits, which were to be offered to the Lord, were the first-fruits of harvest, and the first-fruits of the vintage, also the first-fruits of shearing, likewise the first-fruits of fruit. The first-fruits of the harvest were the ears of corn parched and green, also the sheaf which was to be shaken, and afterwards what was from the corn floor, which were cakes; but the first-fruits of the vintage were the first-fruits of wine, of must [the juice of the grape before it is fermented], and of oil. And besides these there were the first-fruits of the shearing of cattle, and also the first-fruits of fruit, these latter were offered in a basket. Moreover also all the first-born were offered to the Lord, from which were redeemed the first-born of men, also the first-born of the beasts which were not offered in sacrifice, as of asses, of mules, of horses, and the like. The first-fruits of the first-born were offered to Jehovah, and from Jehovah were given to Aaron and to his seed, because Aaron and his sons, who performed the office of the highest priesthood, represented the Lord. By the first-fruits of corn and wine in this verse are meant all the first-fruits of the harvest and vintage just now spoken of above; for in the original tongue it is said the fulness of corn, and the tear of wine, fulness denoting a ripe harvest and also gathered together, and tears denoting things which are dropped. What the first-fruits specifically represented (for all the statutes and rituals enjoined by the Lord to the sons of Israel, represented the internal things of the Church) may be manifest from singular the things, from which the first-fruits were given, viewed in the internal sense; that corn denotes the good of faith, and wine the truth of faith, see in the passages above cited. That the first-fruits were to be given to Jehovah signified, that the first principle of the Church was to ascribe to the Lord all the goods and truths of faith, and not to self. To ascribe to the Lord is to know, to acknowledge, and to believe that they are from the Lord, and nothing of them from self, for, as was shown above, the All of faith is from the Lord. The reason why the first-fruits had this signification is, because the first-fruits were offerings and presents, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, that is, from the Lord, consequently an acknowledgment that all things are from Him; in the internal sense an acknowledgment of the goods and truths of faith, which are signified by harvest, corn, oil, must, wine, wool, and fruits, from which the first-fruits were given. Concerning those first-fruits, see Exod. xxiii.

19; chap. xxxiv. 26; Levit. xxiii. 10, 11, 20; Numb. xv. 19, 20, 21; chap. xviii. 12, 13; Deut. xviii. 4; chap. xxvi. 1 to 11; the like is signified by first-fruits in Ezekiel, chap. xx. 40; and in Micah vii. 1, 2.

9224. "The first-born of thy sons thou shalt give to me"—that hereby is signified that also all the things of faith, which are by them, ought to be ascribed to the Lord, and not to self, appears from the signification of the first-born of sons, as denoting all things of the faith of the Church, see n. 2435, 6344, 7035, 7039, 7778, 8042; and from the signification of giving to me, as denoting to ascribe to the Lord, for by Jehovah in the Word is meant the Lord. All the things of faith, which are signified by the first-born of sons, are those which are from the good of charity, for faith exists from this good. For truths, whether they be taken from the Word, or from the doctrine of the Church, cannot in any wise become truths of faith, unless there be good in which they may be implanted. The reason is, because the intellectual principle is what first receives truths, inasmuch as it sees them, and introduces them to the will; and when they are in the will, then they are in the man, for the will is the man himself. Wherefore he who supposes that faith is faith with man, until he wills those truths, and from willing does them, is exceedingly deceived; neither have the truths of faith any life until man wills and does them. All that which is of the will is called good, because it is loved; thus truth becomes good, or faith charity, in the will. There are two disputes, which have infested the Church from the earliest times, one is, whether faith, or charity, be the first-born of the Church; the other is, whether faith separate from charity is saving. The reason why those disputes have existed, was, because the truths, which should be truths of faith, are apperceived by man, but not the good which is of charity, until man be regenerated. For the truths of faith enter by an external way, namely, by hearing, and store themselves up in the memory, and thence appear in the intellectual principle. But the good of charity, which flows-in by an internal way, namely, by [or through] the internal man, out of heaven, that is, by [or through] heaven from the Lord, and on this account does not come to apperception, until the truths, which are said to be of faith, begin to be loved for the sake of good use, and for the sake of life, which is effected when they become [truths] of the will. It is from this ground now, that faith was said to be the first-born of the Church, and also that the right of primogeniture, that is, the right of priority and superiority over the good of charity, was attributed to it; when yet the good of charity is actually prior and superior, and the truth of faith only apparently, see n. 3325, 3494, 3539, 3546, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272,

6273. The reason why the man of the Church has been in obscurity on these subjects is, because he has not perceived that all things in the universe have reference to truth and to good, and that they must have reference to both, that they may be any thing; neither has he perceived that in man there are two faculties, understanding and will, and that truth has reference to the understanding, and good to the will, and that if reference is not had to both, nothing is appropriated to man. Inasmuch as these things have been in obscurity, and yet the ideas of the thought of man are founded on such things, therefore error could not be manifested before the natural man; when yet if it had been once manifested, the man of the Church would have seen, as in clear light from the Word, that the Lord Himself has spoken innumerable things concerning the good of charity, and that this is the principal of the Church; and that faith is no where else than in that good. The good of charity consists in doing good from willing good. He would also have seen the errors, which the doctrine of faith separate from charity induces; as that man can will evil and believe truth, consequently that truth agrees with evil. Also that faith can make the life of heaven with a man whose life is infernal, consequently that one life can be transcribed into another, and thus that they who are in hell are capable of being elevated into heaven, and of living amongst the angels a life contrary to their former life; not considering that to live a life contrary to the life which man has imbued in the world, is to be deprived of life; and that they who attempt this are as those who are in the agony of death, and by direful torments end their life. Such errors, and very many others, are induced by the doctrine of faith separate from charity.

9225. "So shalt thou do to thine ox, to thy flock"—that hereby is signified to exterior and interior good, appears from the signification of an ox, as denoting exterior good, and from the signification of flock, as denoting interior good, see n. 5913, 8937, 9135.

9226. "Seven days it shall be with its mother"—that hereby is signified the first state with truths, appears from the signification of seven days, as denoting the first state of those who are regenerating, for days are states, n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213; and seven denote from beginning to end, thus what is full, see n. 728, 6508; and from the signification of mother, as denoting the Church as to truth, thus also the truth of the Church, see n. 289, 2691, 2717, 3703, 4257, 5580, 8897. Hence it follows, that by seven days it shall be with its mother, is signified the first state to the full, or an entire state from beginning to end, when in truths. How the case herein is, will be shown in the following article.

9227. "On the eighth day thou shalt give it to Me"—that hereby is signified the beginning of the following state, when the life is formed from good, that in such case it is with the Lord, appears from the signification of the eighth day, as denoting the beginning of a following state, see n. 2044, 8400; and from the signification of giving to Jehovah, as denoting to the Lord, for by Jehovah in the Word is meant the Lord; n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864. The reason why it denotes that when the life is from good, that then it is with the Lord, is, because the subject treated of in the internal sense is concerning two states of the man who is regenerating, and the first state is, when he is leading by the truths of faith to the good of charity, and the second state is, when he is in that good; and whereas in this case he is with the Lord, therefore these things are signified by *thou shalt give it to Me*. That there are two states appertaining to man, when he is regenerating, the first when he is leading by the truths of faith to the goods of charity, and the second, when he is in the good of charity, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701; and that man is in heaven, thus with the Lord, when he is in the good of charity, see n. 8516, 8539, 8722, 8772, 9139. It may be expedient further to say briefly, how the case is with that two-fold state appertaining to the man who is regenerating. It was shewn above, n. 9223, that the truths which are called [truths] of faith, enter by an external way with man, and that the good which is of charity and love, enters by an internal way. The external way is by [or through] the hearing into the memory, and from the memory into his understanding, for the understanding is man's internal sight; by [or through] this way the truths enter which are to be [truths] of faith, to the end that they may be introduced into the will, and thereby be appropriated to the man. The good, which flows-in from the Lord by [or through] the internal way, flows-in into the will, for the will is the internal principle of man. The good which is from the Lord in the confines, there meets the truths which have entered by [or through] the external way, and by conjunction effects that the truths become good; and so far as this is effected, so far the order is inverted; that is, so far man is not led by truths, but by good, consequently so far he is led of the Lord. From these considerations it may be manifest, how man is elevated from the world into heaven, when he is regenerating; for all things which enter by the hearing, enter from the world; and those things which are stored up in the memory, and in the memory appear before the understanding, appear in the light of the world, which is called natural lumen; but the things which enter the will, or ~~which~~ become of the will, are in the light of heaven, which light is the truth of good from the Lord. When these things

come forth into act, they return into the light of the world, but in this light they then appear altogether under another form ; for heretofore in singular things the world was within, but afterwards in singular things heaven is within. From these considerations it is also evident, why man is not in heaven, until he does truths from willing them, thus from the affection of charity.

9228. That seven signify an entire period from beginning to end, thus what is full, is manifest from several passages in the Word, as in Isaiah, "The light of the moon shall be as the light of the sun, and the light of the sun shall be *seven-fold, as the light of seven days*, in the day wherein Jehovah shall bind up the breach of His people," xxx. 26 ; where the subject treated of is concerning the salvation of the faithful, and concerning their intelligence and wisdom in the Lord's kingdom. The moon is faith from the Lord, thus faith in the Lord, and the sun is love from the Lord, thus love to the Lord, n. 30 to 38, 1521, 1529, 1530, 1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5377, 7078, 7083, 7171, 8644. The light of the sun being seven-fold, as the light of seven days, denotes a full state of intelligence and wisdom, derived from love and faith in the Lord. And in Ezekiel, "The inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the arms, both the buckler and shield, with the bow and with the weapons, and with the staff of the hand, and with the spear, *they shall kindle fire upon them for seven years*, so that they shall not bring wood from the field, nor cut it from the forest, *and they shall cleanse the land seven months*," xxxix. 9, 12. The subject here treated of is concerning the destruction of the false ; the arms, which are there enumerated, are the falses, by which the evil fight against the truths of the Church. To kindle fire upon them seven years, signifies a plenary destruction by the lusts of the loves of self and the world. That they shall not bring wood from the field, nor cut it from the forest, signify until nothing of good is remaining, neither in the interior man, nor in the exterior. To cleanse the land seven months, signifies the plenary restitution of good and truth in the Church. That arms are truths combating against falses, and in the opposite sense falses combating against truths. That bows and weapons are doctrinals of truth, and, in the opposite sense, doctrinals of the false ; that a staff of the hand is the power of truth, and, in the opposite sense, the power of the false ; that to set on fire and to burn is to vastate by lusts of the loves of self and of the world ; that wood from the field denotes the interior goods of the Church, and from the forest the scientifics of good and truth ; and that land [or earth] is the Church, has been shown in very many passages. Every one may see, that in the above passage other things are signified than what are extant in the letter, as ~~that~~ they should burn arms, and kindle a fire seven years, that they

should not bring wood from the field, and cut it from the forest; that nevertheless holy and divine things are signified, is known, because the Word is holy, and from the Divine [being or principle]. But the holy and divine things which are contained in the above words, cannot at all be known, unless it be known what is signified by arms, what by seven years and seven months, what by wood from a field and wood from forests. Hence it is evident, that those prophetic words, without some notices derived from the internal sense, cannot be at all apprehended. And in David, "*Seven times in a day I praise Thee upon the judgments of Thy justice,*" Psalm cxix. 164. Again, "*Recompense their neighbours seven-fold into their bosom,*" Psalm lxxix. 12; where seven-fold denotes to the full. In like manner in Moses, "*That they should be punished seven-fold, if they transgressed the precepts and statutes,*" Levit. xxvi. 18, 21, 24, 28. He who does not know that seven signify an entire period, from beginning to end, and hence what is full, will believe that seven weeks signify seven times. And in Daniel, "*Know thou and perceive, from the going forth of the Word even to restore and to build Jerusalem, even to Messiah the Prince, are seven weeks,*" ix. 25; but seven weeks even to Messiah the Prince, signified that which is said of the Lord, that He was to come in the fulness of times, thus signify an entire period. Hence it is evident, that the "*Seven spirits before the throne of God,*" Apoc. i. 4; the "*Book sealed with seven seals,*" Apoc. v. 1; and the "*Seven angels having seven vials, which are the seven last plagues,*" Apoc. xv. 1, 6, 7; chap. xxi. 9; are not seven spirits, nor seven seals, nor seven angels, seven vials, and seven plagues, which are signified, but that they denote all things even to the full. In like manner by "*the barren bearing seven,*" 1 Sam. ii. 5, are not meant seven, but much even to the full. Inasmuch as seven had such a signification, therefore it was ordained, "*That a priest should be clothed with garments seven days, when he was initiated,*" Exod. xxix. 30. That "*His hands should be filled seven days,*" verse 35 of the same chapter. "*That the altar should be sanctified seven days,*" verse 37 of the same chapter. "*That they who were initiated into the priesthood should not depart from the tent seven days,*" Levit. viii. 33, 34. In like manner, "*When the unclean spirit went forth from the man and returned with seven others,*" Matt. xii. 43, 44, 45; Luke xi. 26. Also, "*If a brother should sin seven times in a day, and should turn seven times, it should be remitted to him,*" Luke xvii. 4. And, "*That the heart of Nebuchadnezzar should be changed from a man, and the heart of a beast should be given him, until seven times had passed,*" Dan. iv. 16, 23, 25. Hence also it was, "*That Job's friends sat on the earth with him seven days and seven nights, and spake nothing to him,*" Job. ii. 13. That seventy

in like manner signify what is full, see n. 6508; also a *week* [or seven days], n. 2044, 3845. From these considerations it may now be manifest, that by the eighth day is signified the beginning of a following state.

9229. "And ye shall be men of holiness to Me"—that hereby is signified the state of life in such case from good, appears from the signification of men of holiness, as denoting those who are led of the Lord, for the Divine [principle] proceeding from the Lord is the holy [principle] itself, n. 6788, 7499, 8127, 8302, 8806; hence they who receive it by faith, and also by love, are called holy. He who believes that man is holy from any other source, and that anything else appertaining to him is holy, than what is from the Lord, and is received, is very greatly deceived; for that which is of man, and is called his *proprium*, is evil. That the *proprium* of man is nothing but evil, see n. 210, 215, 694, 874, 875, 876, 987, 1047, 4328, 5660, 5786, 8481, 8944. And that so far as man can be withheld from his *proprium*, so far the Lord can be present, thus that so far man has a holy principle, n. 1023, 1044, 1581, 2256, 2406, 2411, 8206, 8393, 8988, 9014. That the Lord is alone holy, and that that alone is holy which proceeds from the Lord, thus that which man receives from the Lord, is evident from the Word throughout; as in John, "I *sanctify* [make holy] *Myself*, that they also may be *sanctified in the truth*," xvii. 19; where to sanctify Himself, is to make Himself Divine from His own proper power. Hence they are said to be sanctified in the truth, who receive the Divine Truth proceeding from Him by faith and life. Wherefore the Lord also after His resurrection, speaking with the disciples, *breathed* upon them, and said, "*Receive ye the Holy Spirit*," xx. 22. Breathing was a representative of vivification by faith and love, as also in the second chapter of Genesis, "*Jehovah breathed into his nostrils the breath of lives, and man was made into a living soul*," verse 7; in like manner in other passages, as Psalm xxxiii. 6; Psalm civ. 29, 30; Job xxxii. 8; chap. xxxiii. 4; John iii. 8. Hence also the Word is said to be inspired because from the Lord, and they are said to be inspired who wrote the Word; that respiration, thus inspiration, correspond to the life of faith, see n. 97, 1119, 1120, 3883 to 3896. Hence it is that *spirit* in the Word is also called *wind*, and that the holy [principle] from the Lord is called the *wind of Jehovah*, n. 8286; and that the Holy Spirit is the holy [principle] proceeding from the Lord, n. 3704, 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199. As also in John, "That the Lord *baptized with the Holy Spirit*," i. 33. And in Luke, "That He *baptized with the Holy Spirit and with fire*," iii. 16; to baptize, in the internal sense, signifies to regenerate, n. 4255, 5120, 9088; to baptize with the Holy Spirit and with fire is to regenerate by the good of love; that fire is the good of love, see

n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324. And in John, "Who shall not fear Thee, O Lord, and glorify Thy name, because *Thou only art holy*," Rev. xv. 4. And it is said by the angel concerning the Lord in Luke, "*What is holy shall be born of Thee*," i. 35. And in Daniel, "I saw in the visions of my head upon my bed, and behold a watcher and a *Holy* [one] came down from heaven," iv. 13; where what is holy and the Holy One denote the Lord. Inasmuch as the Lord alone is holy, therefore He is called the Holy One of *Israel*, the Redeemer, Preserver, Regenerator, in the old Testament; as in Isaiah i. 4; chap. v. 19, 24; chap. x. 20; chap. xii. 6; chap. xvii. 7; chap. xxix. 19; chap. xxx. 11, 12, 15; chap. xxxi. 1; chap. xxxvii. 23; chap. xli. 14, 16, 20; chap. xliii. 3, 14; chap. xlv. 11; chap. xlvii. 4; chap. xlviii. 17; chap. xlix. 7; chap. liv. 5; chap. lv. 5; chap. lx. 9, 14; Jer. i. 29; chap. li. 5; Ezek. xxxix. 7; Psalm lxxi. 22; Psalm lxxviii. 41; Psalm lxxxix. 18; and therefore the Lord in heaven, and hence heaven itself, is called, "*The habitation of holiness*," Jer. xxxi. 23; Isaiah lxiii. 15. Also *sanctuary*, Exodus xxv; Ezek. xi. 16; chap. xxiv. 21. And also, "*The mountain of holiness*," Psalm xlviii. 1. For the same reason, the midst of the tent, where the ark was, containing the law, was called *the Holy of Holies*, Exod. xxvi. 33, 34; for by the law in the ark in the midst of the tent, was represented the Lord as to the Word, for the law is the Word, n. 6752, 7463. From these considerations it may be manifest from what ground it is that the *angels* are called *holy*, Matt. xxv. 31; Mark viii. 38; Luke ix. 26; Psalm cxlix. 1; Dan. viii. 13; and also *the prophets*, Luke i. 70; and likewise *the apostles*, Apoc. xviii. 20. Not that they are holy of themselves, but of the Lord, Who alone is holy, and from Whom alone comes what is holy; for by angels are signified truths, because they are receptions of truth from the Lord, n. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301, by prophets the doctrine of truth which is by the Word from the Lord, n. 2534, 7269; and by apostles all truths and goods of faith in the complex, which are from the Lord, n. 3488, 3858, 6397. The sanctifications amongst the Israelitish and Jewish people were for this purpose, that the Lord might be represented, Who alone is holy, and that the Holy [principle] might be represented which is from Him alone. Hence *the sanctification of Aaron and his sons*, Exod. xxix. 1, and following verses; Levit. viii. 10, 11, 13, 30. *The sanctification of their garments*, Exod. xxviii. verse 41 and following verses. *The sanctification of the altar*, that it might be the Holiness of Holinesses, Exod. xxix. 36, and following verses. *The sanctification of the tent of the assembly, of the ark of the testimony, of the table, of all the vessels, of the altar of incense, of the altar of burnt-offering, and of its vessels; and of the laver and its base,*

Exod. xxx. 26, and following verses. That the Lord is the Holy [principle] itself which was represented, is also evident from the Lord's words in Matthew, viewed in the internal sense, "Ye fools and blind, whether is greater, the gold, or *the temple which sanctifies the gold*; and whether is greater, the gift, or *the altar which sanctifies the gift*," xxiii. 17, 19. By the temple was represented the Lord Himself, and also by the altar; and by the gold was signified the good which is from the Lord, and by the gift or sacrifice were signified the things which are of faith and charity from the Lord. That the Lord was represented by the temple, see n. 2777, 3720; and that He was represented by the altar, see n. 2777, 2811, 4489, 8935, 8940; that by gold is signified good from the Lord, see n. 1551, 1552, 5658; and by sacrifice worship grounded in faith and charity which are from the Lord, n. 922, 923, 2805, 2807, 2830, 6905, 8680, 8682, 8936. From these considerations it is now evident on what ground it is, that the sons of Israel were called a *holy people*, Deut. xxvi. 16, 19, and elsewhere; and in the present passage, *men of holiness*, namely, that it was from this ground, because in singular the things of their worship were represented the Divine things of the Lord, and the celestial and spiritual things of his kingdom and Church; wherefore they were called holy in a representative sense. They were not on that account themselves holy, because representatives had respect to the holy things which were represented, and not to the person which represented, see n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806. Hence also it is that Jerusalem was called *holy*, and Zion *the mountain of holiness*, Zech. viii. 3, and elsewhere. Also in Matthew, "And the monuments were opened, and many bodies of dead *saints* arose, and going forth out of their monuments after the Lord's resurrection, entered into the *holy city*, and appeared to many," xxvii. 52, 53; Jerusalem is here called the *holy city*, when yet it was rather profane, because the Lord at that time was there crucified; and on this account it is called Sodom and Egypt in the Apocalypse, "Their bodies shall lie upon the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified," xi. 8; but it is called holy from this consideration, that it signifies the Lord's kingdom and Church, n. 402, 2117, 3654. Dead saints appearing there, which was done to some in vision, signify the salvation of those who were of the spiritual Church, and their elevation into the holy Jerusalem, which is heaven, who yet till that time were detained in the lower earth, concerning whom, see n. 6854, 6914, 7090, 7828, 7932½, 8042, 8054, 8159, 8321.

9230. "And flesh torn to pieces in a field ye shall not eat"—that hereby is signified that the falsified good of faith shall not

be conjoined, appears from the signification of flesh, as denoting good, see n. 7850, 9127; and from the signification of field, as denoting the Church as to good, thus the good of the Church, see n. 2971, 3766, 7502, 7571, 9141; and from the signification of what is torn in pieces, as denoting what is destroyed by falses, thus also what is falsified, see n. 5828; and from the signification of eating, as denoting to appropriate and conjoin, see n. 2187, 3168, 3513, 3596, 4745, 5643, 8001. Hence it is evident that by the words, "Ye shall not eat flesh torn to pieces in a field," is signified that the good of the Church, or the good of faith falsified ought not to be appropriated, or conjoined. It may be expedient here briefly to say what the good of faith is, and what the truth of faith. All that of the Church is called the good of faith, which concerns life and use derived from those things which the doctrine of the faith of the Church teaches; in a word, which concerns willing those things and doing them from obedience, for the truths of the faith of the Church by willing and doing them become goods. But all that is called the truth of faith, which as yet is without end of use, or for the sake of life, consequently which is known and kept in the memory, and is thence apprehended with the intellect, and taught from the intellect; for the truths of the Church, so long as they do not go further, are only knowledges and scientifics, and in respect to goods are out of the man himself; for man's memory and understanding are as a court, and the will is as a chamber, for the will is the man himself. Hence it is evident what the truth of faith is, and what the good of faith. But the good, which man does in the first state, during regeneration, is called the good of faith; whereas the good which he does in the other state, namely, when he is regenerated, is called the good of charity. Wherefore when man does good from the good of faith, he does good from obedience; but when he does good from the good of charity, he does good from affection; concerning those two states appertaining to the man who is regenerating, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227.

9231. "He shall cast it to the dog"—that hereby is signified that it is unclean, appears from the signification of dogs, as denoting those who render the good of faith unclean by falsifications; for all beasts in the Word signify affections and inclinations such as are those which appertain to man, the tame and useful beasts good affections and inclinations, but the wild and useless beasts evil affections and inclinations. The reason why such things are signified by beasts is, because the external or natural man enjoys similar affections and inclinations, and similar appetites and similar senses to those of the beasts. But the difference is, that man has an internal principle, which is called the internal man, which man is so distinct from the ex-

ternal, that it can see the things which exist in this latter, and rule over them, and restrain them; and can also be elevated into heaven even to the Lord, and thereby be conjoined to Him in thought and affection, consequently in faith and love; which also is so distinct from the external, that it may be separated from it after death, and then live to eternity; by these things man is distinguished from the beasts. But they, who are merely natural and sensual men, do not see these things, for their internal man is closed towards heaven; wherefore neither do they know how to make any other distinction betwixt man and beast, than that man has the power of speech, which yet mere sensual men make of little account. The reason why dogs signify those who render the good of faith unclean by falsifications is, because dogs eat unclean things, and also bark at, and bite men. Hence also it is that the nations, which out of the Church were in falses derived from evil, were by the Jews called dogs, and were accounted most vile. That they were called dogs, is evident from the Lord's words to the Greek woman the Syrophænician, whose daughter was ill vexed by a demon, "It is not good to take the bread of the sons, *and cast it to dogs*. But she said, certainly Lord, nevertheless *the dogs eat of the crumbs which fall from the table of their lords*," Matt. xv. 26, 27; Mark vii. 27, 28. That in this passage by dogs are signified those who were out of the Church, and by sons those who were within the Church, is evident in like manner in Luke, "There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a poor man named Lazarus, who was cast at his door full of sores, and desiring *to be filled with the crumbs that fell from the rich man's table*; moreover *the dogs* coming licked his sores," xvi. 19, 20, 21. Where by the rich man clothed in purple and fine linen, are signified those who are within the Church, the purple and fine linen with which he was clothed, being the knowledges of good and truth from the Word; by the poor man are signified those who, within the Church, are in little good by reason of their ignorance of truth, and still desire to be instructed, n. 9209; the reason why he is called Lazarus was from Lazarus, who was raised up by the Lord, of whom it is said, that the Lord loved him, John xi. 1, 2, 3, 36; and that he was his friend, John xi. 11; and that he lay with the Lord at table, John xii. 2; his desire to be filled by the crumbs which fell from the rich man's table, signified his desire of learning a few truths from those who within the Church were in abundance: the dogs who licked his sores denote those who, out of the Church, are in good, although not the genuine good of faith; to lick sores denotes to heal them as far as possible. And in the Apocalypse, "*Without are dogs*, enchanters, and whoremongers," xxii. 15; where dogs, enchanters, and whoremongers

denote those who falsify the good and truth of faith, who are said to be without, when out of heaven or the Church. That good falsified, and thus made unclean, is signified by dogs, is also evident in Matthew, "*Give not that which is holy to dogs, neither cast your pearls before swine,*" vii. 6. And in Moses, "*Thou shalt not bring the hire of a whore, and the price of a dog, into the house of Jehovah, as to any vow whatsoever, because both are the abomination of thy God,*" Deut. xxiii. 18. The hire of a whore denotes the falsified truths of faith. That whoredom is the falsification of the truth of faith, see n. 2466, 2729, 4865, 8904. And in David, "*Dogs compassed me about, the companies of the malignant surrounded me, piercing my hands and feet; deliver my soul from the sword, and mine only one from the hand of the dog,*" Psalm xxii. 16, 20; where dogs denote those who destroy the goods of faith, who on that account are called the companies of the malignant. To deliver the soul from the sword, denotes from the false vastating the truth of faith. That sword is the false vastating the truth of faith, see n. 2799, 4499, 6353, 7102, 8294; and that soul is the life of faith, n. 9050. Hence also it is evident, that to deliver the only one from the hand of the dog, denotes from the false vastating the good of faith. That they were to be *delivered up*, and to be eaten by dogs," 1 Kings xiv. 11; chap. xvi. 4; chap. xxi. 23, 24; 2 Kings ix. 10, 36; Jer. xv. 3; signified that they should perish by unclean things. That they compared themselves to *dead dogs*, 1 Sam. xxiv. 14; 2 Sam. iii. 8; chap. ix. 8; chap. xvi. 9, signified that they were to be accounted as most vile, who were to be cast out. What is further signified by dogs, see n. 7784.

CONCERNING THE SPIRITS OF THE MOON.

9232. *CERTAIN spirits appeared above the head, and thence were heard voices as thunders; for their voices thundered no otherwise than as thunders from clouds after lightning. I conjectured that there was a great multitude of spirits, who had learnt to give an expression of the voice with such a sound. The more simple spirits who were attendant on me, laughed at them, which I was much surprised at; the reason of their laughter was presently discovered, which was, that the spirits who thundered were not many but few, and were also little of stature, like boys; and that they first by such sounds excited terror, and yet could not do the least hurt.*

9233. *That I might know what was their quality, some were*

let down from on high where they thundered, and what is wonderful, one carried another on the back, and thus the two approached me; they appeared of a countenance not unhandsome, but longer than the countenances of other spirits; their stature was like the stature of a boy of seven years old, but their bodies were more robust; thus they were dwarfs [homunciones]. I was told by the angels that they were from the Moon.

9234. *He who was carried by the other, on being let down, came to me, applying himself to the left side beneath the elbow, and thence discoursed, saying, that when they utter their voice, they so thunder, and that thereby they terrify the spirits who are disposed to do them evil, and put some to flight, and that thus they go safe whithersoever they will. That I might know of a certainty, that such was their noise, he retired from me to some others, but not absolutely out of sight, and in like manner thundered. And they further showed, that their voice, emitted from the abdomen like an eructation, thus thundered.*

9235. *It was perceivable that the ground of this [phenomenon] was this, that the inhabitants of the moon did not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and thus from some air there collected, by reason that the moon is not encompassed with a similar atmosphere to that of the other earths.*

9236. *I have been instructed, that the inhabitants of the Moon in the GRAND MAN have reference to the ensiform or xiphoid cartilage, to which the ribs are annexed in front, and from which descends the fascia alba, which is a fulcrum for the muscles of the abdomen.*

9237. *That there are inhabitants even in the Moon, is known to spirits and angels, for they often discourse with them; in like manner that there are inhabitants in the moons or satellites which revolve about Jupiter and Saturn. They who have not seen and discoursed with spirits from those moons, still entertain no doubt but that they are inhabited by men, because they are earths alike with the planets, and wheresoever an earth is, there are men-inhabitants; for man is the end for which every earth was created, and nothing was made by the Great Creator without an end. That the end of creation is the human race, as a supply for heaven, may be manifest to every one who thinks from reason. The angels also say, that an earth without the human race cannot subsist, because the Divine [being or principle] regards all things in an earth for the sake of man.*

9238. *At the close of the following chapter will be shown, why the Lord was willing to be born on our earth, and not on another.*

EXODUS.

CHAPTER THE TWENTY-THIRD.

THE DOCTRINE OF CHARITY AND FAITH.

9239. MENTION is made of believing in God, and of believing those things which are from God. To believe in God is the faith which is saving; but to believe those things which are from God, is a faith which without the former is not saving: for to believe in God is to know and to do; but to believe those things which are from God, is to know and yet not to do. They who are truly Christians, both know and do, thus believe in God; but they who are not truly Christians, know and do not; these latter however are called by the Lord foolish, but the former prudent, Matt. vii. 24, 26.

9240. The learned within the Church call the above faith, which is saving, *trust and confidence*, which is, that God the Father sent His Son, to reconcile mankind to Himself, and thereby to save those who have that faith.

9241. But in regard to the trust and confidence, which is called faith itself, the case is this. They who are in the love of self and of the world, that is, who are in evils and the falses thence derived, cannot have that faith, for their heart is not to God, but to themselves and to the world; whereas they who are in charity towards the neighbour, and in love to the Lord, they can have such faith, for their heart is to the Lord. This also the Lord teaches in John, "*As many as received Him, to them gave He power to become the sons of God, believing in His name; who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God,*" i. 12, 13; they who are born of bloods, of the will of the flesh, and of the will of man, are they who are principled in what is evil and false derived from the loves of self and of the world; and they who are born of God, are they who are in the good of charity and of faith from the Lord, see n. 5826.

9242. Confidence, which in an eminent sense is called faith, appears as spiritual confidence even with the evil, when life is endangered, and when they are sick; but they, inasmuch as they then think concerning the state of their life after death, either from the fear of hell, or from self-love in regard to heaven, have not the confidence of faith; for what is of fear, this is not from the heart, and what is from self-love, this is from an evil heart; wherefore such persons, when they return to security of life, or when they recover from disease, return to their former life, which was a life of no confidence, or a

life of no faith. From these considerations it is evident, that faith, which is called confidence, cannot have place except with those who are in charity towards the neighbour, and in love to the Lord.

9243. The faith which is meant by believing those things which are from God, that is, the truths which are from the Word, in like manner cannot have place with those who are in evils derived from self-love, or the love of the world; for the love of self and of the world either rejects, or extinguishes, or perverts, the truths of faith, n. 7491, 7492. Hence it is further evident, that neither can such persons have the confidence of faith; for he who does not believe the truths which are from God, cannot believe in God, because to believe in God is to do so by virtue of the truths which are from God.

9244. All who are in heavenly love have confidence that they are saved by the Lord, for they believe that the Lord came into the world, to give eternal life to those who believe and live according to the precepts which He taught, and that these He regenerates, and thereby renders them meet for heaven; and that He does this Himself alone without the aid of man, out of pure mercy. This is meant by believing in the Lord.

9245. That they alone are in faith, who live according to the precepts of faith, the Lord teaches in John, "*Light is come into the world, but men loved darkness rather than light, because their works were evil; every one who doeth evils, hateth the light, and cometh not to the light, lest his works should be re-proved: but he who doeth truth, cometh to the light, that his works may be manifested, that they are wrought in God,*" iii. 19, 20, 21; to come to the light is to faith in the Lord, thus to faith from the Lord. In like manner in Luke, "*Why call ye Me, Lord, Lord, and do not the things which I say? every one who cometh to Me, and heareth My discourses, and doeth them, is like unto a man that built a house, who set the foundation on a rock: but he who heareth and doeth not, is like unto a man building a house upon ground without a foundation,*" vi. 46 to the end; they who do the Lord's discourses or words, are they who love the neighbour and love the Lord, for whosoever loves, he does; John xiv. 20, 21, 23, 24; chap. xv. 9 to 17.

CHAPTER XXIII.

1. THOU shalt not bring a report of vanity: put not thine hand with the wicked to be a witness of violence.

2. Thou shalt not be after many to evils; and thou shalt not answer upon a dispute to decline after many to pervert [it].

3. And a poor man thou shalt not revere in his dispute.

4. When thou meetest the ox of thine adversary, or his ass, going astray, bringing back thou shalt bring it back to him.

5. When thou seest the ass of him that hateth thee lying under his burden, and wouldest cease from removing [it] for him, removing thou shalt remove [it] with him.

6. Thou shalt not turn aside the judgment of thy needy one in his dispute.

7. From the word of a lie thou shalt set thyself far off; and slay not the innocent and the just, because I will not justify the wicked.

8. And a gift thou shalt not receive, because a gift blindeth those that have their eyes open, and perverts the words of the just.

9. And a sojourner thou shalt not oppress; and ye know the soul of a sojourner, because ye have been sojourners in the land of Egypt.

10. And six years thou shalt sow thy land, and shalt gather together the produce thereof.

11. And in the seventh thou shalt let it rest and be still, and the needy of thy people shall eat together, and the residue thereof the wild beast of the field shall eat; so shalt thou do to thy vineyard, to thine olive-yard.

12. Six days shalt thou do thy works, and on the seventh day thou shalt cease, to the intent that thine ox may rest, and thine ass, and the son of thine handmaid may respire, and the sojourner.

13. And all that I have said to you ye shall keep: and the name of other gods ye shall not mention, and it shall not be heard upon thy mouth.

14. Three times thou shalt keep a feast to Me in the year.

15. The feast of unleavened bread thou shalt keep; seven days thou shalt eat unleavened bread, as I have commanded thee, to the stated time of the month Abib, because in it thou camest forth out of Egypt: and My faces shall not be seen empty.

16. And the feast of harvest, of the first-fruits of thy works, which thou hast sown in the field: and the feast of gathering together in the going out of the year, in thy gathering together thy works out of the field.

17. Three times in the year shall every male of thine be seen to the faces of the LORD JEHOVAH.

18. Thou shalt not sacrifice upon what is leavened the blood of My sacrifice: and the fat of My feast shall not pass the night even to the morning.

19. The first of the first-fruits of thy ground thou shalt bring into the house of JEHOVAH thy God: thou shalt not boil a kid in the milk of its mother.

20. Behold I send an angel before thee, to keep thee in the way, and to bring thee to the place, which I have prepared.

21. Take heed of his face, and hear his voice, lest thou embitter him, because he will not bear your prevarication, because My name is in the midst of him.

22. Because if hearing thou shalt hear his voice, and shalt do all that I speak, I will act as an adversary to thine adversaries, and will act as an enemy to thine enemies.

23. When Mine angel shall go before thee, and shall have brought thee to the Amorite, and the Hittite, and Perrizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off;

24. Thou shalt not bow thyself to their gods, and shalt not serve them, and shalt not do according to their works, because destroying thou shalt destroy them, and breaking in pieces thou shalt break in pieces their statutes.

25. And ye shall serve JEHOVAH your God, and he will bless thy bread and thy waters, and I will remove disease from the midst of thee.

26. There shall not be what is abortive and barren in thy land; the number of thy days I will fill.

27. My terror I will send before thee, and will disturb all the people to whom thou shalt come, and I will give all thine adversaries to thee, the neck.

28. And I will send the hornet before thee, and he will drive out the Hivite, the Canaanite, and the Hittite from before thee.

29. I will not drive him out from before thee in one year, lest peradventure the land be desolate, and the wild beast of the field be multiplied upon thee.

30. [By] little [and] little I will drive him out from before thee, until thou be fruitful, and inherit the land.

31. And I will set thy border from the sea Sulph, and even to the sea of the Philistines, and from the wilderness even to the river; because I will give into thine hand the inhabitants of the land, and I will drive them out from before thee.

32. Thou shalt not strike a covenant with them and their gods.

33. They shall not dwell in thy land, lest peradventure they cause thee to sin to Me, when thou shalt serve their gods, because it will be to thee for a snare.

THE CONTENTS.

9246. THE subject treated of in this chapter, in the internal sense, is concerning the avoiding falses of doctrine and evils of

life; and that in such case truths of doctrine and goods of life are implanted, and by them the man of the Church is regenerated by the Lord.

THE INTERNAL SENSE.

9247. VERSES 1, 2, 3. *Thou shalt not bring a report of vanity. Set not thine hand with the wicked to be a witness of violence. Thou shalt not be after many to evils. And thou shalt not answer upon a dispute to decline after many to pervert [it]. And a poor man thou shalt not revere in his dispute.* Thou shalt not bring a report of vanity, signifies not hearkening to falsities. Set not thine hand with the wicked, signifies non-obedience to malignities. To be a witness of violence, signifies non-affirmation of such things as are contrary to the good of charity. Thou shalt not be after many to evils, signifies non-consociation with such. And thou shalt not answer upon a dispute to decline after many to pervert it, signifies non-consociation with those who turn goods and truths into falses and evils, and *vice versa*. And a poor man thou shalt not revere in his dispute, signifies that the falses, in which they are who are in ignorance of truth, ought not to be favoured.

9248. "Thou shalt not bring a report of vanity"—that hereby is signified the not hearkening to falsities, appears from the signification of bringing a report, as denoting to hear and to do, thus to hearken; for report in the original tongue is expressed by a term which signifies hearing; and from the signification of vanity, as denoting falsity, and indeed the falsity of doctrine and religion, as may be manifest from the following passages, "There shall not be any more *any vision of vanity*, and flattering divination in the midst of the house of Israel," Ezek. xii. 24; where vision of vanity denotes false revelation. Again, "*They have seen vanity* and the divination of a lie, because *ye speak vanity*, and see a lie; therefore behold I am against you, that Mine hand may be *against the prophets that see vanity*, and that divine a lie," xiii. 6, 7, 8, 9. The prophets, of whom it is here said that they see vanity, and divine a lie, signify those who teach, and in the abstract sense, doctrine, n. 2534, 7269; and of prophets is predicated to see, wherefore also in ancient times they were called seers, 1 Sam. ix. 9; and also is predicated to divine. By seeing or by vision, when spoken of prophets, in the internal sense is signified revelation which respects doctrine, and by divining, or by divination is signified revelation which respects life. And whereas vanity signifies the false of doctrine, and a lie the false of life, therefore it is said, they have seen vanity and the divination of a lie. Again,

"*In thy seeing there is vanity, in thy divining there is a lie,*" xxi. 29. And in Zechariah, "*The seraphim speak iniquity, and the diviners see a lie, and speak dreams of vanity,*" x. 2. And in Jeremiah, "*The prophets have seen vanity,*" Lam. ii. 14. That vanity denotes the false of doctrine, and of religion, is also evident from Hosea, "*They are become vanity, they sacrifice oxen in Gilgal,*" xii. 11. And in Jeremiah, "*My people have forgotten Me, they have offered incense unto vanity,*" xviii. 15. In like manner in other passages, as Isaiah v. 18; chap. xxx. 28; chap. lix. 4; Psalm xii. 2; Psalm cxix. 37; Psalm cxliv. 7, 8.

9249. "Set not thine hand with the wicked"—that hereby is signified non-obedience to malignities, appears from the signification of setting the hand, as denoting obedience, for by the hand is signified power, n. 878, 3387, 4931 to 4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8281, and as denoting *what appertains to him, thus himself*, so far as he is able, n. 9133. Hence to set the hand with any one, is to make one with him, which when it is done from malignity, which is signified by the wicked, denotes to obey, for malignity persuades and leads; and from the signification of the wicked, and in the abstract sense malignity. It is said in the abstract sense, because the angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from person. n. 4380, 8343, 8985, 9007; that the idea of person with them is turned into the idea of thing, see n. 5225, 5287, 5434.

9250. "To be a witness of violence"—that hereby is signified non-affirmation of such things as are contrary to the good of charity, appears from the signification of a witness, as denoting confirmation, see n. 4197, 8908; and from the signification of violence, as denoting the destruction of the good of charity, see n. 6353, thus a witness of violence is affirmation contrary to the good of charity.

9251. "Thou shalt not be after many to evils"—that hereby is signified non-consociation which such things, namely, those above-mentioned, which are hearkening to falsities, obedience to malignities, and affirmation of such things as are contrary to the good of charity; these things are the evils which are meant. By being after many is signified to be with many, thus to consociate, for in the original tongue it is said to be after, to go after, and to walk after, and thereby is meant to be with, and to follow, thus also to consociate, as Jer. vii. 9; chap. 10; 1 Sam. xvii. 13; 1 Kings xiv. 8; Deut. iv. 3; chap. viii. 19, and elsewhere.

9252. "Thou shalt not answer upon a dispute to decline after many to pervert [it]"—that hereby is signified non-consociation with those who turn goods and truths, into evils and falses, and *vice versa*, appears from the signification of answering upon a

dispute, as relating to what is just and equitable, and to what is good and true, about which there is contention, see n. 9024, for to answer is to declare an opinion and to judge; and from the signification of declining after many, as denoting conformation and thereby consociation with many; and from the signification of perverting, as denoting to turn truth into the false, and good into evil, and *vice versa*.

9253. "And a poor man thou shalt not revere in his dispute"—that hereby is signified that the falses, in which they are who are in ignorance of truth, ought not to be favoured, appears from the signification of a poor man, as denoting those who are in few truths, and also in falses, by reason of ignorance; but such of them as are principled in good, are willing to be instructed in truths, whereas such as are principled in evil, are not willing to be instructed; for the falses appertaining to those who are in good, can be bended to truths, and at length be dissipated; whereas the falses appertaining to those who are in evil, cannot be bended to truths, thus neither be dissipated. It is said of these poor ones, that thou shalt not revere them in their dispute, that is, shalt not favour their falses; for by revering is signified to favour, and by dispute is signified the contention of truth against the false, and of the false against truth. That the poor are those who are in few truths, and in falses grounded in ignorance, see n. 9209; and that falses appertaining to those who are in good, are mild and flexible, but appertaining to those who are in evil, are unmild and inflexible, see n. 4736, 6359, 8051, 8149, 8298, 8311, 8318.

9254. Verses 4 to 9. *When thou meetest the ox of thine adversary, or his ass, going astray, bringing back thou shalt bring it back to him. When thou seest the ass of him that hateth thee lying under his burden, and wouldest cease from removing it for him, removing thou shalt remove [it] with him. Thou shalt not turn aside the judgment of thy needy one in his dispute. From the word of a lie thou shalt set thyself far off, and slay not the innocent and the just, because I will not justify the wicked. And a gift thou shalt not receive, because a gift blinds those who have their eyes open, and perverts the words of the just. And a sojourner thou shalt not oppress: and ye know the soul of a sojourner, because ye have been sojourners in the land of Egypt.* When thou meetest the ox of thine adversary, or his ass, going astray, signifies good not genuine, and truth not genuine, appertaining to those who are out of the Church. Bringing back thou shalt bring it back to him, signifies instruction and amendment. When thou seest the ass of him that hateth thee lying under his burden, signifies the false not agreeing with the good of the Church, by reason of which they are about to perish. And wouldest cease from removing [it] for him, signifies non-reception of truth. 'Removing thou

shalt remove [it] with him, signifies encouragement still and endeavour of amendment. Thou shalt not turn aside the judgment of thy needy one in his dispute, signifies non-destruction of the scanty truth appertaining to those who are in ignorance. From the word of a lie thou shalt set thyself far off, signifies aversion from the false derived from evil. And slay not the innocent and the just, signifies aversion from interior and exterior good. Because I will not justify the wicked, signifies that such malignity is against the Divine Justice. And a gift thou shalt not receive, signifies aversion from any gain whatsoever. Because a gift blinds those who have their eyes open, signifies that gains make truths not to appear. And perverts the words of the just, signifies that they appear as truths of good. And a sojourner thou shalt not oppress, signifies that they who desire to be instructed in the truths of the Church ought not to be infested by evils of life. And ye know the soul of a sojourner, signifies their desire and life. Because ye have been sojourners in the land of Egypt, signifies that they were protected from falses and evils when they were infested by infernals.

9255. "When thou meetest the ox of thine adversary, or his ass, going astray"—that hereby is signified good not genuine, and truth not genuine, appertaining to those who are out of the Church, appears from the signification of an adversary, as denoting those who are out of the Church, of whom we shall speak presently; and from the signification of an ox, as denoting the good of the external man; and from the signification of an ass, as denoting the truth of the external man, see n. 2781, 9135; but good and truth not genuine, such as appertains to those who are out of the Church, who are signified by adversaries. The reason why they who are out of the Church are meant by adversary is, because they disagree as to the good and truth of faith, for they have not the Word, and therefore do not know any thing concerning the Lord, nor concerning Christian faith and charity, which are from the Lord alone; hence it is, that their truth of faith is not genuine, nor the good of charity. Therefore also in the other life they do not live together with, but separate from, those who are of the Church; for all in the other life consociate according to good, and the truth thence derived, for these constitute spiritual life and conjunction. Nevertheless they who are in heaven do not account those as adversaries who are out of the Church, but instruct them, and lead to Christian good; which also is received by those who have lived in subordination, in obedience, and in any species of mutual charity one amongst another grounded in their religious principle whilst in the world. But in the sense of the letter they are called adversaries by reason of spiritual disagreement, which, as was said, is a disagreement as to the truth of faith and the good of charity; see what was shewn from experience concerning the

state of the nations out of the Church and their lot in the other life, n. 2589 to 2604, 2861, 2863, 4190, 4197. That the same ought to be accounted as friends, and to be instructed and amended, is meant in the internal sense by *bringing back thou shalt bring it back*, which is next treated of. It is only to be added, that by beasts of various kinds in the Word are signified affections and inclinations, such as man has in common with beasts, and in the spiritual sense the affections of good and truth internal and external, see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090; and that beasts therefore were applied in sacrifices according to their signification, n. 1823, 2180, 2805, 2807, 2830, 3519. Hence it is, that by this moral law concerning the bringing back the oxen and asses of an adversary that go astray, in the spiritual sense, are signified such things as are of the Church, thus which are of mutual love, or charity towards those who disagree as to the truths of the Church.

9256. "Bringing back thou shalt bring it back to him"—that hereby is signified instruction and amendment, appears from the signification of bringing back, when applied to those out of the Church who are in good and truth not genuine, as denoting to instruct and amend, for thereby they are brought back. That good is to be done to those who are out of the Church, is also meant by the Lord's words in Matthew, "Ye have heard that it hath been said, *thou shalt love thy neighbour*; but I say unto you, *love your adversaries*, bless them that curse you, *do good to them that hate you*; for if ye love them that love you, what reward have you; and if ye salute your brethren only, what do ye more abundantly?" vi. 43 to 47. In this passage also by adversaries, and by them that hate in the spiritual sense are meant those, who disagree as to the goods and truths of faith; in general those who are out of the Church, inasmuch as the Jewish nation considered them as enemies, whom it was allowed to put to death and murder with impunity. That those are meant by adversaries in the spiritual sense is evident, because it is said, if ye salute your brethren only, what do ye more abundantly? for all were called brethren who were born of Jacob, thus who were within the Church. As to what further concerns those who are out of the Church, and are called Gentiles, they are indeed in falses of doctrine, but from ignorance, because they have not the Word, nevertheless when instructed, they are in a clearer perception, and thence in a more inward perception concerning the heavenly life appertaining to man, than Christians are; the reason is, because they have not confirmed themselves against the truths of faith, like very many Christians; wherefore their internal man is not closed, but is, as with infants, capable of being opened and receptive of truth. For they who have confirmed themselves against the truths and

goods of faith, as all do who live wickedly, they close with themselves the internal man above, and open it beneath, whence their internal man looks only at those things which are beneath, that is, into the external, or natural man, and by [or through] that man into those things which are in the world, and into those things which encompass its body, and which are upon the earth; and when this is the case, they look downwards which is towards hell. With such the internal man cannot be opened towards heaven, unless the things negative of truth, or affirmative of the false, which have caused it to be closed, are first shaken off, and they must be shaken off during abode in the world, which cannot be effected but by a total inversion of the life, thus by a process of several years continuance; for falses arrange themselves by series, and make continual connection with each other, and form the natural mind itself, and its view as to those things which are of the Church and heaven. Hence it is, that all things which are of faith and charity, that is, which are of the doctrine of the Church, or which are of the Word, in general all celestial and divine things, are to them thick darkness, and on the other hand, worldly and terrestrial things are light to them. Hence it is evident, that to destroy the falses appertaining to such, is to destroy the life itself, and if they are to have a new principle of life, that falses must be successively extirpated, and in their place truths and goods implanted, which in like manner shall form continual connection with each other, and be arranged into series; this is mount by the total inversion of the life, which cannot have place but by a process of several years continuance; wherefore he who believes that man can be made new in a moment, is exceedingly deceived. But they who have not confirmed themselves against the goods and truths of faith, as is the case with those who are out of the Church, and yet have lived in a certain species of faith and charity according to their religious principles, have not been able to close the internal man with themselves by things negative of truth, and by things confirmative of the falses against the truth of faith derived from the Word, wherefore also, if not in the world, still in the other life, their internal principle is opened above, which is into heaven and to the Lord, and in this case all terrestrial and worldly things, which they have derived to themselves from life in the world, are at the same time elevated, so as together to look upwards; by which things they are in a state to receive the truths of faith and the goods of charity from the Lord, and to be imbued with intelligence and wisdom, and thereby to be gifted with eternal happiness. Such is the lot of all, who, according to their religious principle, have lived in good. Wherefore the Church of the Lord is dispersed throughout the universal globe. But the Church of the Lord itself in the earths is as the **GRAND MAN** in the heavens,

whose heart and lungs are where the Word is, and the rest of the members and viscera, which live from the heart and lungs, are where the Word is not. From these considerations also it may be manifest, why it is that a New Church is always established amongst the nations which are out of the Church, see n. 2986, 4747; which is the case when the old Church has closed heaven to itself, as was said above. Hence it is, that the Church was translated from the Jewish people to the Gentiles, and also that the Church at this day is also now transferring to the Gentiles. That the Church is transferred to the Gentiles [or nations], who acknowledge the Lord, is manifest from several passages in the Word, as from the following, "*The people who walked in darkness, have seen a great light, they that dwelt in the land of the shadow of death, on them has the light shined. Thou hast multiplied the nation, Thou hast rendered to it great joy,*" Isaiah ix. 1, 2. Again, "*It shall come to pass in that day, from the root of Jesse, which stands for a sign of the people, the nations shall seek, and His rest shall be glory,*" xi. 10. Again, "*I Jehovah, have called thee in justice, and will take hold of Thine hand, because I will guard Thee, and will give Thee for a covenant to the people, for a light of the nations, to open the blind eyes, to bring forth from the prison him that is bound, from the house of bars them that sit in darkness,*" xlii. 6, 7. Again, "*Behold I have given Him a witness to the people, a Prince and Legislator to the nations; behold a nation [which] thou hast not known, thou shalt call, and a nation [which] hath not known Thee, shall run to Thee, because of Jehovah thy God, and for the Holy One of Israel,*" lv. 4, 5. Again, "*The nations shall walk to Thy light, and kings to the brightness of Thy rising; lift up thine eyes round about, they are all gathered together, they come to Thee; Thy sons come from far, and Thy daughters are carried at the side by nurses; then Thou shalt see and flow together, and Thine heart shall be amazed and shall dilate itself, because the multitude of the sea is converted to Thee, the armies of the nations shall come,*" lx. 3, 4, 5. And in the prophecy of Simcon concerning the Lord who was born, "*Mine eyes have seen the salvation of God, which Thou hast prepared before the face of all people, a light for the revelation of the nations,*" Luke ii. 30, 31, 32. In all these passages the subject treated of is concerning the Lord, that the nations [or Gentiles] were to come to Him; and they come to Him, when they acknowledge Him for their God; and what is wonderful, the Gentiles adore one only God under a human form; wherefore when they hear of the Lord, they receive and acknowledge Him; neither can a New Church be established amongst others. That the Church is established amongst such, is further evident from the Lord's words in Matthew, "*Have ye not read in the Scriptures, the stone which the*

builders rejected is made into the head of the corner, therefore I say unto you, the kingdom of God shall be taken away from you, *and shall be given to a nation yielding fruits,*" xxi. 42, 43. The stone is the Lord, n. 6426; the builders are they who are of the Church. That these would be last, and the Gentiles first, is thus taught in Luke, "*They shall come from the east and the west, and from the north and the south, and shall lie down in the kingdom of God; and behold, there are last which shall be first, and there are first who shall be last.*" xiii. 29, 30.

9257. "When thou seest the ass of him that hateth thee lying under his burden"—that hereby is signified the false not agreeing with the good of the Church, by reason of which they are about to perish, appears from the signification of an ass, as denoting scientific truth, thus in the opposite sense scientific false, see n. 2781, 5492, 5741, 8078; and from the signification of him that hateth thee, when said of what is false, as denoting what is contrary to the good of the Church, thus what does not agree with it; for hatred in the spiritual sense is the aversion and disagreement which subsists betwixt truths and falses, also betwixt goods and evils, n. 3605, 4681, 4684; and from the signification of lying under a burden, as denoting to perish. Hence it is evident, that by the ass of him that hateth thee, is signified the false not agreeing with the good of the Church, by reason of which they were about to perish.

9258. "And wouldest cease from removing [it] for him"—that hereby is signified the non-reception of truth, appears from the signification of ceasing from removing, as denoting not to instruct and amend, in this case not to be able to be instructed, thus not to receive truth, because it is said of the false which does not agree with the good of the Church, this false being of such a quality. That to remove in the spiritual sense has this meaning, is evident from this consideration, that expressions apply themselves to things, thus to remove in the sense of the letter applies to the burden under which the ass lies, and in the internal sense to the false which does not agree with the good of the Church, wherefore in this sense is signified non-removal from the false by amendment, thus also non-reception of truth, by which amendment, or removal, is effected. There are falses which agree with the good of the Church, and there are falses which do not agree with it; the falses which agree, are those in which good lies concealed, and which thus by good can be bended to truths; but the falses which do not agree with the good of the Church, are those in which evil lies concealed, and which thus cannot be bended to truths. With the good which lies inwardly concealed in genuine truths, or in truths not genuine, which just above are called falses, and with the evil which lies concealed in falses, and also in truths, the case is as with the prolific principle in the seed of fruit; when

the fruit is born, then all its fibres look towards the prolific principle of the seed, and by the transfluent juice nourish it, and form it, but when it is formed, then the fibres recede, and convey the juice from the seed; hence the pulp of the fruit decays and rots, and next serves the prolific principle for ground; the case is the same with the seed itself, when its prolific principle begins to produce itself anew in the earth. The prolific principle in plants corresponds to the good in man, the seed itself corresponds to internal things, and the pulp of the fruit encompassing the seed corresponds to external things; when the internal of man is forming anew, or regenerating, in this case the scientifics and truths, which are of the external man, are as the fibres of fruit, through which juice is transferred to the internal principle, which also afterwards, when man is regenerated, are separated and serve for ground. The case is the same with the internal of man, to which the seed corresponds; in this case the good, which was so formed, produces a new man, as the prolific principle in the seed produces a new tree, or a new plant; all things thus become new, and afterwards multiply and fructify to eternity. Hence the new man becomes as a garden and Paradise, with which also he is compared in the Word. This is meant, by the Lord's words in Matthew, "*The kingdom of the heavens is like to a grain of mustard seed, which a man [homo] taking sowed in his field, which is less than all seeds: but when it groweth up, it is greater than herbs and becomes a tree, so that the fowls of heaven come and build their nests in its branches,*" xiii. 31, 32. From these considerations it may be manifest how the case is with truths both genuine and not genuine, in which within there is good, namely, that when good is formed, it then produces such truths as agree with good; which, although they be not genuine truths, are yet accepted as genuine, because they savour of good, for hence they derive their essence and life; for good is prolific and produces itself by truths, and in the production it is in the continual endeavour to beget new good, in which there may be the like prolific principle; in like manner as the prolific principle of a seed in a plant or tree operates whilst it brings itself forth from the earth for the sake of new fruits and new seeds. But the varieties are perpetual, which are according to the goods formed by a life of charity agreeable to the precepts of faith. From the opposite may be seen how the case is with falses, in which there is evil, namely, that they are as trees which bear evil fruits, which trees ought to be extirpated, and to be cast into the fire, according to the Lord's words in Matthew, "*Every good tree bringeth forth good fruits, but a corrupt tree bringeth forth evil fruits; a good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruits. Every tree which bringeth not forth good fruit, is cut down and cast into the fire: wherefore from*

their fruits ye shall know them,” vii. 17, 18, 19, 20; chap. xii. 33. And in John, “*Jesus said, as the branch cannot bear fruit of itself except it abide in the vine, so neither ye except ye abide in Me. I am the vine, ye the branches; he who abideth in Me and I in him, the same beareth much fruit, because without Me ye cannot do any thing. Whosoever abideth not in Me, shall be cast forth as a branch and shall wither, and they gather it, and cast into the fire, and it is burned,*” xv. 4, 5, 6; hence it is evident that all good, which will bear any fruit, is from the Lord, and unless it be from Him, it is not good.

9259. “*Removing thou shalt remove [it] with him*”—that hereby is signified exhortation and endeavour of amendment, appears from the signification of removing, when concerning the false which does not agree with the good of the Church, as denoting amendment, as above, n. 9258; in this case the endeavour of amendment and exhortation, because such false is with difficulty amended. The falses, which do not agree with the good of the Church, are all those which are against the Lord, and which are against the good of love to Him, and against the good of charity towards the neighbour. That such things as have been now explained, lie inwardly stored up in these two laws or judgments, is evident also from this consideration, that those things which they contain in the letter seldom happen, namely, the meeting the ox or the ass of an adversary going astray, and the seeing the ass of him that hates us lying under a burden, and hence they may appear not of importance enough to have been promulgated from Mount Sinai amongst laws and judgments; but those things which they contain within them, cause them to rank amongst the principal judgments; for they contain within, that the Gentiles also ought to be loved, and to be instructed in the truths of faith, and to be amended as to life. But these internals of these laws could not be expounded before the Israelitish and Jewish people, because they were in external things without internal; and because they had derived from their fathers, that they should hate, and hence account as adversaries and enemies, all who were not of their brethren, that is, who were not born of Jacob. Concerning the Jews and what their quality was, see n. 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.

9260. “*Thou shalt not turn aside the judgment of thy needy one in his dispute*”—that hereby is signified the non-destruction of the scanty truth appertaining to those who are in ignorance, appears from the signification of turning aside, as denoting to pervert, and thereby to destroy; and from the signification of judgment, as denoting what is right and true, see n. 2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972; and from the signification of a needy one, as denoting one who is

in scanty truth by reason of ignorance, and still desires to be instructed, see n. 9209; and from the signification of dispute, as denoting contention, see n. 5963, 9024; in the present case, in dispute denotes in his cause concerning scanty truth, for which he contends.

9261. "From the word of a lie thou shalt set thyself far off"—that hereby is signified aversion from the false derived from evil, appears from the signification of a lie, as denoting the false derived from evil, see n. 8908, 9248; the reason why it denotes the false derived from evil is, because that false is to be set afar off, for it derives its essence from evil, and evil and good are opposites, for evil is from hell, and good is from heaven, and is there from the Lord; but the false not derived from evil, which is the false of ignorance, is not of such a quality, see n. 1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258; and from the signification of setting himself afar off, as denoting to be averse from. That elongation [setting afar off] denotes aversion, is grounded in the elongations which appear in the spiritual world, as being according to dissimilitudes, disagreements, and aversions, as to those things which are of spiritual life; for they who appear there in one place, are in a like state of affections and thence of thoughts, who, as soon as they disagree, are separated and set afar off from each other, and this according to the degree of disagreement. The ground and reason of this is because spaces, as also times, in the spiritual world are states, and hence distances are diversities of states; nevertheless before the external sight, states appear there as spaces, and their diversities as distances. That spaces and distances, and also times, are states, see n. 1273 to 1277, 1376 to 1381, 2625, 3387, 3404, 3638 to 3641, 4321, 4882, 9104; but that still there are appearances of spaces and distances, yet arising from changes of state in the interior, n. 5605. Hence now it is evident that elongation [setting far off] in the internal sense is aversion.

9262. "And slay not the innocent and the just"—that hereby is signified aversion from destroying good interior and exterior, appears from the signification of innocent, as denoting one who is in interior good, thus, in the abstract sense, interior good, of which we shall speak presently; and from the signification of just, as denoting one who is in exterior good, and in the abstract sense exterior good, for just is predicated of the good of love towards the neighbour, but innocent of the good of love to the Lord; the good of love towards the neighbour is exterior good, and the good of love to the Lord is interior good; and from the signification of slaying, as denoting to destroy. That just denotes the good of love towards the neighbour, will be seen also below. But the reason why innocent denotes the good of love to the Lord is, because they are in innocence who

love the Lord. For innocence is to acknowledge in heart, that [a man] of himself wills nothing but evil, and perceives nothing but the false; and that all the good which is of love, and all the truth which is of faith, is from the Lord alone. No others can acknowledge these things in heart, but they who are conjoined to the Lord by love; such are they who are in the inmost heaven, which is hence called the heaven of innocence; wherefore the good appertaining to them is interior good; for it is the Divine Good of love proceeding from the Lord, which they receive who are in the heaven of innocence. Hence also they appear naked, and likewise as infants; from which circumstance it is, that innocence is represented by nakedness, and also by infancy; that it is represented by nakedness, see n. 165, 213, 214, 8375; and that it is represented by infancy, see n. 430, 1616, 2280, 2305, 2306, 3183, 3495, 4563, 4797, 5608. From what has been now said concerning innocence, it may be manifest that the Divine [principle] of the Lord cannot be received except in innocence; whence it is, that good is not good, unless innocence be in it, n. 2526, 2780, 3994, 6765, 7840, 7887; that is, the acknowledgement that from the *proprium* proceeds nothing but evil and the false, and that from the Lord is all good and truth; to believe the former, and to believe and also to will the latter, is innocence. Therefore the good of innocence is Good Divine Itself from the Lord appertaining to man. Hence it is, that an innocent one signifies him who is in interior good, and in the abstract sense interior good. Inasmuch as by innocent or innocence is signified the Divine Good which is from the Lord, therefore it was a crime most heinous to shed innocent blood; and when this crime was committed, the whole land was damned until it was expiated, as may be manifest from the process of inquisition and expurgation, if any one was found thrust through in the land; on which subject it is thus written in Moses, “When there is found *one thrust through in the land lying in a field*, and it is not known who smote him, then shall go forth the elders of the city *which is about him that is thrust through*; but it shall come to pass, in respect to the city *next to him that is thrust through*, the elders of this city shall take a young heifer, by which labour has not been done, which has not drawn in a yoke, and the elders of this city shall lead away the heifer to a barren valley, which is not cultivated, nor sown, and shall there neck the heifer in the valley. Then shall come the priests, the sons of Levi, and all the elders of this city standing near *him that is thrust through*, and shall wash their hands over the heifer that is necked in the valley, and shall answer and say, *our hands have not shed this blood*, and our eyes have not seen; expiate Thy people Israel whom Thou hast redeemed, O Jehovah, *nor give innocent blood in the midst of Thy people Israel*. Thus shall

blood be expiated to them. But thou shalt remove innocent blood from the midst of thee, if thou shalt do what is right in the eyes of Jehovah," Deut. xxi. 1 to 10. Every one may see that this process of inquisition and expurgation of innocent blood shed in the land involves the arcana of heaven, which cannot in any wise be known, unless it be known what is signified by one thrust through in a field, by a young heifer which hath not done labour, and hath not drawn in a yoke; what by a barren valley which is not cultivated nor sown, what by necking the heifer in that valley, by washing the hands over the heifer, and by the rest of the circumstances. That these things should have been commanded without their signifying arcana, would in no wise be agreeable to the Word, which is dictated by the Divine [being or principle], and inspired as to every expression and iota; for without a deeper signification such a ritual as above would have been of no sanctity, yea, scarce of any meaning. Nevertheless it is evident what arcana lie concealed in it from the internal sense, thus if it be known, that by one that is thrust through in the land lying in a field, is signified truth and good extinguished in the Church where there is good; that by the city next to him that is thrust through, is signified the truth of doctrine of the Church whose good is extinguished; that by an heifer which hath not done labour, and which hath not drawn in a yoke, is signified the good of the external or natural man, who has not yet attracted to himself the falses of faith, and the evils of love by the service of lusts; that by a barren valley, which is not cultivated nor sown, is signified the natural mind not cultivated with the truths and goods of faith, by reason of ignorance; that by necking in that valley, is signified expiation by reason of non-blame because from ignorance; that by washing the hands is signified purification from that heinous crime. From these things being known, it is evident, that by shedding innocent blood is signified to extinguish the Divine Truth and Good which is from the Lord, thus the Lord Himself with the man of the Church. It is to be noted, that by this whole process was represented in heaven such a crime done without fault, because from ignorance in which is innocence, and hence as not evil; singular the things even to the most minute in that process represented some essential of that thing; but what they represented is manifest from the internal sense. That one that is thrust through denotes truth and good extinguished, see n. 4503. That land [or earth] denotes the Church, see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2928, 3355, 4447, 4535, 5577, 8011, 8732. That field denotes the Church as to good, thus the good of the Church, see n. 2971, 3310, 3766, 4982, 7502, 7571, 9139. That city denotes the doctrine of truth, thus the truth of the doctrine of the Church, n. 402; 2268, 2450, 3712, 2943, 3216,

4492, 4493. That an ox denotes the good of the external or natural man, n. 2180, 2566, 2781, 9135. Hence an heifer denotes infant good, n. 1824, 1825. That labour not done, and not drawing in a yoke, denotes that it had not yet served falses and evils by reason of ignorance, is evident, for to labour and to draw in a yoke denotes to serve. That a valley denotes the inferior mind, which is called the natural mind, n. 3417, 4715. That barren denotes which is without truths and goods, n. 3905. Thus a valley which is not cultivated and sown, denotes the natural mind not as yet cultivated with truths and goods, thus which as yet is in ignorance. That the seed with which it is sown is the truth of faith, n. 1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158. The reason why necking denotes expiation is, because by the slaying of various beasts, as by sacrifices, were signified expiations. That washing of the hand denotes purification from falses and evils, n. 3147; in this case therefore purification from that heinous crime. For to shed blood in general signifies to offer violence to good and truth, n. 9127; thus to shed innocent blood signifies to extinguish the Divine [principle] from the Lord with man, thus the Lord Himself with man; for truth and good with man is the Lord Himself, because they are from Him. The like is signified by shedding innocent blood in Deut. xix. 10; chap. xxvii. 25; Isaiah lix. 3, 7; Jer. xi. 34; chap. vii. 6; chap. xix. 4; chap. xxii. 3, 17; Joel iii. 19; Psalm xciv. 21. Innocent in the proximate sense, signifies one who is without blame, and without evil, which they also testified formerly by washing of the hands, Psalm xxvi. 6; Psalm lxxiii. 13; Matt. xxvii. 24; John xviii. 38; chap. xix. 4; the ground whereof was this, because the good which is from the Lord with man is without blame and without evil. This good is the good of innocence in the internal sense, as was shewn. But the good which is without blame and evil in the external man, that is, exterior good, is called just; as also in David, "There shall not be associated to thee the throne of perditions, which heap themselves together against the *soul of the just*, and condemn the *innocent blood*," Psalm xciv. 21.

9263. Mention is frequently made in the Word of a *just one*, of *justice*, and of *justifying*, but what is specifically signified by those expressions, is not yet known; the reason why it is not known is, because hitherto it has been unknown, that singular the expressions in the Word signify such things as are of the internal Church and of heaven, thus which are of the internal man, for in the internal man is the internal of the Church and heaven. Also that those interior things in the Word differ from its exterior things, which are of the letter, as spiritual things differ from natural, or celestial things from earthly, the difference of which is so great, that before the natural man

there scarce appears a likeness, although there is a full concordance. Inasmuch as this has been unknown, it could not be known what is signified by just, by justice, and by being justified, in the spiritual and celestial sense in the Word; it is believed by those who are considered as oracles in the Church, that he is just and justified, who is acquainted with the truths of faith derived from the doctrine of the Church, and from the Word, and hence is in trust or confidence, that he is saved by the justice of the Lord, and that the Lord had justice in consequence of fulfilling all things of the law; and that He had merit, because He endured the cross, and thereby expiated and redeemed man; by this faith alone man is believed to be justified; and it is believed further, that these are they who in the Word are called just. But there are no others who are called just in the Word, but those who from the Lord are in the good of charity towards the neighbour, for the Lord alone is just, because alone justice; therefore man, so much as he receives of good from the Lord, that is, so much of the Lord as he has appertaining to him and according to its quality, so much he is just and justified; the Lord being made Justice consisted in His making His human [principle] Divine by His own proper power; this Divine [principle] appertaining to man, who receives it, is the justice of the Lord appertaining to him, and is the essential good of charity towards the neighbour; for the Lord is in the good of love, and by it in the truth of faith, because the Lord is Divine Love Itself. The good of charity towards the neighbour is exterior good, which is signified by just; and the good of love to the Lord is interior good, which is signified by innocent, and which was treated of in the foregoing article. That the good of love towards the neighbour from the Lord is what is just in a proper sense, may be manifest from the passages in the Word where mention is made of just, of justice, and of being justified; as in Matthew, "*Then shall the just answer*, saying, when saw we Thee hungry and fed Thee, or thirsty and gave Thee drink; when saw we Thee a sojourner and gathered Thee; and naked and clothed Thee; when saw we Thee sick or in prison, and came to Thee? But the king answering shall say to them, *Verily I say unto you, inasmuch as ye have done [it] to one of these the least of My brethren, ye have done [it] to Me. And the just shall go into eternal life,*" xxv. 37, 38, 39, 40, 46. In this passage they are called just, who have performed the goods of charity towards the neighbour, which are there recounted; and that the goods of charity are the Lord appertaining to them, is said manifestly, "*inasmuch as ye have done [it] to one of the least of these My brethren, ye have done it to Me,*" see n. 4807 to 4810, 4954 to 4959, 5063 to 5071; these are also called sheep, for by sheep are signified those who from the Lord are in the good of charity,

n. 4169; but by the goats who are on the left hand, and are damned, are signified those who are in faith separate from charity, n. 4169, 4769. The same are signified by the just in another passage in Matthew, "The angels shall go forth, and shall separate the evil *from the midst of the just*," xiii. 49. And in Luke, "Thou shalt be recompensed *in the resurrection of the just*," xiv. 14. Hence it is evident what is signified by "*the just shining as the sun in heaven*," Matt. xiii. 43, namely, that they are in the good of love from the Lord, for the Lord is the sun in the other life, and what is from the Lord as a sun in that life is the good of love, see n. 1053, 1521, 1529, 1530, 1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812; hence the Lord is called "*the Sun of Justice*," Mal. iv. 2. And in Daniel, "The intelligent shall shine as the brightness of the expanse, and *they that justify many* as the stars to an age of ages," xii. 3. Where the intelligent denote those who are in the truth and good of faith, and they that justify denote those, who by the truth and good of faith lead to the good of charity. To shine as the stars, is to be in the intelligence of truth, and in the wisdom of good, and thence in eternal happiness; for stars are the knowledges of truth and good, from which comes intelligence and wisdom, n. 2495, 2849, 4697. The just one is thus described in David, "Jehovah supporteth *the just*; the *just one* is merciful and gives. The *just one* is merciful and lendeth every day; the *just* shall possess the earth. The *mouth of the just* meditates wisdom, and his tongue speaks judgment. The law of his God is in his heart," Psalm xxxvii. 16 to 34. These things are the goods of charity, which are the just; that those goods of charity are from the Lord, so that they are of the Lord with man, is known to the Church. The just one is also described in Ezekiel, chap. xviii. 5 to 9, 21; also chap. xxxiii. 15, and the following verses. From these considerations it may be manifest what is signified by just and by justice in the following passages, "Blessed are they who hunger and thirst after *justice*, for these shall be saturated," Matt. v. 6. Again, "He who receives a prophet in the name of a prophet shall receive the reward of a prophet; and *whosoever receives a just one in the name of a just one* shall receive the reward of a *just one*," x. 41. Again, "Many prophets and *just ones* have desired to see the things which ye see, but have not seen," xiii. 17. Again, "Wo unto you, scribes and pharisees, hypocrites, because ye build the sepulchres of the prophets, and adorn the monuments of *the just*; upon you shall come all the *just* blood shed upon the earth from the blood of Abel till *the just*," xxiii. 29, 35. Where prophets denote those who teach the truths and goods of faith, and in the abstract sense the doctrines of faith, n. 2534, 7269. And the just denote those who live the life of

charity, and in the abstract sense the good of charity; that Abel, who is called just, represented the good of charity, see n. 342, 374. And in Isaiah, "*The just one perisheth*, nor is there a man [vir] that layeth [it] upon the heart; and men of holiness are gathered together, and there is none that is intelligent; for by reason of evil the *just one* is gathered," lvii. 1. Again, "Thy people are *all just*, they shall possess the earth to eternity," lx. 21. Again, "Drop ye heavens from above, and let the clouds flow down *with justice*; let the earth open itself, that it may make fruitful salvation, and let *justice* bud together. I Jehovah speak *justice*, declare rectitudes," xlv. 8, 19. Where justice denotes what is from the good of love, and rectitudes what is from the truths of faith. Again, "Thus saith Jehovah, *keep ye judgment and do justice*; because my salvation is near, and *my justice that it may be revealed*," lvi. 1. Where by judgment is signified the truth which is of faith, and by justice the good which is of charity, wherefore it is said to do justice; that justice is the good of charity from the Lord is meant by My justice is near that it may be revealed. In several other passages also mention is made of judgment and justice, and by judgment is signified truth, and by justice good. As in Jeremiah, "Thus saith Jehovah, do ye *justice and judgment*; and deliver him that is spoiled from the hand of the oppressor. Wo to him that buildeth his house in *non-justice*, and his chambers in *non-judgment*. Did not thy father eat and drink, and did *judgment and justice*, then he had good," xxii. 3, 13. Where judgment denotes those things which are of truth, and justice those which are of good. So in Ezekiel, "If the wicked one shall return from his sin, *and shall do judgment and justice*, all his sins which he hath sinned shall not be mentioned to him; he hath done *judgment and justice*, by living he shall live, in the wicked one returning from his wickedness, and doing *judgment and justice*, because of those things he shall live," xxxiii. 14, 16, 19. Besides in other places, as Isaiah lvi. 1; chap. ix. 7; chap. xvi. 5; chap. xxvi. 7, 9; chap. xxxiii. 5, 15; chap. lviii. 2; Jer. ix. 24; chap. xxiii. 5; chap. iii. 15; Hosea ii. 19, 20; Amos v. 24; chap. vi. 12; Psalm xxxvi. 5, 6; Psalm cxix. 164, 172. It is said judgment and justice, because in the Word where truth is treated of, good is also treated of, by reason of the heavenly marriage in singular the things therein, which is the marriage of good and truth, see n. 683, 793, 801, 2173, 2516, 2712, 2945,* 5138, 5502, 6343, 7945, 8339. Inasmuch as justice is of good, and judgment is of truth, it is also expressed in other places by *justice and truth*, as Zech. viii. 8; Psalm xv. 2; Psalm xxxvi. 5, 6; Psalm lxxxv. 11, 12.

9264. "Because I will not justify the wicked"—that hereby is signified that such malignity is against Divine Justice, ap-

pears from the signification of justifying, as denoting to declare guiltless and to absolve, but in this case not to absolve, because it is said I will not justify. That to justify also denotes to declare guiltless and to absolve, is evident from the forensic signification of that expression, as also in Matthew, "From thy words *thou shalt be justified*, and from thy words thou shalt be condemned," xii. 37; and in Luke, "*ye are they that justify yourselves* before men, but God knows your hearts," xvi. 15; and from the signification of the wicked, as denoting malignity, see n. 9249. The malignity, of which it is here said that it is against Divine Justice, consists in destroying interior and exterior good, which is signified by slaying the innocent and the just, see just above, n. 9262, 9263, and that good is destroyed, when the Divine Truth and Good which is from the Lord is denied, in which case it is extinguished in man, thus the Lord Himself [is extinguished], from whom proceeds every good which is good, and every truth which is true, which being extinguished, man has no longer spiritual life, thus no salvation. That truth and good is extinguished, when the Lord's Divine [principle] is denied, and also when the Word is denied, for this is Divine Truth from the Lord and concerning the Lord; to deny this, when it has been before acknowledged and received by faith, and thereby to extinguish it, is the sin against the Holy Spirit, which is not remitted, Matt. xii. 31; for the Holy Spirit is the Divine Truth and Good, inasmuch as it is the Holy [principle] proceeding from the Lord, n. 9222. This same thing is also signified by shedding innocent blood spoken of just above; that this malignity is not remitted, because it is contrary to the Divine Justice, is signified by the words "I will not justify the wicked."

9265. "And a gift thou shalt not receive"—that hereby is signified aversion from all gain whatsoever, appears from the signification of a gift, as denoting every worldly thing which is loved, whether it be opulence, or dignity, or reputation, or any thing else which flatters, [or soothes]; these things are called in general gains, and in the internal sense are meant by a gift which blinds and perverts; and from the signification of not receiving, as denoting to hold in aversion, for unless they be held in aversion, they are still looked at and received; but they are then held in aversion, when what is celestial and Divine is loved in preference to what is worldly and terrestrial, for so much as the one is loved, so much the other is hated, according to the Lord's words in Luke, "No servant can serve two lords, for either he will hate the one and love the other; ye cannot serve God and mammon," xvi. 13; to hate is to hold in aversion, for aversion is of hatred, and hatred is opposite to love, wherefore it is said, or will love the other.

From these considerations it is evident, that by not receiving a gift, is signified aversion from all gain whatsoever.

9266. "Because a gift blinds those who have their eyes open"—that hereby is signified that gains cause truths not to appear, is manifest from the signification of a gift, as denoting gain of every kind, see just above, n. 9265; and from the signification of blinding, when concerning truths, as denoting to cause them not to appear; and from the signification of those who have their eyes open, or who see, as denoting those who know truths, and discern what is true, for by seeing is signified to know, to understand and acknowledge truths, and also to have faith, n. 897, 2150, 2325, 2807, 3764, 3863, 3869, 4403 to 4421, 5114, 5286, 5400, 6805, 8688, 9128; wherefore they who have their eyes open are called the wise in another passage, "*A gift blindeth the eyes of the wise*," Deut. xvi. 19.

9267. "And perverts the words of the just"—that hereby is signified that they appear as truths of good, appears from the signification of perverting the words of the just, as denoting that they appear like to the truths of good, for words are the things themselves, thus truths, and the just are those who are in good, n. 9263; the reason why words denote truths, is, because word in the original tongue signifies that which is something, and which really exists, hence also it signifies truth, for every thing which really exists from an esse has reference to truth. From this consideration also it is that Divine Truth is called the Word.

9268. "And a sojourner thou shalt not oppress"—that hereby is signified that they who desire to be instructed in the truths of the Church, ought not to be infested with evils of life, appears from the signification of a sojourner, as denoting one who desires to be instructed in the truths of the Church, see n. 8007, 8013 9196; and from the signification of oppressing, as denoting to infest with evils of life, see n. 9196.

9269. "And ye know the soul of a sojourner"—that hereby is signified their desire of life, appears from the signification of soul, when concerning those who desire to be instructed in the truths of faith, who are signified by sojourners, as denoting desire and life, for the soul is life grounded in faith, n. 9050; and desire is the active principle itself of life, for it is derived from the affection of good, and from the affection of good the truth of faith liveth.

9270. "Because ye were sojourners in the land of Egypt"—that hereby is signified that they were protected from falses and evils, when they were infested by infernals, appears from what was shewn, n. 9197, where the same words occur.

9271. Verses 10, 11, 12, 13. *And six years thou shalt sow thy land, and shalt gather together the produce thereof. And in*

the seventh thou shalt let it rest and lie still, and the needy of thy people shall eat together, and the residue thereof the wild beast of the field shall eat ; so shalt thou do to thy vineyard, to thine oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt cease, to the intent that thine ox may rest, and thine ass, and the son of thine hand-maid may respire, and the sojourner. And all that I have said to you ye shall keep. And the name of other gods ye shall not mention, it shall not be heard upon thy mouth. And six years thou shalt sow thy land, signifies the first state when the man of the Church is instructing in the truths and goods of faith. And shalt gather together the produce thereof, signifies the goods of truth thence derived. And in the seventh thou shalt let it rest and lie still, signifies another state when the man of the Church is in good, and thereby in the tranquillity of peace. And the needy of thy people shall eat together, signifies conjunction by the good of charity with those who are in few truths, and still desire to be instructed. And the residue thereof the wild beast of the field shall eat, signifies by those with them who are in the delights of external truth. So shalt thou do to thy vineyard, to thine oliveyard, signifies that so it is with spiritual good and with celestial good. Six days shalt thou do thy works, signifies a state of labour and combat when in external things which are to be conjoined to internal. In the seventh day thou shalt cease, signifies a state of good when in internal things, and its tranquillity of peace on the occasion. To the intent that thine ox may rest, and thine ass, signifies tranquillity to external goods, and truths at the same time. And the son of thine hand-maid may respire, and the sojourner, signifies the state of life of those who are in truths and goods out of the Church. And all that I have said to you ye shall keep, signifies that the precepts, judgments, and statutes, ought to be done. And the name of other gods ye shall not mention, signifies that they ought not to think from the doctrine of the false. It shall not be heard upon thy mouth, signifies that it ought not to be obeyed by any affirmation.

9272. "Six years thou shalt sow thy land"—that hereby is signified the first state when man is instructing in the truths and goods of faith, appears from the signification of six years, as denoting the first state of the man who is regenerating, see below, n. 9274 ; and from the signification of sowing land, as denoting when the truths and goods of faith are inseminating. The reason why this is signified by sowing land is, because all things which are of a field, of seed-time, and of its produce, signify such things as are of the Church in general, and as are of a man of the Church in particular, who is a man regenerated, by the truths of faith and the good of charity from the Lord ; hence it is that a field or ground in the Word signify those in

the Church, who receive the truths and goods of faith, as a field receives seeds. Wherefore also in the Word mention is frequently made of a field, of seed, of seed-time, of harvest, of produce, of corn and wheat, and hence of bread, besides other things which are of a field. He who does not know how the case is with the state of heaven, believes no other than that those things in the Word are mere metaphorical sayings and comparisons, when yet they are real correspondencies; for when the angels hold discourse concerning man's regeneration from the Lord by the truths of faith and the goods of charity, on such occasions in the world of spirits beneath appear fields sown, fallow, and also harvests; and this by reason that they correspond. He who knows this, may also know that such things in the world are created according to correspondencies; for universal nature, that is, heaven, with the sun, the moon, the stars, and earth with the subjects of her three kingdoms, correspond to such things as are in the spiritual world, n. 2993, 5116, 5377; and that thus nature is a theatre representative of the Lord's kingdom, n. 3483; and that hence all things subsist which are in the natural world, n. 2987, 2989, 2990, 3002, 8211. From these considerations it is evident, whence it is that those things which are of a field, that is, which are sown in a field, and reaped from a field, signify such things which are of the Church in general and in particular. That comparisons also in the Word are from those things which correspond, see n. 3579, 8989. That to sow land or a field, is to teach and to learn the truths and goods of faith which are of the Church, and that produce denotes the goods of truth thence derived, may be manifest from several passages in the Word, as in Isaiah, "Because thou hast forgotten the God of thy salvation, therefore *thou shalt plant plants of delight*; but *with the shoot of what is extraneous thou shalt sow it*; in the day *thou shalt make thy plant to grow*, and in the morning *thy seed to flourish*, a heap of harvest in the day of possession; but desperate grief," xvii. 10, 11. In this passage such things are mentioned as grow on the earth; that nevertheless the holy things of the Church are meant by them is evident, namely, by planting plants of delights, such things as favour the affections; and by sowing the land with a shoot of what is extraneous, the teaching truths not genuine. And in Jeremiah, "Thus saith Jehovah to the man [*vir*] of Judah and of Jerusalem, *break up your fallow ground*, nor sow ye amongst thorns, circumcise yourselves to Jehovah, and remove the foreskins of your heart," iv. 3, 4. That to sow amongst thorns denotes to teach and learn truths, but which the cares of the world, the deceitfulness of riches, and concupiscencies, suffocate and render unfruitful, the Lord teaches in Mark, chap. iv. 7, 18, 19; wherefore it is said that they should circumcise themselves to Jehovah, and remove the fore-

skins of the heart, that is, that they should purify themselves from such things as suffocate the truths and goods of faith and render them unfruitful. That to circumcise has this signification, see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045. The like is signified by *sowing wheat and reaping thorns* in Jeremiah, chap. xii. 13. And in Micah, "I am weary with smiting thee, with devastating by reason of thy sins; *thou shalt sow but not reap*; thou shalt tread the olive, but shalt not anoint thee with oil; and new wine, but thou shalt not drink wine," vi. 13, 15. Where to sow and not to reap, denotes to be instructed in the truths of faith but without advancement. To tread the olive but not to anoint himself, denotes to be instructed concerning the good of life, but still not to live in it. To tread new wine but not to drink wine, denotes to be instructed concerning truths which are from good, but still not to appropriate them to himself. That such things of the Church or of heaven, are signified by the above words, is evident from what precedes, namely, that they should be so devastated on account of their sins, for the wicked man and the sinner receives instruction, but [only] stores it up amongst scientifics, which he presses forth from the memory to hunt after reputation, honours, and wealth, thus to serve an evil use and end. Hence the truths and goods, with which he has been instructed lose their life of heaven, and become dead, and at length deadly. And in Isaiah, "Blessed are ye *that sow near all waters*, that send forth the foot of the ox and of the ass," xxxii. 20. Where to sow near all waters, denotes to be instructed in all kinds of truths which are from use. To send forth the foot of the ox and of the ass is to be instructed in external goods and truths. Again, "Jacob shall cause those that come to take root, Israel shall blossom and flourish, *so that the faces of the globe shall be filled with produce*. Thy teachers shall not be forced any longer to fly away, and thine eyes shall have respect to thy teachers, and thine ears shall hear a word from behind thee, saying, this is the way go ye in it. Then shall Jehovah give the rain of *thy seed with which thou shalt sow the land*, and bread of the produce of the earth, and it shall be fat and wealthy. Thy cattle shall feed in that day in a broad meadow; *and the oxen and asses that till the earth* shall eat a mere mixture of grain. The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day wherein Jehovah shall bind up the breach of His people, and shall heal the wound of their plague," xxvii. 6; chap. xxx. 20 to 26. That Jehovah giving the rain of seed with which they should sow the land, and bread of the produce of the earth, that feeding cattle in a broad meadow, that the oxen and the asses that till the earth should eat a mere mixture of grain, that the light of the moon being as the light of the sun, and this

seven-fold, signify such things as are of the Church, is clearly evident to every one who weighs the expressions. Also that they signify instruction in the truths and goods of faith; for it is said, thine eyes shall have respect to thy teachers, and thine ears shall hear a word, saying, this is the way, go ye in it. For teachers are those who instruct, and the way in which they should go is truth of doctrine and good of life. But what singular the things specifically signify, is evident from the signification of rain, of seed, of produce, of land, of cattle, of a broad meadow, of oxen and asses tilling the earth, of the mixture of grain which they should eat. Also from the signification of the light of the moon and of the sun, likewise of seven-fold and seven days. And whereas such things as relate to the Church, that is, which relate to doctrine and life, are signified by the above expressions, it follows, that this should be done in the day in which Jehovah shall bind up the breach of His people, and shall heal the wound of their plague, for the breach of the people denotes the false of doctrine gradually insinuating itself from the improbity of teachers, from concupiscencies, and from other causes; the wound of a plague denotes the evil of life thence derived. Inasmuch as with the Israelitish and Jewish people all things were representative of things celestial and Divine, so also were fields and their produce, likewise vineyards, olive-yards, and all plantations, as also herds and oxen, besides mountains, hills, valleys, rivers, and other things which were obvious to their senses. Hence it was that they were also enriched with such things, when they kept and did the statutes and judgments, according to the promises in the Word throughout, as in Moses, “If ye shall walk in My statutes, and keep My precepts and do them, *I will give your rain in its time, and the earth shall give its produce, and the tree of the field shall give its fruit,*” Levit. xxvi. 3, 4. And in Zechariah, “The vine shall give its fruit, *and the earth shall give its produce, and the heavens shall give their dew;* whence it shall come to pass, as ye have been a curse amongst the nations, ye shall be a blessing,” viii. 12, 13. The contrary befel them, when they worshipped other gods, for in this case they no longer represented heavenly and Divine things, but infernal and diabolical; wherefore in this case there was no longer fruitfulness nor produce, but consumption and vastation, according to these words in Moses, “If ye serve other gods, the anger of Jehovah shall burn against you; *He shall shut up the heaven that there shall be no rain, and the earth shall not give its produce,*” Deut. xi. 17. Again, “When Jeshurun waxed fat, he kicked, and forsook God; they sacrifice to dæmons, to gods whom they have not known; wherefore a fire was kindled in Mine anger, and shall burn even to the lowest hell, and shall consume the earth and its produce,” Deut. xxxii. 15, 17, 22.

From these considerations now it is evident what is signified by sowing the land, and by its produce, also whence it is that such things are significative; it is also evident what is signified by those things in the following passages, “Jehovah setteth the wilderness for a lake of waters, and a land of drought for the going forth of waters; He causeth the hungry to dwell there, *that they may sow the fields, and plant vineyards, and make fruit of produce,*” Psalm cvii. 33 to 38. Again, “All people shall confess Thee, *the land shall give its produce,* God shall bless us,” Psalm lxvii. 5, 6, 7. And in Moses, “Jehovah maketh His people to ride upon the high places of the earth, *and feedeth them with the produce of the fields;* He maketh them suck honey out of the rock of flint, and oil out of the stone of flint,” Deut. xxxii. 13.

9273 “And shall gather its produce”—that hereby are signified the goods of truth thence derived, appears from the signification of gathering, as denoting after instruction to appropriate to himself, for when to sow denotes to instruct and to be instructed in the truths of faith, as has been just now shown above, then to gather denotes to appropriate those things to himself. Appropriation is effected when the truths which were of doctrine, become of life; when they become of life, they are called the goods of truth; these are what are here signified by produce.

9274. “And in the seventh thou shalt let it rest and lie still”—that hereby is signified another state, when the man of the Church is in good, and thereby in the tranquillity of peace, appears from the signification of the seventh year or the sabbath, as denoting when man is in good, and by good is led of the Lord, see n. 8505, 8510, 8890, 8893; and from the signification of letting the land alone, or not sowing it, as denoting not to be led by truths, as before; and from the signification of letting it lie still, as denoting to be in the tranquillity of peace. That the sabbath also was representative of a state of peace, in which there is conjunction, see n. 8494, for by the letting alone and lying still as the rest of the land, was represented the rest, tranquillity and peace, which appertain to those who are in good from the Lord. That there are two states appertaining to the man who is regenerating and becomes a Church, namely the first when he is led by the truths of faith to the good of charity, and the other when he is in the good of charity, see n. 7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230. That those two states appertain to man who is regenerating and becomes a Church, has been heretofore unknown, by reason especially that the man of the Church had not distinguished between truth and good, thus neither between faith and charity; also because he has not distinctly perceived the two faculties of man, which

are understanding and will; and that the understanding sees truths and goods, and that the will is affected by them and loves them. Hence neither could he know, that the first state of the man who is regenerating is to learn truths and to see them, and that the other state is to will and to love them, and that they are not appropriated to man until he wills and loves what he has learnt and seen; for the will is the man himself, and the understanding is his minister. If these things had been known, it might have been known and apperceived, that the man who is regenerating is gifted both with a new understanding and a new will from the Lord, and unless he be gifted with both, that he is not a new man, for the understanding is only the sight of the things which the man wills and loves, and thus, as was said, is only a minister. Consequently that the first state of the man who is regenerating is to be led by truths to good, and that the other state is to be led by good, and that when he is in this latter state, the order is inverted, and he is then led of the Lord, consequently he is then in heaven, and thereby in the tranquillity of peace. This state is what is meant by the seventh day, and by the seventh year, also by the jubilee, that is, by the sabbath and by the sabbath of sabbaths, and by the land resting at that time, according to these words in Moses, "*Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather its produce; but in the seventh year shalt be a sabbath of sabbaths to the land; a sabbath to Jehovah; thou shalt not sow thy field, and thou shalt not prune thy vineyard, that which springeth up of its own accord of thy harvest thou shalt not reap,*" Levit. xxv. 3, 4, 5. And concerning the jubilee, "*In the year of jubilee ye shall not sow, neither shall ye reap that which groweth of its own accord of it, neither shall ye vintage what is separated of it,*" Levit. xxv. 11. He who does not know any thing concerning the above two states, must needs be ignorant of several things which are contained in the Word. For in the prophetic Word especially both one state and the other are distinctly described; yea, neither can he comprehend the internal sense of the Word, and not even several things which are in its literal sense, as these which the Lord predicted concerning the last time of the Church at this day existing, which is there called the consummation of the age, as in Matthew, "*Then they who are in Judea, let them flee to the mountains; he who is on the house, let him not come down to take any thing out of his house. And he who is in the field, let him not return back to take his clothes,*" xxiv. 16, 17, 18. And in Luke, "*In that day, whosoever shall be on the house, and his vessels in the house, let him not go down to take them; and whosoever is in the field, in like manner let him not return to the things which are behind him; remember Lot's wife,*" xvii. 31, 32. That the other state is here described, and that

none ought to return from it to the first, see n. 3650 to 3655, 5895, 5897, 8505, 8506, 8510, 8512, 8516. That those states are distinct, is involved also in these words in Moses, "*When thou shalt make a new house, thou shalt make a battlement to thy roof. Thou shalt not sow thy vineyard and thy field mixedly. Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed garment of wool and linen together,*" Deut. xxii. 8 to 12; Levit. xix. 19. By those words is signified, that he who is in a state of truth, that is, in the first state, cannot be in a state of good, that is, in the other state, thus neither *vice versa*. The reason is, because one state is the inverse of the other; for in the first state man looks out of the world into heaven, but in the other he looks out of heaven into the world. For in the first state truths enter out of the world through the intellectual principle into the will, and there become goods, because of the love. But in the other state, the goods so made go forth out of heaven through the will into the intellectual principle, and there appear in the form of faith. This faith is what is saving, because it is from the good of love, that is, by the good of love from the Lord; for it is the faith of charity in form.

9275. "And the needy of thy people shall eat together"—that hereby is signified conjunction by the good of charity with those who are in few truths, and still desire to be instructed, appears from the signification of eating together, as denoting communication and conjunction, see n. 2187, 3596, 5643, 8001; and from the signification of the needy, as denoting those who are in few truths by reason of ignorance, and still desire to be instructed, see n. 9253. And from the signification of people, in this case the people of Israel, as denoting those who are of the Church, see n. 4286, 6862, 6637, 8805. From which considerations it is evident, that by the needy of thy people eating, is signified the conjunction of the Church with those who are in few truths, and still desire to be instructed. The reason why it is called conjunction by the good of charity is, because that good conjoins, as will be seen in the article which now follows.

9276. "And the residue thereof the wild beast of the field shall eat"—that hereby is signified by those with them who are in the delights of external truth, appears from the signification of the residue thereof, namely, of the needy of the people, as denoting what is left by them, thus what is after them, but in the present case by them, because the subject treated of is concerning the conjunction of the Church with those who are in few truths, and in this case with those who are in the delights of external truth. That the conjunction of the Church with the latter is effected by the former, will be seen below. And from the signification of eating, as denoting communication and conjunction, as just above, n. 9275. And from the signifi-

cation of the wild beast of the field, as denoting those who are in the delights of external truth. For beasts in the Word signify the affections of truth and good; the beasts which are of the flock, the affections of internal truth and good, and the beasts which are of the herd, the affections of external truth and good, but wild beasts such affections as are of truth most external; for these affections in respect to internal affections are wild beasts, for they are affections of things sensual, which are called pleasures and delights. The reason why they are delights of truth and not so of good is, because the sensual things which by the body immediately communicate with the world derive scarce any thing from spiritual good, for corporeal and worldly loves principally reside therein. That beasts in the Word signify affections of truth and good, see n. 45, 46, 142, 143, 246, 714, 715, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090. That beasts which are of the flock, signify the affections of internal truth and good, and that those which are of the herd signify the affections of external truth and good, see n. 5913, 8937, 9135. That sensual things communicate with the world, and are extreme things, see n. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216. From those things which have been shown in the above passages, may be known what is the quality of the sensual principle of man in respect to interior principles, namely, that it is as a wild beast. The subject treated of in this verse, in the internal sense is concerning those who are in the good of charity, also concerning those who are in few truths and still desire to be instructed, next concerning those who are in the delights of external truth. These three kinds of men constitute the Church; they who are in the good of charity constitute the internal of the Church; but they who are in few truths, and still desire to be instructed, thus who are in the affection of truth from good, constitute the external of the Church; but they who are in the delights of external truth are the extremes, and make as it were the circumference, and close the Church. The conjunction of heaven with the human race, that is, the conjunction of the Lord by [or through] heaven with man, is effected by those who are in the good of charity, thus by the good of charity, for in that good the Lord is present, for the Lord is that good itself. By [or through] that good the Lord conjoins Himself with those who are in the affection of truth, for the affection of truth is from good, and good, as was said, is from the Lord. By [or through] these again the Lord is with those who are in the delights of external truth, for the delights appertaining to them are for the most part derived from the loves of self and the world, and very little from spiritual good. Such is the communication of heaven with man, that

is, such the communication of the Lord by [or through] heaven with him, consequently such the conjunction. That the communication and conjunction of the Lord with the human race is of such a sort, may be manifest from the consideration that such is the influx with every man of the Church, (by the man of the Church is meant one who is in the good of charity, and hence in the truths of faith from the Lord, for charity in which faith is grounded is the Church itself appertaining to man, because those principles are from the Lord), for the Lord flows-in into that good, which is its internal, and by [or through] that into the affection of truth, which is its external, and by [or through] that affection into the delights of external truth, which are in the extremes. As the case is with the man of the Church in particular, so also it is with the Church in general, that is, with all who constitute the Church of the Lord. The reason is, because the universal Church before the Lord is as a man, for the heaven of the Lord, with which the Church acts in unity, is before Him as one man, as may be manifest from what has been shown concerning heaven as the **GRAND MAN**, at the close of several chapters in Genesis. In consequence of this, the case is similar with the man of the Church in particular, for the man of the Church in particular is a heaven, a Church, and kingdom of the Lord in the least effigy. Moreover the case with the Church is as with man himself, in that there are two fountains of life appertaining to him, namely, the **HEART** and the **LUNGS**. It is a known thing, that the first principle of his life is the heart, and the second principle of his life is the lungs, and from these two fountains all and singular things which are in man live. The heart of the **GRAND MAN**, that is, of heaven and the Church, is constituted by those who are in love to the Lord, and in love towards the neighbour, thus abstractedly from persons is constituted by the love of the Lord and the love of the neighbour; but the lungs in the **GRAND MAN**, or in heaven and the Church, are constituted by those who from the Lord are in charity towards the neighbour, and thence in faith, thus abstractedly from persons are constituted by charity and faith from the Lord; but the rest of the viscera and members in that **GRAND MAN** are constituted by those who are in external goods and truths, thus abstractedly from persons, by external goods and truths, whereby internal truths and goods may be introduced. As now the heart first flows-in into the lungs, and into the viscera and members of the body, so likewise the Lord by [or through] the good of love into internal truths, and by [or through] these into external truths and goods. From these considerations it may be seen, that there altogether ought to be a Church in the earth, and that without it the human race would perish, for it would be as man when he dies, when the heart and lungs cease to be moved; for which reason it is also provided of the Lord, that there should

always be a Church in the earths, where the Lord is revealed by the Divine Truth which is from Him, which Divine Truth in our earth is the Word. That this is the case, is believed scarcely by any one at this day, because it is not believed that the all of man's life is through heaven from the Lord; for he supposes that life is in himself, and that it can subsist without connection with heaven, that is, by [or through] heaven from the Lord, when yet this opinion is most false. From these considerations it is now evident, how it is to be understood that conjunction is effected by the good of charity with those who are in few truths, and still desire to be instructed, and by [or through] these with those who are in the delights of external truth, which things are signified by letting the land alone, and its lying still in the seventh year, and that in such case the needy of thy people should eat together, and the residue thereof the wild beast of the field should eat. But concerning the things above mentioned, see what has been already shewn, namely, that heaven before the Lord is as one man, and that on this account heaven is called the GRAND MAN, n. 1276, 2996, 2998, 3624 to 3649, 3741 to 3751, 4218 to 4228. That the case is similar with respect to the Church of the Lord, because the kingdom of the Lord in the earths is the Church, which acts in unity with the Lord's kingdom in the heavens, n. 4060, 7396, 9216. That the man of the Church is a heaven and a Church in particular, n. 1900, 1982,* 3624 to 3631, 3634, 3884, 4292, 4523,* 4524, 4625, 6013, 6057. That they who are in love to the Lord, and in love towards the neighbour, constitute the province of the heart in the GRAND MAN, and they who are in charity and thence in faith from the Lord, constitute the province of the lungs, n. 3635, 3883 to 3896. That the all of the life of man flows in through heaven from the Lord, n. 2536, 2706, 2886 to 2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626, 6982, 6985 to 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343,* 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216. That there is a connection of heaven with man, n. 9216; and that without a Church in the earths the human race must perish, n. 468, 637, 2853, 4545.

9277. "So shalt thou do to thy vineyard, to thine olive-yard"—that hereby is signified that so it is with spiritual good and with celestial good, appears from the signification of a vineyard, as denoting the spiritual Church, see n. 1069, 9139, thus spiritual good, which is the good of charity towards the neighbour, for this good makes the spiritual Church. And from the signification of olive-yard, as denoting the celestial Church, thus celestial good, which is the good of love to the Lord, for this good makes the celestial Church. What the spiritual Church is and its good, and what the celestial Church is and

its good, and also what is the difference, see n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833,* 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7470,* 7978, 7992, 8042, 8152, 8231, 8521. That olive-yard signifies the celestial Church, and thus celestial good, is manifest from the passages in the Word where mention is made of the olive, as in Moses, "*Thou shalt plant vineyards and cultivate, but thou shalt not drink wine, neither shalt thou gather together, because the worm shall devour it. Thou shalt have olives in all thy border, but thou shalt not anoint thyself with oil, because thine olive shall be shaken,*" Deut. xxviii. 39, 40; where the subject treated of is concerning the curse, if other gods were worshiped, and if the statutes and judgments were not kept; olives in all thy border denote the goods of celestial love which are from the Lord by [or through] the Word in the whole Church; not to be anointed with oil denotes not still to be in that good; thy olives shall be shaken denotes that that good should perish. In like manner in Micah, "*Thou shalt tread the olive, but shalt not anoint thyself with oil, and new wine [mustum] but shalt not drink wine*" vi. 15. And in Amos, "*I have smitten you with blasting and mildew, the most of your gardens, and your vineyards, and your fig-trees, and your olives, the palmer-worm shall devour; nor yet have ye returned to Me,*" iv. 9; where vineyards denote the goods of faith, olives the goods of love, the punishment for the non-reception of those goods is signified by the palmer-worm devouring the olives. And in Habbakuk, "*The fig-tree shall not flourish, nor shall there be produce in the vines, the work of the olive-yard shall lie, and the field shall not yield food,*" iii. 17; where fig-tree denotes natural good, vine denotes spiritual good, olive-yard denotes celestial good, and field denotes the Church. And in Zechariah, "*Two olives were near the candlestick, one on the right-hand of the bowl, and one near its left-hand; these two sons of pure oil were standing near the Lord of the whole earth,*" iv. 3, 11, 14; where the two olives near the candlestick denote good celestial and spiritual, which are to the right-hand and to the left of the Lord; candlestick denotes the Lord as to Divine Truth. And in the book of Judges, "*Jotham said to the citizens of Shechem, who made Abimilech king,—the trees went to anoint a king over them, and said to the olive, reign thou over us; but the olive said to them, shall I make my fat to cease, which God and men honour in me, and go to move myself above the trees. And the trees said to the fig-tree, go thou, reign over us, but the fig-tree said to them, shall I make my sweetness to cease, and my good produce, and go to move myself above the trees. Then the trees said to the vine, go thou, reign over us, but the*"

vine said to them, shall I make my new wine to cease, which gladdens god and men, and go to move myself over the trees. *And all the trees said to the bramble*, go thou, reign over us, *and the bramble said to the trees*, if in truth ye urge me to be a king over you, come and confide in my shade; but if not, let fire go forth *from the bramble*, and devour the cedars of Libanus," ix. 7 to 16. What these words specifically involve, cannot be known, unless it be known what is signified by the olive, the fig-tree, the vine, and the bramble. The olive signifies the internal good of the celestial Church, the fig-tree the external good of that Church, n. 4231, 5113, the vine the good of the spiritual Church, but the bramble spurious good; the words therefore involve, that the people, who in this case are the trees, were not willing that celestial good, or spiritual good, should reign over them, but spurious good, and that the people chose this latter in preference to the former goods; the fire out of it is the evil of concupiscence; the cedars of Libanus which it would consume are truths of good. Inasmuch as the olive signified the good of love from the Lord and to the Lord, *therefore the cherubs in the midst of the house or temple were made of olive-wood, in like manner the doors to the oracle*, [addytum], 1 Kings vi. 23 to 33; for the cherubs and also the doors of the oracle signified the guard and providence of the Lord, to prevent any passage to Himself except by the good of celestial love, therefore they were of olive-wood. From these considerations it may be manifest, whence it is that the tabernacle and altar *were anointed with oil*, also the priests, and afterwards the kings; and whence it is that the oil of the olive was for the lamps; for oil signified the good of love from the Lord, see n. 886, 3728, 4582, 4638, and anointing signified that thereby they might represent the Lord.

9278. "Six days thou shalt do thy works"—that hereby is signified a state of labour and of combat, when in external delights which were to be conjoined to internal, appears from the signification of the six days which precede the seventh, as denoting a state of labour and of combat, see n. 737, 900, 8510, 8888, 8975; the labour and combat on the occasion are signified by the works which were to be done in those days. By the works of six days, and by rest on the seventh day, are signified those things which exist with man in his first and second state during regeneration, and also which exist with him when he is regenerated; concerning the first and second state of man during regeneration, see above, n. 9274, and concerning those things which exist with him when he is regenerated, see n. 9213. These things are done to the intent that external things may be conjoined to internal; for there is an external man, who is also called natural, and there is an internal man, who is called spiritual; the external man communicates with

the world, and the internal with heaven. Order Divine is, that heaven should rule the world with man, and not the world heaven with him; for when heaven rules the man, then the Lord rules him. Man is born into this [principle], that he loves the world and himself in preference to the Lord; inasmuch as this is opposite to the Divine Order, it must be inverted by regeneration, which is effected when the things which are of heaven and of the Lord are more loved than the things which are of the world and of self. This is the reason why the man who is regenerated, and also who is in heaven, is alternately in externals and in internals; for hereby external things are disposed to agreement with internal things, and at length to be subject to them. When man is in externals, he is then in labour and combat, for he is in the life which savours of the world, into which the hells flow-in from all sides, which hells continually attempt to infest, yea, to subjugate those things which are of heaven with man, but the Lord continually protects and liberates. Hence then the labour and combat, which are signified by the six days of the week in which works are to be done. But when man is in internals, in this case, inasmuch as he is in heaven with the Lord, labour and combat cease, and he is in the tranquillity of peace, in which tranquillity also is effected conjunction; these are the things which are signified by the seventh day. That the interiors of man are created according to the image of heaven, and his exteriors according to the image of the world, and thus that man in a little form is a heaven, and is a world, thus according to the form of speaking amongst the ancients, a microcosm, see n. 6057, consequently that it is according to Divine Order, that the Lord by [or through] heaven should rule the world with man, and in no case *vice versa*. What is the quality of labour and combat when man is in externals, may be manifest from this consideration, that he is then in such a state as to be heated from the world, and to be cold towards heaven, unless heaven be as the world, and that hence he is in such a shade, that he cannot conceive otherwise, but that external things flow-in into internal; consequently that the eye sees and the ear hears of themselves, and that their objects produce thoughts, and form the intellectual principle, and hence that he can of himself believe and of himself love God, consequently from the world see heaven; from which fallacy he can scarce be withdrawn, until he be elevated from things external into things internal, and thereby into the light of heaven. He then first perceives, that the things which are of the world with him, thus which are of the body and its senses, see and act by influx from heaven, that is, by [or through] heaven from the Lord, and not at all from themselves. Hence it is evident, whence it is that the sensual man believes that the all of his life is from the world and from nature, that there is no hell,

neither heaven, and at length that there is no God; consequently whence it is that he laughs at every thing of the Church so far as concerns himself, but affirms so far as concerns the simple, that they may be in other bonds than what are derived from the laws. Hence it may be known what it is to be in externals and not at the same time in internals, and that man, when he is in externals, is in cold and in shade as to those things which are of heaven and which are of the Lord; and also hence it may be known who in the world are intelligent and wise, namely, they who are in the truth and good of the Church, because these savour of heaven; also who are foolish and delirious, namely they who are not in the good and truth of the Church, because they are in science only from the world; and that such of them, as by sciences of the world have confirmed themselves against the truths and goods of the Church, are more delirious and foolish than the rest, howsoever they believe themselves more intelligent and wiser than others, and call them simple who are in the good of life from the truths of doctrine, when yet the simplicity of these latter is wisdom before the angels, and these latter also after death are elevated into angelic wisdom by the Lord. That this is the case, the Lord also teaches in Matthew, "Therefore I speak by parables, because seeing they do not see, and hearing they do not hear, neither understand," xiii. 13, 14. And in John, "I will send the Spirit of Truth, whom the world cannot receive, since it does not see Him, neither acknowledge Him; yet a little while the world shall see Me no more," xiv. 17, 19. That the world cannot receive the Spirit of Truth, since it does not see Him, neither knoweth Him, signifies that it will not acknowledge the Lord by faith of the heart, because the external things which are of the world will obscure; hence who at this day adores Him as the Lord of the whole heaven and earth, Matt. xxviii. 18; when yet all who are in the heavens, thus who are in things internal, see the Lord as their only God.

9279. "And on the seventh day thou shalt cease"—that hereby is signified a state of good when in things internal, and tranquillity of peace on the occasion, appears from the signification of the seventh day or sabbath, as denoting when man is in good, and by good is led of the Lord, concerning which see n. 8495, 8510, 8891, 8893; and from the signification of ceasing or resting from works, as denoting the tranquillity of peace on the occasion; concerning this state, see what was said and shown above, n. 9274, 9271. But it may be expedient briefly to say whence it is that man, when he is in good, is then in things internal. **THE EXTERNALS OF MAN ARE FORMED TO THE IMAGE OF THE WORLD, BUT THE INTERNALS TO THE IMAGE OF HEAVEN,** see n. 6057; wherefore also the externals receive those things which are of the

world, but the internals those things which are of heaven; the externals which are of the world, are opened with man from infancy even to manhood successively, in like manner the internals; but the externals are opened by those things which are of the world, whereas the internals by those things which are of heaven. There are two [things or principles] which are thus opened, namely, intellectual [things or principles] and those of the will; intellectual [things or principles] are opened by those things which have reference to truth, and those of the will by the things which have reference to good; for all things which are in the universe, as well those which are in the world, as those that are in heaven, have reference to truth and to good; those things which have reference to truth are called scientifics and knowledges, but those things which have reference to good are called loves and affections. Hence it is evident what and of what quality those things are, which open the life of man. As to what concerns the internal man, which, as was said, is formed to the image of heaven, the knowledges of the truth and good of faith from the Lord, and hence of faith in the Lord, are what open his intellectual [things or principles]; and the affections of truth and good, which are of love from the Lord, and hence of love to the Lord, are what open those of his will, consequently form heaven, thus in an image the Lord with him, for heaven is an image of the Lord; hence it is that heaven is called the **GRAND MAN**, see n. 1276, 2996, 2999, 3624 to 3649, 3741 to 3751, 4218 to 4228; and that man is formed to the image of heaven and to the image of the world, n. 3628, 4523, 4524, 6314; and that a regenerate man and an angel is a heaven and Church in the least form, n. 1900, 3624, 3634, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8989. From these considerations it may be manifest whence it is, that when man is in good, he is then in things internal. But concerning the opening of man's internals and externals, more will be said by the Divine Mercy of the Lord, in what follows.

9280. "To the intent that thine ox and thine ass may rest"—that hereby is signified the tranquillity of peace to external goods and truths at the same time, appears from the signification of resting, when concerning the seventh day or the sabbath, as denoting the tranquillity of peace, as just above, n. 9279; and from the signification of an ox, as denoting external good, and of an ass, as denoting external truth, see n. 2781, 9135, 9255. *That beasts signified affections and inclinations, such as man has in common with them*, see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 5913, 5939, 9090, 9135; and that in the sacrifices they were applied according to signification, n. 1823, 2180, 2805, 2807, 2830, 2860,* 3519; and that all things which are in the world, in its three kingdoms, were representative of the spiritual and celestial

things of the Lord's kingdom, n. 1632, 1881, 2758, 2987 to 3003, 3213 to 3227, 3483, 3624 to 3649, 4939, 5116, 5427, 5428, 5477, 8211. *And that they are correspondencies of all*, n. 2987 to 3003, 3213 to 3226, 3337 to 3352, 3472 to 3485, 3624 to 3649, 3745 to 3750, 3883 to 3896, 4039 to 4055, 4218 to 4228, 4318 to 4331, 4403 to 4420, 4523 to 4533, 4622 to 4634, 4652 to 4660, 4791 to 4806, 4931 to 4952, 5050 to 5062, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 8615. These things are collated into one, that hence it may be seen, that not only all beasts, but also all things which are in the world, correspond, and according to correspondencies represent and signify spiritual and celestial things, and in the supreme sense the Divine things which are of the Lord. And hence of what quality the ancient Churches were, which were called representative Churches, namely, that in singular their sacred rites were represented the things which are of the Lord and of His kingdom, thus which are of love and faith in Him. And that on such occasions heaven was conjoined with the man of the Church by such things; for internal things were presented to view in heaven. The Word of the Lord was also given for that end, for in it all and singular things, even to the smallest iota, correspond and signify; hence by the Word alone there is connection of heaven with man. That this is the case, is known to no one at this day; wherefore the natural man, when he reads the Word, and enquires where the Divine [being or principle] lies concealed therein, and when he does not find it in the letter, by reason of the vulgar style, begins first to hold it in low estimation, and next to deny that it was dictated by the Divine [being] Itself, and let down through heaven to man; for he is ignorant that the Word is Divine from the spiritual sense, which does not appear in the letter, but still is in the letter, and that that sense is presented to view in heaven when man reads it holily, and that the subject treated of in that sense is concerning the Lord and concerning His kingdom. These Divine things are what render the Word Divine, and by [or through] which sanctity flows-in through heaven from the Lord even into the literal sense, and into the very letter itself. But so long as man does not know what a spiritual principle is, neither can he know what the spiritual sense is, thus neither what correspondence is. And so long as man loves the world in preference to heaven, and himself in preference to the Lord, he is not willing to know those things nor to apprehend them; when yet all ancient intelligence was hence derived, and also hence is angelic wisdom. The mystic arcana, which several diviners in the Word have vainly busied themselves in exploring, only lie concealed therein.

9281. "And the son of thine handmaid may respire and the sojourner"—that hereby is signified the state of life of those

who are in truths and goods out of the Church, appears from the signification of the son of a handmaid, as denoting those who are in the affection of external truth, for by son is signified truth, n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257. And by a handmaid external affection, n. 1895, 2567, 3835, 3849, 7780, 8993. And from the signification of a sojourner, as denoting those who are willing to be instructed in the truths and goods of the Church, see n. 1463, 8007, 8013, 9196. The reason why by the son of a handmaid and a sojourner are here signified those who are out of the Church is, because in what precedes in this verse the subject treated of was concerning those who are within the Church, therefore they who are out of the Church, are meant by the sons of a handmaid, and they who are not born within the Church by sojourners, inasmuch as the former are from an inferior bed [*toro*], and the latter from another stock. And from the signification of respiring, as denoting a state of life as to the truths and goods of faith. The reason why respiring signifies that state of life is, because the lungs, whose [property] it is to respire, correspond to the life of faith grounded in charity, which is spiritual life, n. 97, 1119, 3351, 3635, 3883 to 3896, 9229. Man has external respiration and internal respiration; the external is from the world, but the internal is from heaven. When man dies, then external respiration ceases, but internal respiration, which is tacit and imperceptible, is continued to him during his life in the world; this latter respiration is altogether according to the affection of truth, thus according to the life of his faith. But they who are in no faith, as is the case with those in hell, derive respiration not from what is interior, but from what is exterior, thus contrariwise, wherefore also they, when they approach to an angelic society, where there is respiration from an interior principle, begin to be suffocated, and to become as images of death, n. 3893; therefore they cast themselves headlong down into their hell, where again they receive their former respiration contrary to the respiration of heaven. Inasmuch as respiration corresponds to the life of faith, therefore the life of faith is also signified by soul [*anima*], n. 9050; from animation, which is respiration. And therefore also it is called spirit [or breath], as drawing the spirit [or breath] and emitting the spirit [or breath,] and hence also spirit [or breath] in the original tongue is called from wind, and in the Word is compared to wind, as in John, "*The wind bloweth where it willeth, and thou hearest its voice, but knowest not whence it cometh, or whither it goeth; so is every one that is generated of the spirit,*" iii. 8. Hence also it is evident what is signified by what is written of the Lord after the resurrection, when speaking with His disciples, "*He breathed upon them, and said to them, receive ye the Holy Spirit,*" xx. 22.

9282. "And all that I have said to you ye shall keep"—that hereby is signified that the precepts, the judgments, and the statutes ought to be done, appears from the signification of all that Jehovah said to them, as denoting all things which are of life, which are of worship, and which are of the civil state. The things which are of life, were called precepts, the things which are of worship, statutes, and the things which are of a civil state, judgments, n. 8972; and from the signification of keeping or observing, as denoting to do, for by doing they are observed. Inasmuch as those things which are of life, which are of worship, and which are of the civil state, are not any thing with man, so long as they are in his intellect alone, but then appertain to him, when they are in the will, therefore it is said in the Word throughout that they ought to be done, for to do is of the will, but to know, to understand, to acknowledge and believe, are of the understanding. These latter, however, *are* not appertaining to man until they become of the will, nor do they *exist* with him until they become of the understanding from the will, for the *esse* [being] of man is to will, and the *existere* is thence to acknowledge and believe. The things which *are* and *exist* not so with man, are not appropriated to him, they stand without, not yet received into the house. Thus neither do they contribute any thing to the eternal life of man, for such things, if they are not made of the life, are dissipated in the other life; those things only remaining which are of the heart, that is, which are of the will and thence of the understanding. This being the case, it is said in the Word throughout, that the precepts and statutes ought to be done, as in Moses, "*Ye shall do My judgments, and shall keep My statutes to go in them. Wherefore ye shall keep My statutes, and My judgments, which if a man do he shall live by them,*" Levit. xviii. 4, 5; also Matt. v. 20; chap. vii. 24, 25, 26, 27; chap. xvi. 27; John iii. 21, and in several other passages.

9283. "And the name of other gods ye shall not mention"—that hereby is signified that they ought not to think from the doctrine of the false, appears from the signification of name, as denoting the all of faith and the all of worship in the complex, see n. 2724, 3237, 6887, 8274, 8882, in this case the all of the doctrine of the false, inasmuch as by other gods are signified falses, n. 4544, 7873, 8867; and from the signification of mentioning, as denoting to think. The reason why mentioning denotes to think is, because to mention is of the mouth, and by those things which are of the mouth are signified those which are of the thought. The reason is, because the speech of man flows from thought; for man has speaking thought, and thought not speaking. Speaking thought is that with which speech makes one, but thought not speaking is that with which speaking thought and the speech thence derived makes one with the

sincere and the just, but not one with the insincere and unjust; for thought not speaking is the superior or interior intellectual principle of man proceeding from his will itself; but speaking thought is the inferior or exterior intellectual principle formed from the superior or interior to present to view, or to simulate before the world, those things which are of justice and equity, and which are of good and truth. Hence it is evident what is the quality of a sincere and just man, and what the quality of an insincere and unjust man, namely, that with the sincere and just man the internal man is formed to the image of heaven, and the external to the image of the world subordinate to heaven, n. 9279. And that with the insincere and unjust man the internal man is formed to the image of hell, and the external to the image of heaven subordinate to hell; for by the external he simulates [pretends] those things which are of heaven, and the rational things which are from heaven, he applies to favour concupiscencies, and also to deceive. From these considerations it is manifest, that the states of life appertaining to the just and unjust are inverted in respect to each other.

9284. "It shall not be heard upon thy mouth"—that hereby is signified that it ought not to be obeyed by any affirmation, appears from the signification of hearing, as denoting to obey, see n. 2542, 3869, 4652 to 4660, 5017, 7216, 8361; and from the signification of not being upon the mouth, when concerning the doctrine of the false, which is signified by the name of other gods, as denoting not to affirm. The reason why the name of other gods was not to be mentioned, nor heard upon the mouth was, that the celestial and Divine things of the Lord might be represented by all the statutes, judgments and precepts which were commanded. They were also represented so long as Jehovah was named and worshiped, for in this case the Divine [being or principle] of the Lord was present and heaven with Him; but when other gods were named and worshiped, in this case infernal things were represented, for spirits from the hells were present, who were willing to be worshiped as gods; for they who are in the hells are continually eager about this, inasmuch as the loves of self and of the world are there the ruling loves, see n. 7375, 8318.

9285. Verses 14, 15, 16, 17, 18, 19. *Three times thou shalt keep a feast to Me in the year. The feast of unleavened bread thou shalt keep; seven days thou shalt eat unleavened bread, as I have commanded thee, to the stated time of the month Abib, because in it thou camest forth out of Egypt; and My faces shall not be seen empty. And the feast of harvest of the first-fruits of thy works, which thou hast sown in the field. And the feast of gathering together in the going out of the year, in thy gathering together thy works out of the field. Three times in the year shall every male of thine be seen to the faces of the*

Lord Jehovah. Thou shalt not sacrifice upon what is leavened the blood of My sacrifice; and the fat of My feast shall not pass the night even to the morning. The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in the milk of its mother. Three times thou shalt keep a feast to Me in the year, signifies the worship of the Lord and thanksgiving permanent on account of liberation from damnation. The feast of unleavened bread thou shalt keep, signifies purification from falses. Seven days, signifies a holy state on the occasion. Thou shalt eat unleavened bread, signifies the appropriation of good purified from falses. As I have commanded thee, signifies according to the laws of order. To the stated time of the month Abib, signifies from the beginning of a new state. Because in it thou camest forth out of Egypt, signifies liberation from infestation by falses. And My faces shall not be seen empty, signifies reception of truth from mercy, and thanksgiving. And the feast of harvest of the first-fruits of thy works, which thou hast sown in the field, signifies the worship of the Lord and thanksgiving on account of the implantation of truth in good. And the feast of gathering together in the going forth of the year, in thy gathering together thy works out of the field, signifies worship from a grateful mind [*animus*] on account of the implantation of good thence derived, thus on account of regeneration and plenary liberation from damnation. Three times in the year shall every male of thine be seen to the faces of Jehovah, signifies the continual appearance and presence of the Lord thereby, also in the truths which are of faith. Thou shalt not sacrifice upon what is leavened the blood of My sacrifice, signifies that the worship of the Lord from the truths of the Church ought not to be commixed with falses derived from evil. And the fat of My feast shall not pass the night even to the morning, signifies the good of worship not grounded in the *proprium* but from the Lord always new. The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God, signifies that all the truths of good and goods of truth are holy, because from the Lord Alone. Thou shalt not boil a kid in the milk of its mother, signifies that the good of innocence of a latter state ought not to be conjoined with the truth of innocence of a former state.

9286. "Three times thou shalt keep a feast to Me in the year"—that hereby is signified worship of the Lord and thanksgiving permanent by reason of liberation from damnation, appears from the signification of keeping a feast, as denoting the worship of the Lord from a glad mind by reason of liberation from damnation, see h. 7093; and from the signification of three times in the year, as denoting a full state even to the end; for three signify what is full from beginning to end, n. 2788, 4495, 7715, 9198; and year signifies an entire period, n. 2906,

7839, 8070; in this case therefore plenary and entire liberation; for by the feast of unleavened bread is signified purification from falses; by the feast of harvest the implantation of truth in good; and by the feast of gathering together the implantation of good thence derived, thus plenary liberation from damnation; for when man is purified from falses, and then introduced by truths into good, and at length when he is in good, he is then in heaven with the Lord, consequently he is then fully liberated. The successive steps [or degrees] of liberation from damnation are as the successive steps [or degrees] of regeneration, for regeneration is liberation from hell, and introduction into heaven by the Lord; for the man who is regenerating, is first purified from falses, then the truths of faith appertaining to him are implanted in the good of charity, and lastly this good itself is implanted, and when this is done, the man is regenerated, and is then in heaven with the Lord; wherefore by the three feasts in the year was also signified the worship of the Lord and thanksgiving on account of regeneration. Inasmuch as those feasts were instituted for the continual remembrance of those things, therefore it is said worship and thanksgiving *permanent*, for those things of worship, which are the chief or principal, ought continually to remain; those things which remain continually are those which are not only inscribed on the memory, but also on the life itself, and in such case are said to reign universally with man, see n. 5949, 6159, 6571, 8853 to 8858, 8865.

9287. "The feast of unleavened bread thou shalt keep"—that hereby is signified worship and thanksgiving by reason of purification from falses, appears from the signification of the preceding words, as denoting the worship of the Lord and thanksgiving on account of liberation from damnation, see just above, n. 9286; and from the signification of unleavened bread, as denoting purification from falses, for by leaven is signified the false, and thus by unleavened or unleavened bread, good purified from falses, n. 2342, 8058. Concerning this feast, which is also called the passover, see below, n. 9292, 9294.

9288. "Seven days"—that hereby is signified a holy state, appears from the signification of seven, as denoting what is holy, see n. 395, 433, 716, 881, 5265, 5268; and from the signification of days, as denoting states, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426 9213.

9289. "Thou shalt eat unleavened bread"—that hereby is signified the appropriation of good purified from falses, appears from the signification of eating, as denoting appropriation, see n. 3168 3596, 4745; and from the signification of unleavened bread, as denoting good purified from falses, see just above, n. 9287.

9290. "As I have commanded thee"—that hereby is signified according to the laws of order, appears from the signification of commanding, when from the Lord, as denoting the Divine Truth proceeding from Him, for this contains and teaches the precepts [or commands] of life and of worship. This Divine Truth is order itself in the heavens, and truths are the laws of that order, n. 1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988; hence it is evident that by the words, "As I have commanded thee," is signified according to the laws of order.

9291. "To the stated time of the month Abib"—that hereby is signified from the beginning of a new state, appears from the signification of the month Abib, as denoting the beginning of a new state, see n. 8053.

9292. "Because in it thou camest forth out of Egypt"—that hereby is signified liberation from infestation by falses, appears from what has been said and shown concerning the going forth of the sons of Israel out of Egypt, see n. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197. In which passages it may be seen, that by the abiding of the sons of Israel in Egypt, was signified the infestation of the spiritual, that is, of those who were of the Lord's Spiritual Church, by infernals, and their protection by the Lord, and that by their going forth out of Egypt was signified liberation thence. And that by reason of that thing, the passover was instituted, which is the feast of unleavened bread, see n. 7093, 7867, 7995.

9293. "And My faces shall not be seen empty"—that hereby is signified the reception of good from mercy, and thanksgiving, appears from the signification of the faces of Jehovah, as denoting good, mercy, peace, see n. 222, 223, 5585, 7599. And from the signification of not seeing empty, or without a present [gift or offering], as denoting testification on account of the reception of good, and thanksgiving, for the presents which were offered to Jehovah, signified such things as are offered to the Lord by man from the heart, and are accepted by the Lord. The case with presents is as with all the other actions of man; the actions of man are only gestures, and viewed abstractedly from the will are only motions variously formed, and as it were articulated, not unlike the motions of a machine, thus inanimate; but actions viewed together with the will are not such motions, but are forms of the will shewn before the eyes, for actions are nothing else but testifications of such things as are of the will; and they also have their soul or their life from the will; wherefore of actions the like may be said as of motions, namely, that nothing lives in actions except the will, as nothing in motions except the conatus [tendency or effort]. That this is the case is also known unto man, for he who is intelligent does not attend to the actions of a man, but only to the will, from which, by which, and for the sake of which

the actions exist; yea, he who is wise scarce sees the actions, but the quality and quantity of will which is in the actions. The case is similar in respect to presents, that in them the will is viewed by the Lord; hence it is that by presents to Jehovah, that is, things offered to the Lord, are signified such things as are of the will, or of the heart; the will of man is what is called the heart in the Word. From these considerations it is also evident how it is to be understood, that every one is to receive judgment in the other life according to his actions or his works, Matt. xvi. 27, namely, that it is to be according to those things which are of the heart and thence of the life. That such things are signified by presents offered to Jehovah, is evident from the Word, as in David, "*Sacrifice and present thou hast not willed, burnt-offering and sacrifice of sin Thou hast not asked, to do Thy will, my God, I have desired,*" Psalm xl. 6, 8. And in Moses, "*Jehovah your God, He is God of gods and Lord of lords, who doth not accept faces, and doth not receive a present,*" Deut. x. 17. And in Matthew, "*If thou offerest thy present [or gift] upon the altar, and with this rememberest that thy brother hath ought against thee, leave there the present before the altar, and go away, first be reconciled to thy brother, and then coming offer thy present,*" v. 23, 24. Hence it is evident, that presents offered to the Lord were testifications of such things as are offered by the heart, which are the things of faith and charity; to be reconciled to a brother denotes charity towards the neighbour. Again, "*There came wise men from the east, and brought presents to the Lord who was born, namely, gold, frankincense, and myrrh,*" ii. 11. Where by gold, frankincense, and myrrh, are signified all things which are of the good of love and faith to the Lord, gold the things which are of the good of love, frankincense the things which are of the good of faith, and myrrh the things which are of each in externals. The reason why the wise men from the east offered those things was, because with some of the orientals from ancient times there remained the science and wisdom of the ancients, which consisted in understanding and seeing celestial and Divine things in those which are in the world and upon the earth; for it was known to the ancients, that all things corresponded and represented, and hence were significative, as is also evident from the most ancient books and monuments of the Gentiles; hence it was that they knew that gold, frankincense, and myrrh, signified the goods which were to be offered to God. They knew also from their prophecies which were of the ancient Church, concerning which see n. 2686, that the Lord was to come into the world, and that at that time a star was to appear to them, concerning which star also Balaam prophesied, who was likewise from the sons of the east, Num. xxiv 17, see n. 3762. A star also signifies the knowledges of internal good and

truth which are from the Lord, n. 2495, 2849, 4697. And in David, "The kings of Tarshish and of the isles *shall bring a present, the kings of Sheba and of Seba shall bring a gift*, and all kings shall bow themselves, and all nations shall serve Him," Psalm lxxii. 10, 11; which things were said of the Lord. By bringing a present and a gift is signified the good of love and of faith; for Tarshish signifies the doctrinals of love and of faith, n. 1156; Sheba and Seba, the knowledges of good and of truth, n. 1171, 3240; kings, the truths of the Church, n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148; and nations the goods of the Church, n. 1159, 1258, 1259, 1260, 1416, 1849, 4574, 6005, 8771. Hence it is evident what is meant by all kings bowing themselves, and all nations serving Him. And in Isaiah, "They shall announce My glory in the nations, then they shall bring all your brethren out of all nations *a present to Jehovah* upon horses; upon a chariot, and upon chambered coaches, and upon mules, and upon post-boys, to the mountain of My holiness Jerusalem, *as the sons of Israel bring a present in a clean vessel to the house of Jehovah*," lxvi. 19, 20. He who is unacquainted with the internal sense of the Word, may believe that these things were said of the Jews, and that they were thus to be brought to Jerusalem by the nations. But they are the good things of love and faith in the Lord, which are thus prophetically described, and which are meant by a present. The horses, the chariot, the chambered coaches, the mules and post-boys, on which they were to be brought, denote the intellectuals, doctrinals, and scientifics of truth and of good, as is evident from their signification, as of horses, n. 2760, 2761, 2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8148; and from the signification of chariots, n. 5321, 5945, 8146, 8148, 8215; and from the signification of mules, n. 2781. And in Malachi, "He shall sit melting and purging silver, and He shall purify the sons of Levi, and shall defecate as gold and silver, *that they may bring to Jehovah an offering in justice; then shall the offering of Judah and of Jerusalem be sweet to Jehovah, according to the days of an age, and according to former years*," iii. 3, 4. Inasmuch as by an offering [or present] offered to Jehovah, is signified the good of love and of faith, therefore it is said, that they bring to Jehovah an offering [or present] in justice, and that in such case it will be sweet to Jehovah. To purify the sons of Levi, and to defecate them as gold and silver, signifies the purification of good and truth from evils and falses. The sons of Levi are those who are in faith and charity, thus who are of the Spiritual Church, n. 3875, 4497, 4502, 4503. Judah is the good of celestial love, thus denotes those who are in that good, n. 3654, 3881.

9294. "And the feast of harvest of the first-fruits of thy works which thou hast sown in the field"—that hereby is signi-

fied the worship of the Lord and thanksgiving by reason of the implantation of truth in good, appears from the signification of a feast, as denoting the worship of the Lord and thanksgiving, see above, n. 9286, 9287; and from the signification of harvest, as denoting the fructification of truth, thus its implantation in good; and from the signification of first-fruits or beginnings of works, as denoting those things which are the ultimate of instruction and the first of life, of which we shall speak presently; and from the signification of sowing, as denoting to instruct, see n. 9272; and from the signification of field, as denoting the Church as to good, thus the good of the Church, see n. 2971, 3500, 3766, 7502, 9139, 9141. From which considerations it is evident, that by the feast of harvest of the first-fruits of thy works which thou hast sown in thy field, is signified the worship of the Lord and thanksgiving by reason of the implantation of truth in good. That these things are signified by this feast, is manifest from what was said above, n. 9286, namely, that three feasts were instituted on account of the liberation of man from damnation, thus on account of regeneration, for by regeneration man is liberated from hell, and is introduced into heaven; wherefore the first feast, which was called the feast of unleavened bread, signifies purification from falses; this [second] feast therefore signifies the implantation of truth in good, and the third feast the implantation of good. For during man's regeneration, he is first purified from the falses, which are derived from the evil of self-love and the love of the world, which is effected by being instructed concerning evil, concerning hell, and concerning damnation, also concerning good, concerning heaven, and concerning eternal happiness; and by thus suffering himself to be withheld from doing, willing, and thinking evils. When the ground is thus prepared, then the truths of faith are inseeded, for they are not before received; but the truths which are inseeded must be implanted in good, since they have no ground in any other principle, neither can they fix root in any other principle; they are implanted in good, when man wills truth, loves it, and does it. This state of regeneration or of liberation from damnation is signified by this feast, which is called the feast of harvest of first-fruits of works; for harvest signifies truths producing good. When truths are implanted in good, then man is no longer led of the Lord by truths, but by good, which is effected when he wills good and does good from the affection of love, that is, from charity. This state of the regeneration or of liberation from damnation is signified by the third feast, which is called the feast of gathering together. These three feasts were also called the feast of the passover, the feast of weeks, and the feast of tabernacles, concerning which, see Exod. xxxiv. 18 to 23; Levit. xxiii. 1 to the end; Deut. xvi. 1 to the end. Similar

things to those represented by these three feasts were represented by the bringing-forth of the sons of Israel out of the land of Egypt, by their introduction into the land of Canaan, and by habitation there. For by the bringing-forth of the sons of Israel out of the land of Egypt, the like was represented as by the first feast, which was named the passover. That this is the case, may be seen from what has been shown concerning the passover, n. 7093, 7867, 7995; for the bringing-forth of the sons of Israel, on account of which that feast was instituted, signified the liberation of those who were of the Spiritual Church from the falses whereby they were infested, n. 7240, 7317, 9197. But by the introduction of the sons of Israel into the land of Canaan, a like thing was represented as by this second feast, which was called the feast of the first-fruits of works, and also the feast of weeks, namely, the implantation of truth in good; for the land of Canaan denotes the Church as to good, thus the good of the Church, n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516; and the sons of Israel, abstractedly from persons, are spiritual truths, n. 5414, 5879, 5951. The like also was represented by the habitation of the sons of Israel in the land of Canaan, as by the third feast, which was called the feast of the gathering together of the fruits of the earth, and of the gathering together out of the threshing-floor and the wine-press, also the feast of tabernacles, namely, the implantation of good and thereby life in heaven. From these considerations it is now evident why three feasts were instituted, namely, that it was on account of the bringing forth of the human race, who are willing to receive new life from the Lord, out of hell, and their introduction into heaven; and this of the Lord by His coming into the world.

9295. That this second feast, which was called the feast of harvest of the first-fruits of works, also of the first-fruits of wheat, likewise the feast of weeks, signifies the implantation of truth in good, is manifest from its institution, concerning which it is thus written in Moses, "Say to the sons of Israel, when ye shall come into the land which I give you, and shall reap its harvest, ye shall bring the first sheaf of the first-fruits of your harvest to the priest, who shall shake the sheaf before Jehovah, to the well-pleasing of you; on the morrow of the sabbath the priest shall shake it; and ye shall offer in that day the son of a lamb for a burnt-offering, also a meat-offering and libation; but bread or the ear [of corn] parched or green ye shall not eat even to the self-same day. Then ye shall reckon to yourselves from the morrow of the sabbath, from the day in which ye brought the sheaf of shaking, there shall be seven entire sabbaths, even to the morrow of the seventh sabbath ye shall reckon fifty days, and ye shall offer a new present to Jehovah, from your habitations ye shall offer the bread of shak-

ing, it shall be baked leavened, the first-fruits, to Jehovah; ye shall offer besides the bread seven lambs, one heifer, and two rams, for a burnt-offering, with their meat-offering and libation," Levit. xxiii. 10 to 21; Deut. xvi. 9 to 12. That each of these words are significative, cannot be known but from their internal sense; in that sense the *seeds* which are sown in the field are the truths of faith which are implanted in good; by the *harvest* is signified their coming to maturity when goods are thence derived, for *wheat and barley* denote goods, and the spike or ear in which they are denote truths thus adjoined to goods; the *sheaf* is a series and collection of such things, for truths are arranged as it were into sheafs; *shaking* denotes vivification, for truths are not living in man until they are in good; the *priest*, who was to shake the sheaf, that is, who vivified the goods of truth, represented the Lord, for from Him is the

- All of life; this being done on *the morrow of the sabbath* signified the holy [state] of the conjunction of good and truth; its not being before allowed to *eat bread, the parched ear, or the green ear*, signified the life of good and its appropriation not sooner; *bread* is the good of love, *the parched ear* is the good of charity, *the green ear* is the good of truth, and *to eat* is to appropriate; *by reckoning thence seven sabbaths even to the feast*, which was held on the *fiftieth day* from thence, was signified the plenary implantation of truth in good even to the first of a new state; *the leavened bread*, which was offered on the occasion, signified good not yet fully purified; the *shaking* of it signified vivification; *the burnt-offering of lambs, a heifer, and rams, with the meat-offering and libations*, signified the worship of the Lord from the quality of that good. These are the things which are signified by this feast, and by those things which were performed; from which considerations it is evident, that the second state of liberation from damnation, which was a state of the implantation of truth in good, was signified. Inasmuch as this feast was called the feast of the first-fruits of harvest, it is to be noted what harvest signifies in the Word. The field, in which is harvest, in an extended sense signifies the whole human race, or the whole world; in a less extended sense the Church; in a sense still less extended the man of the Church; and in a less extended sense still, the good which is in the man of the Church, for this receives the truths of faith, as a field seeds. From the signification of field it is evident what is signified by harvest, namely, that in the most extended sense it signifies the state of the whole human race as to the reception of good by truth, in a less extended sense the state of the Church as to the reception of the truths of faith in good; in a stricter sense the state of the man of the Church as to that reception; and in a still stricter sense the state of good as to the reception of truth, thus the implantation of truth in good.

From these considerations it may be manifest what is signified by harvest in the following passages, as in Matthew, "He who soweth the good seed is the Son of Man; the *field* is the world; the *seed* are the sons of the kingdom; the *tares* are the sons of the wicked one; the *enemy* who soweth them is the devil; the *harvest* is the consummation of the age; but the *reapers* are the angels," xiii. 37, 38, 39; good seed denotes the truths of faith from the Lord; the Son of Man is the Lord as to the truths of the Church; the world, which is the field, is the whole human race; the sons of the kingdom, who are the seed, are the truths of faith of the Church; the sons of the evil kingdom, who are tares, are the falses of faith of the Church; the devil, who is the enemy and soweth them, is hell; the consummation of the age, which is the harvest, is the last state of the Church as to the reception of the truths of faith in good; the angels, who are the reapers, are truths from the Lord. That such things are signified by the above words of the Lord, may be manifest from their internal sense, treated of in the explanations throughout. From the above words it is also evident how the Lord, when he was in the world, spake, namely, that it was by significatives, to the intent that the Word might not only be for the world, but also for heaven. And in the Apocalypse, "An angel went forth from the temple, crying with a great voice to him who sat on the cloud, *send thy sickle and reap*, because the hour of *reaping* is come to thee, because *the harvest of the earth is dried*: therefore he that sat on the cloud *sent his sickle into the earth, and the earth was reaped*," xiv. 15, 16; where harvest also denotes the last state of the Church as to the reception of the truths of faith in good. And in Joel, "The priests, the ministers of Jehovah, mourned, *the field is devastated*, the earth hath mourned because the corn is devastated, the new wine is dried up, the oil languisheth, the husbandmen are ashamed, the vintagers have howled over the wheat and over the barley, and because *the harvest of the field is perished*," i. 9, 10, 11; where the vastation of the Church is described, as to the truths of faith and the goods of charity, by such things as are of the field, the vineyard, and olive-yard; the Church itself is the field, and its last state, which was called by the Lord the consummation of the age, is the harvest. Again, in the same prophet, "*Send in the sickle, because the harvest is ripe*; come ye, descend, because the wine-press is full, the lakes overflow because their wickedness is great," iii. 13; where by harvest is signified the consummation of the age, or the last state of the devastated Church. And in Jeremiah, "Cut off him that soweth from Babel, and him that *layeth hold on the sickle in time of harvest*," l. 16. Again, "The daughter of Babel is as a *corn-floor*, it is the time to thresh her, yet a little and the *time of harvest* cometh," li. 33; where the

time of harvest denotes the last state of the Church. And in Isaiah, "Howl ye ships of Tarshish, because Tyre is devastated, that there is no house, neither any that entereth, the inhabitants of the island are silent, the merchant of Zidon, that passeth the sea, they have filled thee, and by many waters the seed of Sihor, *the harvest of the Nile is her produce*, that she should be the mart of nations," xxiii. 1, 2, 3. The holy things of the Church, which are here described, cannot be known to any one except from the internal sense; every one knows that the holy things of heaven and of the Church are in the Word throughout, and that hence the Word is holy. The subject treated of in the sense of the letter in the above passage is concerning the merchandize of Tyre and Zidon, which are not holy things without an interior holy sense; but what they signify in this latter sense, is evident if they be unfolded; the ships of Tarshish are the doctrinals of truth and good; Tyre and Zidon are the knowledges of good and truth; there being no house that any might enter, denotes that there was no longer any good in which truth could be implanted; the inhabitants of the island who were silent denote more remote goods; the seed of Sihor is scientific truth; the harvest of the Nile, its produce, denotes the good thence derived out of the Church.

9296. "And the feast of gathering together in the going forth of the year, in thy gathering together thy works out of the field"—that hereby is signified worship from a grateful mind on account of the implantation of good thence, thus on account of regeneration and plenary liberation from damnation, is manifest from the signification of a feast, as denoting the worship of the Lord and thanksgiving, see above, n. 9286, 9287, 9294, thus worship from a grateful mind; and from the signification of gathering together, when it is said of the implantation of truth in good, as denoting the implantation itself of good; and from the signification of the going forth of the year, as denoting an end of works; and from the signification of the expression, in thy gathering together thy works out of the field, as denoting the enjoyment and use of all things which are implanted in good; for by works are signified not only those things which are of the field, but also those which are of the vineyard and olive-yard, thus which are of the fruit of the earth, as is evident from the description of this feast in Moses, "The feast of tabernacles thou shalt make to thyself seven days, *when thou hast gathered together from thy corn-floor and from thy wine-press*; and Jehovah thy God shall bless thee *in all thy produce, and in every work of thine hands*," Deut. xvi. 13, 15; and in another place, "In the fifteenth day of the seventh month, *when ye shall have gathered together the fruit of the earth*, ye shall keep a feast to Jehovah seven days," Levit. xxiii.

39. Inasmuch as by this feast is signified the worship of the Lord from a grateful mind by reason of the implantation of good, and thus by reason of a plenary liberation from damnation, it may be expedient here first to explain what the implantation of good is. It has been above shown throughout, that man has two faculties of life, namely, understanding and will, and that the understanding is dedicated to the reception of truth, and the will dedicated to the reception of good; for there are two [things or principles], to which all things in the universe, both in heaven and the world, have reference, namely, truth and good; hence also it is evident, that those two [things or principles] constitute the life of man, and that the truth of faith and the good of charity constitute his new life, and that unless each be implanted in man, he has not new life. In what manner the truth which is of faith is inseminated and implanted in man, is a thing known in the Church; but it is not as yet so well known in what manner the good which is of charity is implanted. Man, when he is an infant, receives at that time good from the Lord, which good is the good of innocence, such as infants have; this good constitutes the initialement of the new will with man, and increases in succeeding age according to the life of innocence with his companions, and according to the life of probity and obedience towards parents and masters, but more with those who afterwards suffer themselves to be regenerated; this the Lord foresees, and according to the state of subsequent life provides, for the Lord in every present [state] foresees evil and provides good, and this from the first statement of life even to eternity. Afterwards when man grows up, and begins to think from himself, so far as in such case he is carried away by the delights of the loves of self and the world so far that new will-principle or initialement of a new will is closed; and so far as he is not carried away by those delights, so far it is opened, and is also perfected. But in what manner it is perfected by the implantation of truth, shall now be said. The above new will-principle, which is from the good of innocence, is the habitation by which the Lord enters-in with man, and excites man to will good, and from willing, to do good. This influx is so far operative with man, as he desists from evils; hence he has the faculty of knowing, of apperceiving, of reflecting, and of understanding truths and goods, moral and civil, according to the delight of use; afterwards the Lord flows-in through that good into the truths of the doctrine of the Church appertaining to man, and from the memory calls forth such things as serve for the use of life, and implants these in good, and perfects it; hence it is that the good appertaining to man is altogether according to use of life. If the use of life be for the neighbour, that is, for the good of a fellow-citizen, of a man's country, of the Church, of heaven, and for the Lord, then

that good is the good of charity; but if the use of life be only for self and for the world, in this case the above initiament of the new will is closed, and beneath it is formed a will-principle from the evils of the loves of self and of the world, and hence the intellectual-principle is formed from falses. This latter will-principle is closed above and open beneath, that is, closed to heaven and open to the world. From these considerations it is evident in what manner truths are implanted in good, and form it; also that man, when he is in good, is in heaven with the Lord; for, as was said above, the new will, where the good of charity is, is the habitation of the Lord, consequently is heaven with man; and the new intellectual-principle thence derived is as the tabernacle through which there is entrance and exit. Such things in general and in particular were represented by this feast, which was called the feast of the gathering together of the fruits of the earth, and the feast of tabernacles. That this is the case, is evident from the institution of this feast, concerning which it is thus written in Moses, "In the fifteenth day of the seventh month, when ye have gathered together the fruit of the earth, ye shall keep a feast to Jehovah seven days. On the first day shall be the sabbath, and on the eighth day the sabbath. And ye shall take to yourselves on the first day the fruit of a tree of honour, branches (spathias) of palms, and the branch (ramum) of a thick tree, and willows of the torrent, and ye shall be glad before Jehovah your God seven days. Every one that is indigenous of (born amongst) Israel shall dwell in tabernacles; that your generations may know, that I made the sons of Israel to dwell in tabernacles, when I brought them out of the land of Egypt." Levit. xxiii. 39 to 44. And in another place, "Thou shalt make the feast of tabernacles to thyself seven days, when thou shalt have gathered together from thy corn-floor and from thy wine press; thou shalt be glad in that feast, thou, thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the sojourner, and the orphan and widow, who are in thy gates. Thou shalt be altogether glad," Deut. xvi. 13 to 16. That a state of good implanted by truth from the Lord, thus a state of heaven with man, was represented by this feast, is evident from the internal sense of all the things which are there mentioned; for in that sense, by the *fifteenth day of the seventh month* is signified the end of a former state, and the beginning of a new state; that this is the signification of *fifteenth*, see n. 8400, and also of *seventh*, n. 728, 6508, 8976, 9228. By the *fruit of the earth*, which on this occasion was *gathered*, is signified the good of charity, n. 43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692; the like by *gathering together* from the *corn-floor* and the *wine-press*, for corn is the good of truth, n. 5295, 5410. *Wine* which is of the *wine-press*, is truth from good, n. 6377, and *oil*, which is also

of the *press*, is good from which truth is derived, n. 886, 3728, 4582, 4638. By the *sabbath* on the first day, and by the *sabbath on the eighth day*, is signified the conjunction of truth with good, and reciprocally of good with truth, that *sabbath* is the conjunction of truth and good, see n. 8495, 8510, 8890, 8893, 9274. The reason why the *eighth day* was also called *sabbath*, is, because by the *eighth* is signified the beginning of a new state, n. 2044, 8400. By the *fruit of a tree of honour*, which *they were to take on the first day*, was signified festivity and joy on account of good implanted, wherefore it follows, *that ye may be glad before Jehovah*. By the *branches of palms*, are signified the internal truths of that good, n. 8369. By a *branch of a thick or entwisted tree*, the external truths of good or scientifics, n. 2831, 8133; and by the *willows of a torrent*, truths still exterior, which are of the sensual things of the body. By the *tabernacles in which they were to dwell seven days*, is signified the holy principle of love from the Lord, and reciprocally to the Lord, n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599; and that it is the holy principle of union, n. 8666. By *one indigenous of Israel*, is signified who is in the good of charity, thus also abstractedly that good, n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957. By *gladness of all on the occasion*, was signified joy such as appertains to those who are in good from the Lord, thus such as appertains to those who are in heaven, for he who is in the good of charity from the Lord, is in heaven with the Lord. These are the things on account of which that feast was instituted.

9297. "Three times in the year shall every male be seen to the faces of the Lord Jehovah"—that hereby is signified the continual appearance and presence of the Lord, thereby also in the truths of faith, appears from the signification of three times in the year, as denoting what is complete and continual, see n. 4495, 9198; and from the signification of being seen, as denoting appearance and presence, see n. 4198, 5975, 6893; and from the signification of a male as denoting the truth of faith, see n. 2046, 7838; and from the signification of faces, when concerning Jehovah, that is the Lord, as denoting the Divine Good of the Divine Love, or mercy, see n. 222, 223, 5585, 7599; and inasmuch as the Divine Good of the Divine Love is Jehovah Himself, or the Lord, therefore by being seen to the faces of Jehovah, the like is signified as by being seen of the Lord; it is the Lord also who sees man, and presents Himself with him, and gives him to see Him [the Lord], thus man does not see the Lord from himself, but from the Lord with himself. In what manner it is understood that there is a continual appearance and presence of the Lord also in the truths of faith, may be expedient briefly to explain; the presence of the Lord with man is in the good appertaining to him, because

good constitutes his life, but not truth, only so far as it is from good, as was said above, n. 9296; that the habitation of the Lord is in the good of innocence appertaining to man; when therefore man is regenerated, then the Lord is not only present in the good appertaining to him, but also in the truths which are from good, for truths in such case have life from good, and are good in form, by which form the quality of good may be apperceived; these truths are what constitute the new understanding of man, which makes one with his new will; for, as was said before, all things have reference to truth and to good, and the understanding of man is dedicated to truths, but the will to good from which truths are derived; hence it is evident in what manner it is to be understood, that in such case the appearance and presence of the Lord is also in the truths of faith. These are the things which are signified by every male being seen three times in the year to the faces of the Lord Jehovah; hence it is said, that a *male* shall be seen, because by a male is signified the truth of faith; and on this account it is said to the *faces of the Lord Jehovah*, because by Jehovah is signified the Divine Esse, and by Lord the Divine Existere from the Esse; hence the esse with man is good, and the existere thence is truth. It is said in the Church, that faith is from the Lord, but it is to be noted, that faith which is from charity is from the Lord, but not faith separate from charity, for this faith is from the *proprium*, and is called persuasive faith, which will be treated of in the doctrine of charity and faith before the following chapter. Man may know whether the faith appertaining to himself be from the Lord or from himself; he who is affected with truths merely for the sake of the reputation of learning, that he may gain honour and wealth, and not for the sake of good use of life, is in persuasive faith, which is from himself, and not from the Lord. There are also theoretical truths of faith, and there are practical truths; he who respects the theoretical for the sake of the practical, and sees the former in the latter, and thus from both conjoined regards good use of life, and is affected both with the former and with the latter for the sake of this end, he is in faith from the Lord; the reason is, because the use of life, which is the end, is good appertaining to him, and according to use of life all things are formed; the truths of faith are those by which formation is effected. That this is the case, is very manifest from those who are in the other life; all, as many as are there, are reduced to the state of their good, or to the state of their evil, thus to the use of their life, which was their end, that is, which they had loved above all things, and which hence had been the very delight of their life; to this all are reduced; the truths or falses, which had made one with that use, remain, and also more are learnt, which conjoin themselves with the former, and complete the

use, and cause the use to appear in its own essential form. Hence it is that spirits and angels are forms of their use, evil spirits the forms of an evil use, these are in hell; good spirits or angels the forms of good use, these are in heaven; hence also it is, that spirits are instantly known as to their quality by their presence, the truths of faith being seen from the face and its beauty as to form, and the good itself, which is the use, from the fire of love therein which vivifies the beauty, and also from the sphere which flows from them. From these considerations it may further be manifest what the presence of the Lord is in the truths of faith.

9298. "Thou shalt not sacrifice upon what is leavened the blood of My sacrifice"—that hereby is signified that the worship of the Lord grounded in the truths of the Church might not be commixed with falses derived from evil, appears from the signification of sacrificing and of sacrifice, as denoting the worship of the Lord, see n. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936; and from the signification of what is leavened, as denoting what is falsified and what is false from evil, see n. 2342, 7906, 8051, 8058; and from the signification of blood, as denoting truth derived from good, thus the truth of the Church, see n. 4735, 4978, 7317, 7326, 7846, 7850, 7877, 9127. Hence it is evident, that by not sacrificing upon what is leavened, the blood of My sacrifice, is signified that the worship of the Lord grounded in the truths of the Church ought not to be commixed with falses derived from evil. What the false derived from evil is, and the false not from evil, see n. 1679, 2408, 4729, 6359, 7272, 8298, 9258. The reason why truths derived from good, which are the truths of the Church, ought not to be commixed with the falses derived from evil, is, because they do not at all agree together, for they are contraries, whence comes conflict, in consequence of which either the good will perish, or the evil will be dissipated, for good is from heaven, that is, through heaven from the Lord, and evil is from hell. There are indeed truths appertaining to the evil, and also falses appertaining to the good, but the truths appertaining to the evil are not commixed with the falses derived from evil appertaining to them, so long as they are only in the memory, and serve as means for evil, for so long they are without life; but if truths are falsified to favour evil, which is also effected by sinister interpretation, in this case they are commixed, whence comes profanation of truth; what the quality of such profanation is, see n. 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 4289, 4601, 6348, 6959, 6960,* 6963, 6971, 8394, 8943, 9188. That it was forbidden to sacrifice upon what was leavened, is evident from this law concerning the meat-offering, which was offered upon the altar together with the sacrifice, concerning which it is thus written in Moses, "*Every meat-*

offering, which ye shall bring Jehovah, shall not be made leavened, and there shall not be any leaven and any honey, of which ye shall offer an offering of fire to Jehovah," Levit. ii. 11. From these considerations it is manifest, that the profanation of truth is signified by this law; on which account also it is called the blood of a sacrifice, not a sacrifice, because blood denotes truth derived from good.

9299. "And the fat of My feast shall not pass the night even to the morning"—that hereby is signified the good of worship not from the *proprium*, but from the Lord always new, appears from the signification of passing the night, as denoting that which is from the *proprium*, for by night in the Word is signified what is evil and false, n. 221, 709, 6000, 7776, 7851, 7870, 7947, thus also the *proprium*, because the *proprium* of man is nothing but evil and the false, n. 210, 215, 694, 874, 875, 876, 987, 1023, 1044, 4328, 5660, 5786, 8480; and from the signification of fat, as denoting the good of love, see n. 353, 5943; in this case the good of love in worship, because it is said the fat of a feast, for a feast denotes worship, n. 9286, 9287, 9294; and from the signification of morning, as denoting the Lord and His coming, as may be manifest from what was shewn concerning morning, n. 2405, 2780, 5962, 8426, 8427, 8812; hence in this passage by morning, where the subject treated of is concerning the good of worship not from the *proprium*, is signified that good from the Lord always new.

9300. "The first of the first-fruits of thy ground thou shalt bring-in into the house of thy God"—that hereby is signified that all truths of good and goods of truth are holy, because from the Lord alone, appears from the signification of the first-fruits of the ground, as denoting that the goods and truths of the Church ought to be ascribed to the Lord alone; that the first-fruits are those goods and truths, see n. 9293; and that ground is the Church, n. 566, 1068. It is said the first of first-fruits, because this must be the primary; for goods and truths have their life from the Lord, and they then have life from the Lord, when they are ascribed to Him; and from the signification of bringing into the house of God, as denoting to the Lord, that they may be holy. That the house of God is the Lord, see n. 3720; and that every thing that is holy is from the Lord, n. 9229. From which considerations it is evident that by these words, "The first of the first-fruits of thy ground thou shalt bring-in into the house of God," is signified that all the truths of good and goods of truth are holy, because from the Lord alone. They are called truths of good and goods of truth, because with the man who is regenerating, and more so with him when he is regenerated, truths are of good, and goods are of truth, for truths constitute the life of the understanding, and good the life of the will; and with the regenerate man the

understanding and will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding; they flow-in by turns, scarce otherwise than as the blood from the heart into the lungs, and thence again into the heart, and next from the left ventricle of the heart into the arteries, and from these through the veins again into the heart; such an idea may be had concerning the reciprocation of good and truth with man from his understanding into the will, and from his will into the understanding. The reason why an idea concerning the reciprocation of the truth of faith and the good of charity in the understanding and will may be especially conceived from the lungs and heart is, because the lungs correspond to the truths which are of faith, and the heart to the good which is of love, n. 3635, 3883 to 3896; hence also it is that by heart in the Word is signified the life of the will, and by soul the life of faith, n. 9050. Another reason why an idea concerning the truths which are of the understanding, and concerning good which is of the will may be formed from the lungs and heart is, because all things which are of faith and love bring with them an idea grounded in such things as man is acquainted with, for man cannot think without an idea derived from such things appertaining to himself as are knowable and sensible; and man then thinks justly, even concerning those things which are of faith and love, when he thinks from correspondencies, for correspondencies are natural truths, in which as in speculums spiritual truths are represented; wherefore so far as the ideas of thought concerning things spiritual are conceived without respect to correspondencies, so far they are either conceived from the fallacies of the senses or from things incongruous. What the quality of man's ideas is concerning those things which regard faith and love, is very manifest in the other life, for ideas are there perceived clearly. When it is said that the truths of faith have reference to man's understanding, and the good of charity to his will, it may appear as an incongruous assertion to those, who say, and confirm themselves in saying, that those things which are of faith ought simply to be believed, because the natural man and his intellectual principle does not apprehend any thing of the kind, and because faith is not from man, but from the Lord. Nevertheless the same persons still acknowledge and believe, that man is illustrated in truths, and inflamed with good, when he is reading the Word, and that when he is illustrated he then perceives what is true and what is not true; they also call those illustrated, who are distinguished above others by discovering truths from the Word. Hence it is evident, that they who are illustrated, see and perceive inwardly in themselves whether a thing be true or not true. On such

occasion, what is inwardly illustrated is their intellectual principle, and what is inwardly inflamed is their will-principle; but if it be the genuine truth of faith in which they are illustrated, and the genuine good of charity with which they are inflamed, then it is the intellectual-principle of the internal man which is illustrated, and the will-principle of the internal man which is inflamed; the case is otherwise if it be not the genuine truth of faith, and the genuine good of charity. They who are in truth and good not genuine, also they who are in falses and evils, may indeed confirm the truths of the Church, but they cannot see and perceive from an interior principle whether they be truths. Hence it is, that most people continue to remain in the doctrinals of their own Church in which they were born, and only confirm those doctrinals; and these would also have confirmed themselves in persuasions the most heretical, as in Socinianism and in Judaism, if they had been born from such parents. From these considerations it is evident, that the intellectual-principle is illustrated with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good, the intellectual-principle of the internal man is illustrated, and the will-principle of the internal man is inflamed; but with those who are in the affection of truth from evil, the intellectual-principle of the internal man is not illustrated, neither is the will-principle of the internal man inflamed; the reason is, because these latter are natural men. Hence it is that they insist, that the natural man cannot comprehend those things which are of faith. That it is the understanding which is illustrated in the truths of faith, and the will which is inflamed with the good of charity, with those who are in the affection of truth from good, and hence are interior and spiritual men, is very manifest from the same [persons] in the other life; in that life they are in the understanding of all things which are of faith, and in the will of all things which are of charity, which also they clearly perceive. Hence they have intelligence and wisdom which is ineffable, for after the putting-off of the body they are in the interior understanding which was illustrated in the world, and in the interior will which was inflamed in the world; but in what manner they were then illustrated and inflamed, they could not perceive, because they then thought in the body and from such things as are in the world. From these considerations it is now manifest, that the truths of faith constitute the life of the understanding, and that the good of charity constitutes the life of the will, thus that the understanding ought to be present in those things which are of faith, and the will in those things which are of charity, or what is the same thing, that those two faculties are what faith and charity from the Lord flow-into, and that they are received ac-

cording to their state, thus that the habitation of the Lord with man is no where else but in those two faculties. How the case herein is, may be conceived from what has been said concerning the internal and external man, n. 6057, 9279, namely, that the internal man is formed to the image of heaven, and the external to the image of the world, and that they, with whom the internal man is not open, see nothing from heaven, and that those things which they see from the world concerning heaven, are thick darkness, and that therefore they can have no spiritual idea concerning such things as are of faith and charity. Hence also it is, that they cannot even comprehend what Christian good or charity is, insomuch that they altogether think that the life of heaven consists in truths alone, which they call truths of faith, and also that the life of heaven can be given to all of every description, who have the confidence of faith, although they have not the life of faith. To what a degree these are blind concerning the life of faith, which is charity, appears evident from this consideration, that they attend nothing at all to the thousand things concerning the good of life, which the Lord Himself taught, and when they read the Word, that they instantly reject those things behind faith backward, and thus hide them from themselves and from others. Hence also it is, that they eject those things which are of good, that is, of charity and its works, from the doctrine of the Church to inferior doctrine, which they call moral theology, which they make natural, not spiritual; when yet after death, the life of charity remains, and only so much of faith as is in agreement with that life, that is, so much of thought concerning the truths of faith, as there is of the will of good according to them. That they who are in faith grounded in good, can confirm themselves from all scientifics whatsoever, and thereby corroborate faith, see n. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629.

9301. "Thou shalt not boil a kid in the milk of its mother"—that hereby is signified that the good of innocence of a latter state ought not to be conjoined with the truth of innocence of a former state, appears from the signification of boiling, as denoting to conjoin, see n. 8496: and from the signification of a kid, as denoting the good of innocence, see n. 3519, 4871: and from the signification of milk, as denoting the truth of innocence, see n. 2184, 3183: hence the milk of a mother denotes the truth of first innocence. From these considerations it is evident, that by the words, "Thou shalt not boil a kid in the milk of its mother," is signified that the good of innocence of a latter state ought not to be conjoined with the truth of innocence of a former state. This is the heavenly arcanum, from which the above law flows. For all the laws, and all the judgments and statutes, which were given to the sons of Israel, contain arcana of heaven, to which also they correspond. But how this arcanum is to be

understood, namely, that the good of innocence of a latter state ought not to be conjoined with the truth of innocence of a former state, it may be expedient briefly to say—The innocence of a former state is the innocence appertaining to infants and boys; and the innocence of a latter state to the innocence appertaining to adults and old men, who are in the good of love to the Lord. The innocence of infants and of boys is external, and dwells in dense ignorance, but the innocence of old men is internal, and dwells in wisdom; the difference between, which may be seen, n. 2305, 2306, 3183, 3495, 4797. The innocence, which dwells in wisdom, consists in knowing, acknowledging, and believing, that no one can understand any thing, and will any thing from himself, and hence in being willing to understand and will nothing from himself, but only from the Lord; also that whatsoever he thinks that he understands from himself is false, and whatsoever he thinks that he wills from himself is evil. This state of life is the state of innocence of a latter state, in which all are who are in the third heaven, which is called the heaven of innocence; hence it is that they are in wisdom, because what they understand and what they will is from the Lord. But the innocence which dwells in ignorance, such as appertains to infants and boys, consists in believing that all things which they know and think, and also which they will, are in themselves, and that all things which they hence speak and do are from themselves; that these are fallacies they do not apprehend. The truths which are of that innocence, are founded for the most part on the fallacies of the external senses, which yet are to be shaken off as man advances to wisdom. From these few considerations it may be manifest, that the good of innocence of a latter state ought not to be conjoined with the truth of innocence of a former state.

9302. Verses 20 to 30. *Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place, which I have prepared. "Take heed of his face, and hear his voice, lest thou embitter him; because he will not bear your prevarication, because My name is in the midst of him. Because, if hearing thou shalt hear his voice, and shalt do all that I speak, I will act as an adversary to thine adversaries, and will act as an enemy to thine enemies. When My angel shall go before thee and shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite and the Jebusite, and I shall cut him off. Thou shalt not bow thyself to their gods, and shalt not serve them, and shalt not do according to their works, because destroying thou shalt destroy them, and breaking in pieces thou shalt break in pieces their statues. And ye shall serve Jehovah your God, and He will bless thy bread and thy waters, and I will remove disease from the midst of thee. There shall not be what is abortive and barren in thy land; the number of thy days I will*

fill. My terror I will send before thee, and I will disturb all the people to whom thou shalt come, and I will give all thine adversaries to thee, the neck. And I will send a hornet before thee, and he will drive out the Hivite, the Canaanite, and the Hittite from before thee; I will not drive him out from before thee in one year, lest peradventure the land be desolate, and the wild beast of the field be multiplied upon thee. [By] little [and] little I will drive him out from before thee, until thou be fruitful and inherit the land. Behold, I send mine angel before thee, signifies the Lord as to the Divine Human [principle]. To keep thee in the way, signifies his providence and guard from the falses of evil. To bring thee to the place which I have prepared, signifies introduction by Him into heaven according to the good of life and of faith. Take heed of his face, signifies a holy fear. And hear his voice, signifies obedience to the precepts which are from Him. Lest thou embitter him, signifies aversion from Him by falses derived from evil. Because he will not bear your prevarication, signifies because those falses are repugnant to truths derived from good. Because My name is in the midst of him, signifies that from Him is all the good of love and the truth of faith. Because if hearing thou shalt hear his voice, signifies instruction concerning the precepts of faith, and reception. And shalt do all that I speak, signifies compliance grounded in faith and love. I will act as an adversary to thine adversaries, signifies that the Lord averts all falses derived from evil. And will act as an enemy to thine enemies, signifies that he averts all evils from which falses are derived. When mine angel shall go before thee, signifies life according to the precepts of the Lord. And shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite and Jebusite; and I shall cut him off, signifies, when the Lord has protected against evils and falses which infest the Church, and has removed them. Thou shalt not bow thyself to their gods, signifies that the falses of evil ought not to be worshiped. And shalt not serve them, signifies that neither ought they to be obeyed. And shalt not do according to their works, signifies that evils of life ought not to be pursued. Because destroying thou shalt destroy them, signifies that evils ought altogether to be removed. And breaking in pieces, thou shalt break in pieces their statues, signifies that in like manner the falses of worship. And ye shall serve Jehovah your God, signifies the worship of the Lord alone. And he will bless thy bread and thy water, signifies increase of the good of love and of the truth of faith. And I will remove disease from the midst of thee, signifies protection from the falsifications of truth and from the adulterations of good. There shall not be what is abortive and barren in thy land, signifies that goods and truths proceed in their order in a continual progression. The number of thy days I will fill, signifies even

to a full state. My terror I will send before thee, signifies the terror of those who are in evils of the false on account of the truths of good. And I will disturb all the people, signifies the consternation of all falses. To whom thou shalt come, signifies by the presence of the Lord. And I will give all thine adversaries to thee the neck, signifies the flight and damnation of falses. And I will send the hornet before thee, signifies the dread of those who are in falses derived from evil. And he shall drive out the Hivite, the Canaanite, and the Hittite from before thee, signifies the flight of falses derived from evils. I will not drive him out from before thee in one year, signifies their flight or removal not hasty. Lest peradventure the land be desolate, signifies deficiency in such case and little of spiritual life. And the wild beast of the field be multiplied upon thee, signifies the afflux of falses derived from the delights of the loves of self and of the world. [By] little [and] little I will drive him out from before thee, signifies removal by degrees according to order. Until thou be fruitful, signifies according to increase of good. And inherit the land, signifies when in good, thus regenerated.

9303. "Behold I send an angel before thee"—that hereby is signified the Lord as to the Divine Human [principle], appears from the signification of sending, when concerning the Lord, as denoting to proceed, see n. 6831, in this case to cause to proceed; and from the signification of angel, as denoting Him who proceeds, for angel in the original tongue signifies sent. Hence is the derivation of that expression; and by sent is signified proceeding, as may be manifest from the passages quoted from the Word, n. 6831. Hence it is evident, that by the angel of Jehovah is meant the Lord, as to the Divine Human [principle], for this proceeds from Jehovah as a Father. Jehovah as a Father is the Divine Good of the Divine Love, which is the very Esse, n. 3704; and the proceeding [principle] from the Father is the Divine Truth from that Divine Good, thus the Divine Existence from the Divine Esse; this is here signified by angel. In like manner in Isaiah, "*The angel of His faces* shall liberate them by reason of His love, and His indulgence; *He redeemed* them, and took them, and carried them all the days of eternity," lxiii. 9. And in Malachi, "Behold the Lord, whom ye seek, shall suddenly come to His temple, and *the angel of the covenant* whom ye desire," iii. 1, 2; to the temple of the Lord is to His Human [principle]; that this is His temple, the Lord Himself teaches in Matthew. chap. xxvi. 61; and in John, chap. ii. 19, 21, 22. In the Church it is said, that out of three, who are named Father, Son, and Holy Spirit, there exists one Divine [being or principle], which is also called one God; and that from the Father proceeds the Son, and from the Father by the Son proceeds the Holy Spirit; but what it is to proceed or to go forth is, as yet unknown. The ideas of

the angels on this subject differ altogether from the ideas of the men of the Church who have thought about it; the reason is, because the ideas of the men of the Church are founded upon three, but of the angels upon one. The reason why the ideas of the men of the Church are founded upon three is, because they distinguish the Divine [being or principle] into three persons, and attribute to each special and particular offices. Hence it is that they can indeed say, that God is One, but in no case think otherwise than that there are Three, who by union, which they call mystical, are One; but thus indeed they may be able to think, that there is one Divine [being or principle], but not that there is one God; for in thought the Father is God, the Son God, and the Holy Spirit God; one Divine [being or principle] is one by consent and is thus unanimous, but one God is altogether one. What is the quality of the idea, or what is the quality of the thought, which the man of the Church has concerning one God, appears manifestly in the other life; for every one brings along with him the ideas of his thought; their idea or thought is, that there are three gods, but that they dare not say gods but God; a few also make one of three by union, for they think in one way of the Father, in another way of the Son, and in another of the Holy Spirit; hence it has been made evident, what is the quality of the faith which the Church has concerning the most essential of all things, which is the Divine [being or principle] Itself; and whereas the thoughts which are of faith, and the affections which are of love, conjoin and separate all in the other life, therefore they who have been born out of the Church, and have believed in one God, fly away from those who are within the Church, saying that they do not believe in one God, but in three gods, and that they who do not believe in one God under a human form, believe in no God, inasmuch as their thought pours itself forth without determination into the universe, and thus sinks into nature, which they thereby acknowledge in the place of God. When it is asked what they mean by proceeding, when they say that the Son proceeds from the Father, and the Holy Spirit from the Father by the Son; they reply that proceeding is an expression of union, and that it involves that mystery; but the idea of thought on the subject, when it was explored, was no other than of a mere expression, and not of any thing. But the ideas of the angels concerning the Divine [being or principle], concerning the trine [*trinum*], and concerning proceeding, differ altogether from the ideas of the men of the Church, by reason, as was said above, that the ideas of thought of the angels are founded upon one, whereas the ideas of the thought of the men of the Church are founded upon three; the angels think, and what they think believe, that there is one God, and He the Lord, and that His Human [principle] is the Divine

Itself in form, and that the Holy [principle] proceeding from Him is the Holy Spirit; thus that there is a trine [*trinum*], but still one. This is presented to the apprehension by the idea concerning the angels in heaven; an angel appears there in a human form, but still there are three things appertaining to him, which make one, there is his internal, which does not appear before the eyes, there is the external which appears, and there is the sphere of the life of his affections and thoughts, which diffuses itself from him to a distance, see n. 1048, 1053, 1316, 1504 to 1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630; these three [things or principles] make one angel. But angels are finite and created, whereas the Lord is infinite and increate; and inasmuch as no idea can be had concerning the infinite by any man, nor even by any angel, except from things finite, therefore it is allowed to present such an example, in order to illustrate that there is a trine in one, and that there is One God, and that He is the Lord, and no other. See what was shown above on this subject in the passages cited, n. 9194, and 9199.

9304. "To keep thee in the way"—that hereby is signified His providence and guard from the falses of evil, appears from the signification of keeping, when concerning the Lord, as denoting providence, for providence consists in providing and foreseeing, thus in leading to good and guarding from evil, inasmuch as good is provided by the Lord, and evil is foreseen, n. 6489. And whereas evil is foreseen, man is also guarded from it, otherwise good cannot be provided; and from the signification of way, as denoting truth, see n. 627, 2333, 3477. In this case also the false, because it is said *to keep*, for he who leads in truth, likewise keeps from what is false, inasmuch as what is false infests and opposes what is true. The reason why it denotes the false of evil is, because this false infests and opposes, but not the false which is not of evil, such as appertains to those who are in good, concerning which false, and also concerning the false of evil, see n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318, 9258, 9298.

9305. "To bring thee to the place which I have prepared"—that hereby is signified introduction by Him into heaven according to the good of life and of faith, appears from the signification of bringing to the place, that is, into the land of Canaan, as denoting to introduce into heaven, for by the land of Canaan is signified the Church, and also heaven, n. 1607, 3038, 3481, 3705, 4447, 5136, 6516; for by the introduction of the sons of Israel into that land was represented the introduction of the faithful into heaven. And from the signification of prepared, when said concerning heaven, which is signified by the land of Canaan, as denoting to give it out of mercy to those

who are in the good of life and of faith, for heaven is said to be prepared for those, as in Matt. "Then shall the King say to those who are on the right hand, Come ye blessed of My Father, *possess as an inheritance the kingdom prepared for you from the foundation of the world,*" xxv. 34. And in Mark, "To sit on My right hand, and on My left is not mine to give, *but to those for whom it is prepared,*" x. 40. And in John, "I go away to prepare a place for you; and if I shall go away and prepare a place for you, I will come again, and will take you to Myself, that where I am, ye may be," xiv. 2, 3. For to prepare heaven is to prepare those who are to be introduced into heaven, for heaven is given according to preparation, that is, according to the reception of good; for heaven is in man, and he has a place in heaven according to the state of life and of faith in which he is, for place there corresponds to state of life. Wherefore place also appears in the other life according to the state of life, and in itself is state, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381.

9306. "Take heed of his face"—that hereby is signified holy fear, appears from the signification of taking heed to a face, when it is said concerning the Lord, who is here meant by the angel, as denoting to fear, lest He be angry on account of evils, or lest he be embittered on account of prevarications, as it follows. To fear those things is holy fear, concerning which fear, see n. 2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925. It is said take heed of his face, because by the face are signified the interior things which are of the life, thus which are of the thought and affection, and especially which are of the faith and love. The reason is, because the face is formed to the image of the interior things of man, to the intent that those things which are of the internal man may appear in the external; thus, that those things which are of the spiritual world may appear before the sight in the natural world, and may thereby affect every one who is near. That the face presents to view those things which man thinks and loves, in a visible form, or as in a glass, is a known thing; that such faces appertain to the sincere, especially to the angels, see n. 1999, 2434, 3527, 3573, 4066, 4326, 4796, 4797, 4798, 4799, 5102, 5695, 6604, 8248, 8249, 8250. Wherefore face in the original tongue is a common expression, which is applied to describe the affections, which appertain to man, and appear as grace, favour, benevolence, aid, kindness, and also unmercifulness, anger, revenge. Hence it is, that in that tongue, with adjunctives, it signifies nigh to, appertaining to, present with, for the sake of, and also the contrary, thus whatsoever is in him, from him, for him, and against him, for the face, as was said, is the man himself, or that which is in the man, and appears. From these considerations it may be known what is signified by the face of Jehovah, or by the face

of the angel, who in this case is the Lord as to the Divine Human [principle], namely, the Divine Good of the Divine Love, and the Divine Truth from that Divine Good; for these things are in Jehovah or the Lord, and from Him, yea, they are Him, see n. 222, 223, 5585. Hence it is evident, what is signified by the faces of Jehovah, in the benediction, "*May Jehovah cause His faces to shine to thee, and be merciful to thee; may Jehovah elevate His faces to thee, and set peace for thee,*" Numb. xxvi. 25, 26. And in David, "God be merciful to us, and bless us, *may He cause His faces to shine upon us,*" Psalm lxxvii. 1. In like manner, Psalm lxxx. 3, 7, 9; Psalm cxix. 135; Dan. xi. 17, and elsewhere. Hence it is that the Lord as to the Divine Human [principle], is called the angel of the faces of Jehovah in Isaiah, "I will make mention of the mercies of Jehovah, He will recompense them according to His mercies, and according to the multitude of His mercies, and He was made *salvation* for them, *and the angel of His faces saved them,* by reason of His love, and by reason of His clemency," lxiii. 7, 8, 9. The reason why the Lord, as to the Divine Human [principle], is called the angel of the faces of Jehovah is, because the Divine Human [principle] is the Divine Itself in a face, that is, in a form, which also the Lord teaches in John, "If ye have known Me, ye have known also My Father, and henceforth ye have known Him, *and have seen Him.* Philip said, Shew us the Father: Jesus said to Him, Am I so long with you, and hast thou not known Me, Philip? *He who hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me?* Believe me, *that I am in the Father, and the Father in Me,*" xiv. 7 to 11. By the face of Jehovah or the Lord, is also signified anger, revenge, punishment, evil, by reason that the simple, in consequence of the common idea that all things are from God, believe that evil also is from God, especially the evil of punishment. Wherefore according to that common idea, and also according to appearance, to Jehovah or the Lord is attributed anger, revenge, punishment, and evil, when yet those things are not from the Lord, but from man; on which subject see n. 1861, 2447, 5798, 6073,* 6992,* 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128.* Such is the signification of what is here said, "*Take heed of his face, lest thou embitter Him, because He will not bear your prevarication.*" And also in Leviticus, "*Whosoever shall eat, any blood, I will give My faces against the soul that eateth blood, and I will cut it off from the midst of his people,*" xvii. 10. And in Jeremiah, "*I have set My faces against the city for evil, and not for good,*" xxi. 10. And in David, "*The face of Jehovah is against them that do evil,* to cut off from the earth their memory," Psalm xlxiv.

9307. "And hear His voice"—that hereby is signified obedience to the precepts which are from Him, namely, the Lord, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 4652 to 4660, 7216, 8361; and from the signification of voice, when concerning the Lord, as denoting Truths Divine, see n. 7573, 8813; thus the precepts which are from the Lord, are those which are in the Word. Hence also the Word, and doctrine derived from the Word, is the voice of Jehovah, see n. 219, 220, 6971.

9308. "Lest thou embitter Him"—that hereby is signified aversion from Him by falses derived from evil, appears from the signification of embittering, or exciting anger, when concerning the Lord, who in this case is the angel, as denoting to avert by falses derived from evil, for falses derived from evil are aversions from the Lord, see n. 4997, 5746, 5841.

9309. "Because He will not bear your prevarication"—that hereby is signified because those things are repugnant to truths derived from good, appears from the signification of prevarication, as denoting the things which are contrary to the truths of faith, see n. 9156; thus which are repugnant to truths derived from good, which are the truths of faith. The reason why truths derived from good are the truths of faith is, because faith is of good, insomuch that it cannot be given except where good is. Hence, by not bearing your prevarication, is signified not to endure falses derived from evil, because they are repugnant to truths derived from good; concerning that repugnance, see above, n. 9298. The like is also meant in David, "Kiss the Son, lest He be angry, and ye perish in the way, because His anger will burn quickly, blessed are all they that confide in Him," Psalm ii. 12. The Lord is here called a Son from the truth of faith, which is from Him. That this is a Son, see n. 1729, 1733, 2159, 2803, 2813, 3704.

9310. "Because My name is in the midst of Him"—that hereby is signified that from Him is all the good of love and truth of faith, appears from the signification of the name of Jehovah, as denoting every thing in one complex by which God is worshiped, see n. 2724, 3006; thus all the good of love and the truth of faith, n. 6674; and from the signification of in the midst of Him, as denoting what is in Him, thus also what is from him, for the good of love is such, that what is in it is also in others from it, since it is communicative of itself; for it is a property of love, that it wills every thing of its own to be from itself in others; inasmuch as this is effected from the Divine [principle] Itself by its Divine Human, and from it, therefore also the Lord, as to the Divine Human [principle] is called the name of Jehovah, see n. 6887, 8274. He who does not know what a name signifies in the internal sense, may be-

lieve that in the Word, where the name of Jehovah and the name of the Lord is mentioned, the name alone is meant, when yet *It* means all the good of love and all the truth of faith which is from the Lord, as in Matthew, "*If two of you shall agree in My name upon earth, concerning any thing whatsoever they shall ask, it shall be done for them: where there are two or three gathered together in My name, there am I in the midst of them,*" xviii. 19, 20. Again, "*Every one who hath left houses, or brethren, or sisters, or father, or mother, or children, or fields, for the sake of My name, shall receive a hundred-fold, and shall gain the inheritance of eternal life,*" xix. 29. And in John, "*As many as receive, to them gave He power to be the Sons of God, believing in His name,*" i. 12. Again, "*He who doth not believe is judged already, because he hath not believed in the name of the only begotten Son of God,*" iii. 18. Again, "*These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name,*" xx. 31. In these passages, and in very many others, by the name of the Lord is signified every good of love and truth of faith, by which He is worshiped. And in John, "*If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, it shall also be done for you. Whatsoever ye shall ask the Father in My name, He will give you,*" xv. 7, and 16; to ask the Father in My name is to ask the Lord, as He Himself teaches in the same Evangelist, "*Whatsoever ye shall ask in My name, that will I do. If ye shall ask any thing in My name, I will do [it],*" xiv. 13, 14; the reason why to ask in the name of the Lord is to ask the Lord is, because *no one can come to the Father but by the Lord*, verse 6 of the same chapter, and because the Lord as to the Divine Human [principle] is Jehovah or the Father in a visible form, as was shewn above, n. 9303, 9306. Again, in the same Evangelist, "*The sheep hear His voice, and He calleth His own sheep by name, and leadeth them forth,*" x. 3; where sheep denote those who are in the good of charity and of faith; to hear His voice denotes to obey His precepts; to call by name and to lead forth, denotes to give heaven according to the good of love and of faith, for name, when spoken of men, denotes their quality as to love and faith, n. 144, 145, 1754, 1896, 3421.

9311. "Because if hearing thou shalt hear His voice"—that hereby is signified instruction concerning the precepts of faith, and reception, appears from the signification of hearing, as denoting to be instructed and to receive, of which we shall speak presently; and from the signification of voice, as denoting the precepts of faith, as above, n. 9307. To hear in the Word, signifies not only simply to hear, but also to receive in the memory and to be instructed, likewise to receive in the understanding and to believe, also to receive in obedience and to do.

The reason why those things are signified by hearing is, because the speech which is heard presents itself before the internal sight, or the understanding, and is thereby inwardly received, and there according to the efficacy of reasons, or according to the powers of persuasion from another source, is either retained, or believed, or obeyed; hence it is, that there is a correspondence of the ear and hearing with such things in the spiritual world, see n. 4652 to 4660, 5017, 7216, 8361, 8990. That to hear, denotes to receive in the memory and to be instructed, also to receive in the understanding and to believe, likewise to receive in obedience and to do, is evident also from the following passages; as in Matthew, "I speak by parables, because seeing they do not see, *and hearing they do not hear*, neither understand. That in them may be fulfilled the prophecy of Isaiah, which saith, *Hearing ye shall hear*, and shall not understand, and seeing ye shall see, and shall not discern. The heart of this people is hardened, *and with ears they have heard heavily*, and their eyes have they closed, lest peradventure they should see with the eyes, *and hear with the ears*, and understand with the heart. Blessed are your eyes, because they see, *and your ears, because they hear*. Many prophets and just ones have desired to see the things which ye see, but have not seen, *and to hear the things which ye hear, but have not heard*," xiii. 13 to 17; where to hear is said in every sense, both denoting to be instructed, and to believe, and to obey; hearing they do not hear, denotes to be taught and yet not to believe, also to be instructed and not to obey; to hear heavily with the ears, denotes to refuse instruction, faith, and obedience; the ears blessed because they hear, denote blessedness from the reception of the doctrine of faith concerning the Lord, and by the Word from the Lord. And in John, "He who entereth in by the door is the Shepherd of the sheep, *the sheep hear His voice*. They who have been before Me were thieves and robbers, *but the sheep did not hear them*. Other sheep I have, which are not of this sheep-fold, them also I must bring, *and they shall hear My voice*, and there shall be one flock and one Shepherd. *My sheep hear My voice*, and I know them, and they follow Me," x. 2, 3, 8, 16, 27; to hear a voice, denotes to be instructed concerning the precepts of faith, and to receive them with faith and obedience. Like things are signified by what the Lord so often said, "*He that hath an ear to hear, let him hear*," Matt. xi. 15; chap. xiii. 9, 43; Mark iv. 9, 23; chap. vii. 16; Luke v. iii. 8; chap. xiv. 35. Like things are also signified in the following passages, "Lo a voice out of the cloud, saying, This is My beloved Son, *hear ye Him*," Matt. xvii. 5. And in John, "He that hath the bride is the bridegroom, but the friend of the bridegroom, *who stands and hears him*, rejoices with joy because of the bridegroom's voice," iii. 29. Again, "Verily I

say unto you, that the hour shall come, *when the dead shall hear the voice of the Son of God, and they who hear shall live,*" v. 25; where the dead denotes those, who as yet have not spiritual life, by reason of ignorance of the truth of faith; to hear the voice of the Son of God, denotes to be instructed in the truths of faith and to obey them; to live, denotes to be gifted with spiritual life by those truths. Again, "*He who is of God, hears God's words, therefore ye do not hear, because ye are not of God,*" viii. 47. Again, Jesus said, "*Every one who is of the truth hears My voice,*" xviii. 37. And in Luke, "*Abraham said to the rich man, They have Moses and the prophets, let them hear them,*" xvi. 29. And in Mark, "*They said of Jesus, He hath done all things well, for He maketh the deaf to hear, and the dumb to speak,*" vii. 37; where the deaf denote those who do not know the truths of faith, and therefore cannot live according to them, see n. 6989; to hear denotes to be instructed, to receive, and to obey. And in John, "*When the Holy Spirit shall come, He will lead you into all truth, He shall not speak from Himself, but whatsoever He shall hear, He shall speak; He shall receive of mine,*" xvi. 13, 14; whatsoever He shall hear, denotes whatsoever He shall receive from the Lord. And in Matthew, "*Every one who heareth My words, and doeth them, I will compare to a prudent man; but every one that heareth My words, and doeth them not, shall be compared to a foolish man,*" vii. 24, 26. And in Luke, "*Every one who cometh to Me, and heareth My discourses, and doeth them, I will shew to whom he is like,*" vi. 47; to hear words or discourses, denotes to learn and know the precepts of faith which are from the Lord; to do, denotes to live according to them.

9312. "And shalt do all that I speak"—that hereby is signified compliance from faith and love, appears from the signification of doing what I speak, as denoting to live according to those things which the Lord in the Word has taught, for what Jehovah speaks are the things which the Word teaches, thus which the Lord teaches who is the Word, John i. 12, 14; to live according to those things, is to comply with them from faith and love; compliance from faith and love is living compliance, inasmuch as it has life in it from faith and love. The case with compliance is as with every action of man; in the action of man nothing lives except love and faith; the rest of the things which are of life, have life from those principles and according to them, for the life of love and of faith is life from the Lord, who is life itself; this life is, the life of heaven, and of all who shall become angels; the case is similar with compliance.

9313. "I will act as an adversary to thine adversaries"—that hereby is signified that the Lord averts all falses derived from

evil, appears from the signification of acting as an adversary, when concerning Jehovah or the Lord, as denoting to avert, of which we shall speak presently; and from the signification of thine adversaries, as denoting falses derived from evil, for these things are adversaries in the spiritual sense, because they continually infest, assault, and endeavour to destroy truths derived from good, for they are opposites. The reason why to act as an adversary, when concerning Jehovah or the Lord, denotes to avert, namely, falses derived from evil, is, because the Lord in no case acts as an adversary, for He is Mercy Itself and Good Itself, and into Mercy Itself and into Good Itself what is adverse cannot fall, not even against what is false and evil; but what is false and evil acts as an adversary against good and truth, that is, they who are in the false and in evil are against those who are in truth and good; and because the former destroy themselves when they attempt to destroy the latter, hence it is that it appears as if the Lord acted as an adversary, when yet He only places His own in security. From these considerations it is evident in what manner it is to be understood, that by acting as an adversary, when concerning the Lord, is signified to avert falses derived from evil. How the case is with this arcanum, see what was shewn above, n. 4299, 7643, 7679, 7710, 7926, 7989, 8265, 8266,* 8946.

9314. "And will act as an enemy to thine enemies"—that hereby is signified that He averts all evils from which falses are derived, appears from the signification of acting as an enemy, when concerning Jehovah or the Lord, as denoting to avert, see just above, n. 9313; and from the signification of enemies, as denoting evils from which falses are derived, inasmuch as those evils in the spiritual sense are enemies against goods from which truths are derived. The reason why by enemies are signified the evils from which falses are derived is, because by adversaries are signified falses derived from evil; for where the subject treated of in the Word is concerning the false, it is also concerning evil, as when it is concerning truth it is also concerning good, see n. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339. Hence it is evident, that one thing is signified by acting as an adversary to adversaries, and another by acting as an enemy to enemies; and that this is not a repetition only for the sake of exalting the subject.

9315. "When My angel shall go before thee"—that hereby is signified life according to the precepts of the Lord, appears from the signification of going before thee, when concerning the Lord, who in this case is the angel of Jehovah, as denoting to teach the precepts of faith and of life, thus also denoting a life according to those precepts; that to go and to journey, denotes to live, see n. 1293, 4882, 5493, 5605, 8417, 8420, 8557, 8559; and from the signification of the angel of Jehovah, as

denoting the Lord as to the Divine Human [principle], see above, n. 9303, 9306. The reason why the Lord as to the Divine Human [principle] is meant by an angel is, because the several angels, who appeared before the Lord's coming into the world, were Jehovah Himself in a human form, or in the form of an angel; which is very manifest from this consideration, that the angels, who appeared were called Jehovah, as they who appeared to Abraham, who are treated of in chap. xviii. of Genesis; that they were named Jehovah, see verses 1, 13, 14, 17 20, 26, 33; and He who appeared to Guideon, who is treated of in chap. vi. in Judges; that He also was named Jehovah, see verses 12, 14, 16, 22, 23, 24 of that chapter, besides also in other places. Jehovah Himself in the human form, or what is the same thing, in the form of an angel, was the Lord. His Divine Human [principle] appeared at that time as an angel, of whom the Lord Himself speaks in John, "*Jesus said, Abraham exulted to see My day, and he saw, and rejoiced. Verily, verily, I say unto thee, before Abraham was, I am,*" viii. 56, 58. And again, "*Glorify thou Me, O Father, with Thyself, with the glory which I had with Thee before the world was,*" xvii. 5. That Jehovah otherwise could not appear, is also manifest from the Lord's words in John, "*Ye have not heard at any time the voice of the Father, nor seen His appearance,*" v. 37. And again, "*Not that any one has seen the Father, except He who is with the Father, He hath seen the Father,*" vi. 46. From these passages it may be known what the Lord was from eternity. The reason why it pleased the Lord to be born a man was, that He might actually put on the Human [principle], and might make this Divine, to save the human race. Know therefore, that the Lord is Jehovah Himself, or the Father, in a human form; which also the Lord Himself teaches in John, "*I and the Father are one,*" x. 30. Again, "*Jesus said, henceforth ye have known and seen the Father. He who hath seen Me hath seen the Father. Believe Me that I am in the Father and the Father in Me,*" xiv. 7, 9, 11. And again, "*All Mine are Thine, and all Thine Mine,*" xvii. 10. This great Mystery is described in John in these words, "*In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by Him, and without Him was not any thing made which was made. And the Word was made flesh, and dwelt amongst us, and we have seen His glory, the glory as as of the only-begotten of the Father. No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view*" i. 1, 2, 3, 14, 18; the Word is the Divine Truth, which has been revealed to men, and since this could not be revealed except from Jehovah as a man, that is, except from Jehovah in the human form, ~~thus~~

from the Lord, therefore it is said, "In the beginning was the Word, and the Word was with God, and God was the Word." It is a known thing in the Church, that by the Word is meant the Lord, wherefore this is openly said, "The Word was made flesh, and dwelt amongst us, and we have seen His glory, the glory as of the only-begotten of the Father." That the Divine Truth could not be revealed to men, except from Jehovah in the human form, is also clearly said, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view." From these considerations it is evident, that the Lord from eternity was Jehovah or the Father in a human form, but not yet in the flesh, for an angel has not flesh. And whereas Jehovah or the Father willed to put on all the human [principle], for the sake of the salvation of the human race, therefore also He assumed flesh, wherefore it is said, "*God was the Word, and the Word was made flesh.*" And in Luke, "*See ye My hands and My feet, that it is I myself, handle Me and see, for a spirit hath not flesh and bones as ye see Me have,*" xxiv. 39. The Lord by these words taught, that He was no longer Jehovah under the form of an angel, but that He was Jehovah-Man; which also is meant by these words of the Lord, "*I came forth from the Father, and am come into the world, again I leave the world, and go to the Father,*" John xvi. 28. That the Lord, when He was in the world, made His Human [principle] Divine, see n. 1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751,* 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5156,* 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547,* 8864, 8865,* 8878; and that He expelled all the Human [principle] which was from the mother, until at length He was not the son of Mary, n. 2159, 2649, 2776, 4963, 5157; especially n. 3704, 4727, 9303, 9306; and what has been shewn on the subject in the passages cited, n. 9194, 9199.

9316. "And hath brought thee to the Amorite, and Hittite, and the Perizzite, and the Canaanite, the Hivite, and Jebusite, and I shall cut him off"—that hereby is signified when the Lord hath protected against evils and falses infesting the Church, and has removed them, appears from the signification of the angel who was about to bring to the nations named, as denoting the Lord, see n. 9303, 9315; and from the signification of the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and Jebusite, as denoting evils and falses infesting the Church, but what evils and what falses are specifically signified by each, see n. 8054; for when the sons of Israel were introduced into the land of Canaan, then a representative of the Church and of heaven was instituted amongst them, and

amongst the nations a representative of evils and falses infesting the Church, on which subject, see n. 3686, 4447, 6306, 6516, 8054, 8317; and from the signification of cutting off, as denoting to protect, and thereby to remove; that hell is removed by the protection alone of heaven by the Lord, that is, that by the protection alone of those who are in good and truth, they are removed who are in evil and the false, see just above, n. 9313.

9317. "Thou shalt not bow down thyself to their gods"—that hereby is signified that the falses of evil ought not to be worshiped, appears from the signification of bowing down oneself, as denoting adoration and worship, see n. 4689; and from the signification of the gods of the nations, as denoting the falses of evil, see n. 4544, 7873, 8867, 9317. The falses of evil are worshiped, when worship is performed according to doctrine, which is forged from falsified truths and adulterated goods. This is the case when dominions and gains are regarded as ends, and truths from the Word as means.

9318. "And shall not serve them"—that hereby is signified that neither ought they to be obeyed, appears from the signification of serving, as denoting obedience, see n. 8987, 8990; and also worship, n. 7934, 8057.

9319. "And shalt not do according to their works"—that hereby is signified that evils of life ought not to be pursued, appears from the signification of works in this passage, as denoting evils of life; that not to do according to them denotes not to follow or pursue them, is evident.

9320. "Because destroying thou shalt destroy them"—that hereby is signified that evils ought altogether to be removed, appears from the signification of destroying, when concerning the evils and falses, which are signified by the nations of the land of Canaan and by their gods, denoting to remove; the reason why to destroy denotes to remove is, because they who are in good and truth, in no case destroy those who are in evil and the false, but only remove them, inasmuch as they act from good and not from evil, and good is from the Lord, who never destroys any one; but they who are in evil and thence in the false, attempt to destroy, and when they are able do destroy those who are in good, by reason that they act from evil; but inasmuch as in this case they rush against the good which is from the Lord, thus against the Divine [being or principle], they destroy themselves, that is, precipitate themselves into damnation and into hell; such is the law of order; that it is so see n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146,* 8266, 8945, 8946. The reason why the Israelites and Jews destroyed the nations of the land of Canaan was, because the former represented spiritual and celestial things, and the nations represented infernal and diabolical things, which latter things

can in no case be together with the former, for they are opposites. The reason why it was permitted them to destroy the nations was, because with them [the Israelites and Jews] there was not a Church, but only the representative of a Church, thus neither was the Lord present with them except only representatively, n. 4307; for they were in externals without an internal principle, that is, in worship representative of good and truth, but not in good and truth. To persons of such a character it is permitted to destroy, to kill, to give to slaughter and to the curse; but it is not permitted to those who are in externals and at the same time in internals, inasmuch as these must act from good, and good is from the Lord. That the Jews and Israelites, were of such a character, Moses declares openly, *"Say not in thine heart, when Jehovah thy God shall have driven the nations before thee, saying, on account of my justice Jehovah hath brought me to possess this land; not on account of thy justice and the rectitude of thy heart, because thou art a people stiff-necked,"* Deut. ix. 4, 5, 6. And in another place, *"They are a nation destroyed in counsels, neither is there intelligence in them. Their vine is of the vine of Sodom and of the field of Gomorrah; its grapes are grapes of gall, they have clusters of bitterness, their wine is the poison of dragons, and the cruel gall of asps; is not this hidden with Me sealed up in My treasures,"* Deut. xxxii. 28, 32, 33, 34; vine in the internal sense signifies the Church, n. 1069, 5113, 6375, 6376, 9277; grapes and clusters signify the internal and external goods of that Church, n. 1071, 5117, 6378; and wine signifies the internal truth of that Church, n. 1071, 1798, 6377; hence it is evident what is signified by their vine being of the vine of Sodom and of the fields of Gomorrah; what by their grapes being grapes of gall and clusters of bitteresses; and what by their wine being the poison of dragons, and the cruel gall of asps. That those things were known to Jehovah, that is the Lord, is signified by its being hid with him, and sealed up in His treasure. And in John, *"Jesus said to the Jews, ye are of [your] father the devil, and the desire of your father ye are willing to do; he was a murderer from the beginning, viii. 44;* hence they are called a *depraved and adulterous generation,* Matt. xii. 39; also an *offspring of vipers,* Matt. iii. 7; chap. xii. 34; chap. xxiii. 33; Luke iii. 7. That they were of such a character, is also described by the Lord in parables, Matt. xxi. 33 to 45; Mark xii. 1 to 9; Luke xiv. 16 to 24; chap. xx. 9 to 19. That this nation was the very worst nation; that when in worship, they were in externals without an internal principle; that there was no Church amongst them, but only the representative of a Church; and that still they could represent the internal of the Church, see n. 3398, 3479, 3480, 3732, 3881, 4208, 4281, 4288, 4289, 4290, 4293, 4307, 4314, 4316, 4317,

4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4912, 4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.

9321. "And breaking in pieces thou shalt break in pieces their statues"—that hereby is signified that in like manner the falses of worship ought to be removed, appears from the signification of breaking in pieces, when concerning the falses of worship, which are signified by statues, as denoting to remove, as above, n. 9320; and from the signification of statues, as denoting the falses of worship, see n. 3727, 4580.

9322. "And ye shall serve Jehovah your God"—that hereby is signified the worship of the Lord alone, appears from the signification of serving, as denoting worship, as above, n. 9318; the reason why it denotes the worship of the Lord is, because Jehovah in the Word is the Lord, n. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864.

9323. "And He will bless thy bread and thy waters"—that hereby is signified the increase of the good of love and of the truth of faith, appears from the signification of being blessed by Jehovah, as denoting to be made fruitful in goods and to be multiplied in truths, see n. 2846, 3406, 4981, 6091, 6099, 8939; thus increase in such things as are of love and faith; and from the signification of bread, as denoting the good of love, see n. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410; and from the signification of water, as denoting the truth of faith, see n. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568. Inasmuch as bread signified all the good of love, and water all the truth of faith in the complex; and inasmuch as to be blessed of Jehovah, signifies all increase in those things, therefore it was a usual form of supplication in the infant Churches, that Jehovah would bless the bread and the waters; and also it was a common form of speech to say bread and water, when they meant to express all natural meat and all natural drink, and to understand thereby all spiritual good and truth, for these latter are the things which nourish spiritual life, as the former nourish natural life, see n. 4976. These things are signified by bread and water in the following passages, "Behold Jehovah-Zebaoth removeth from Jerusalem and Judah *all the staff of bread, and all the staff of water*," Isaiah iii. 1; where the staff of bread denotes power and life derived from good; and the staff of water denotes power and life derived from truth. And in Ezekiel, Behold I break the *staff of bread* in Jerusalem, *that they may eat bread in weight and solicitude, and drink water in measure and with astonishment: That they may want bread and water* and be desolate a man and his brother, and consume away by reason

of their iniquity," iv. 16, 17. That to want bread and water denotes to be deprived of the good of love and the truth of faith, is very manifest, for it is said, that they may be desolate a man and his brother, and may consume away by reason of iniquity. In like manner in the same prophet, "*They shall eat their bread in solicitude, and drink their water with astonishment*, that the land may be devastated of its fulness, by reason of the violence of all that dwell in it," xii. 19. And in Amos, "Behold the days come, in which I will send a famine into the earth, *not a famine for bread, nor a thirst for waters, but to hear the words of Jehovah*," viii. 11. And in the first Book of Kings, "The Man of God said to Jeroboam, If thou wouldst give me half thine house, I will not go in with thee, neither will *eat bread nor drink water* in this place; for thus Jehovah commanded, saying, *Thou shalt not eat bread nor drink water*, neither shalt thou return by the way which thou wentest. But the prophet from Bethel said to him, that it was said by Jehovah, *that he should eat bread with him and drink water*, telling a lie; and he returned with him, *and did eat bread in his house and drink water*; wherefore he was torn in pieces by a lion," xiii. 8, 9, 16, 17, 18, 19, 24. That he should not eat bread and drink water with Jeroboam, signified that he should abhor good there and also truth, because they were profaned; for Jeroboam profaned the altar and all the holy things of worship, as is evident from the historicals of the Word in the above chapter. The defect of spiritual good and truth was signified by rain not being given for three years and a half during the rain of Ahab, insomuch that *bread and water failed*; and by Elias going on this occasion to a widow in Sarepta, and asking from her *a little water* to drink, *and a piece of bread* to eat, 1 Kings xvii. and xviii. for by bread was signified all the good of the Church, and by water all the truth of the Church, as was said above; inasmuch as at that time such things were represented, by reason that the representative of a Church was amongst them, and because thus the Word, even the historical, was written by representatives, hence it was that the devastation of good and truth was represented by a defect of bread and water. Since bread signified all the good of love in the complex, therefore also the sacrifices were called bread, n. 2165; and therefore the Lord calls Himself the bread which came down from heaven, John vi. 48, 51, 57; for the Lord is the good itself of love.

9324. "And I will remove disease from the midst of thee"—that hereby is signified protection from the falsifications of truth and the adulterations of good, appears from the signification of removing from the midst of thee, when said of falsified truths and adulterated goods, which are signified by disease, as denoting to protect, for the Lord, when He protects from

those things, removes them, see n. 9313; and from the signification of disease, as denoting falsified truth and adulterated good; these things are the diseases of spiritual life, for spiritual life exists and subsists by the truths which are of faith and the goods which are of love; when these are falsified and perverted, man sickens, but when they are denied in heart, then man spiritually dies. That diseases are such things, and correspond to such things, see n. 4958, 5711 to 5727, 8364, 9031.

9325. "There shall not be what is abortive and barren in the land"—that hereby is signified that goods and truths proceed in their order in a continual progression, appears from the signification of not being abortive and barren, as denoting the progressive principle of regeneration in its order, consequently that goods and truths proceed in their order in continual progression, of which we shall speak presently; and from the signification of in the land [or earth], as denoting in the Church. That land [or earth] in the Word is the Church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732. The reason why land [or earth] signifies the Church, is, because the land [or earth] of Canaan is meant, where the Church was, and from the most ancient times had been, n. 3686, 4447, 4454, 4516, 4517, 5364*, 6516, 8317; and in the spiritual world, when mention is made of land [or earth], land [or earth], is not perceived, but the quality of the nation inhabiting it, as to their religious principle; hence when land [or earth] is mentioned in the Word, and by it is meant the land [or earth] of Canaan, the Church is perceived. From these considerations it may be manifest what is meant in the prophecies of the Word by a *new heaven* and a *new earth*, viz. that it means the Church, internal and external, see n. 1850, 3355, 4535; for there are internal men and external men. The reason why by there not being any thing abortive and barren in the land, is signified that goods and truths proceed in their order in continual progression, is, because by all things which relate to birth, in the internal sense of the Word, are meant such things as relate to spiritual birth, thus which relate to regeneration, n. 2584, 3860, 3905, 3915. The things which relate to spiritual birth or regeneration are the truths of faith and the goods of charity, for by these man is conceived and born anew. That such things are signified by births, is evident from several passages in the Word, and manifestly from the Lord's words to Nicodemus, "*Jesus said to him, Verily, verily I say unto thee, unless any one be generated again, he cannot see the kingdom of God:*" Nicodemus said, How can a man be regenerated when he is old, can he enter a second time into the womb of his mother, and be generated? Jesus answered, *Verily, verily I say unto thee, except any one be generated of water and of the spirit, he cannot enter*

into the kingdom of God. That which is born of the flesh, is flesh, but that which is *generated* from the spirit, is spirit. Nicodemus said, How can these things be? Jesus answered, *Art thou a master in Israel, and knowest not these things?*" John iii. 3, 4, 5, 6, 9, 10. To be generated by water and the spirit, denotes by the truths of faith and the good of love, see the passages cited, n. 9274. The reason why such things are signified by births in the Word, is grounded in the correspondence of marriages in the earth with the heavenly marriage, which is the marriage of good and of truth, concerning which correspondence, see n. 2727 to 2759. But that love truly conjugal thence descends, scarcely any one at this day knows, and perhaps scarce any one is willing to acknowledge, inasmuch as earthly and corporeal things are before the eyes, which extinguish and suffocate [the thoughts], when employed about such correspondence. Since love truly conjugal is from this source, therefore also by births and generations, in the internal sense of the Word, are signified those things which relate to the new birth and generation from the Lord; hence also it is that father, mother, sons, daughters, sons-in-law, daughters-in-law, grandsons, and other relations besides, which are derived from marriages, signify goods and truths and their derivations, which have been frequently treated of in the above explications. From these considerations now it may be manifest, that by the words, "*There shall not be what is abortive and barren in the land,*" is signified that goods and truths proceed in their order in continual progression. That what is abortive and barren signify those things which relate to abortion and barrenness in the spiritual sense, which are perversions of good and truth, also the vastations and denials thereof, is evident from the following passages, "Ephraim, when I saw even to Tyre, is planted in a beautiful [place]; and Ephraim shall bring forth his sons to the murderer. *Give them, O Jehovah, an abortive womb and dry paps:* by reason of the wickedness of their works I will drive them out from my house," Hosea ix. 13, 14, 15. Unless it be known what is signified by Ephraim, by Tyre, by a murderer, by sons, by an abortive womb, by dry paps, in the internal sense, it cannot be known at all what those prophecies involve. That Ephraim is the intellectual principle of the Church, which is an intellectual principle illustrated concerning the goods and truths of faith derived from the Word, see n. 3969, 5354, 6222, 6238, 6267. That Tyre denotes the knowledges of truth and good, see n. 1201; hence it is evident what is signified by Ephraim, when I saw even to Tyre, planted in a beautiful [place]. That a murderer is one who deprives of spiritual life, or the life derived from truth and good, see n. 3607, 6767, 8902; and that sons are the truths of faith, n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257. Hence it is evident what is signified by Ephraim bring-

ing out his sons to the murderer. That paps denote the affections of good and truth, n. 6432; hence dry paps denote no affections, but in the place thereof the lusts of perverting; hence it is evident what is meant by an abortive womb, namely, the perversion of good and truth. That those things which relate to spiritual life are what are signified by all the above expressions, is manifest, for it is said, by reason of the wickedness of their works I will drive them out from My house; from the house of Jehovah denotes from the Church and from heaven, n. 2233, 2234, 3720, 5640. And in Malachi, "I will rebuke for you him that taketh away, that he may not corrupt for you the fruit of the earth, *neither may the vine in the field be abortive for you*; all nations shall proclaim you blessed, and ye shall be *a land of what is well pleasing*," iii. 11, 12; by the vine in the field not being abortive, is signified that the truths and goods of faith, with those who are in the Church, proceed in their order, for a vine is the truth and good of the spiritual Church, see n. 1069, 6375, 6376, 9277; and field denotes the Church, n. 2971, 3766, 7502, 9139, 9295; the land of what is well pleasing denotes the Church grateful to the Lord, for every one within the Church, who is regenerated by truth and good, is a Church, whence it is evident what is meant by the expression, *ye shall be a land of what is well pleasing*; that land [or earth] denotes the Church, see above. And in Moses, "If ye will hear My judgments, that ye may keep and do them, thou shalt be blessed above all people, *there shall not be in thee what is unfruitful nor barren*, and in beast. Jehovah will remove from thee *every disease*, and all the evil faintings of Egypt," Deut. vi. 12, 14, 15; there shall not be what is unfruitful and barren, denotes nothing without life from truth and good, thus that they shall be spiritually alive; inasmuch as barren had this signification, therefore women in ancient times considered themselves as not alive, when they were barren, as Rachel, who thus said of herself to Jacob, "Rachel saw that she did not bring forth to Jacob; and she said to Jacob, give me sons, *and if not, I die*," Gen. xxx. 1; n. 3908. By barren also are signified those who are not in good because not in truths, and still desire truths that they may be in good, as the upright nations who are out of the Church; as in Isaiah, "*Sing thou barren that didst not bear*, break forth into singing and into jubilee she who hath not brought forth, because the *sons of the desolate are many* in comparison with the sons of her who is married," liv. 1. And in David, "Jehovah raiseth out of the dust him that is bruised, He exalteth from the dunghill him that is needy, to place him with the princes of his people, *who maketh the barren to keep house a joyful mother of sons*," Psalm cxiii. 7, 8, 9. And in the prophecy of Hannah after that she had borne Samuel, "They that were full

have hired themselves, and the hungry have ceased, *until the barren hath borne seven*, but she that hath many children hath failed," 1 Sam. ii. 5. In the above passages by barren are meant the nations who are called to the Church, and to whom the Church is transferred, when the old Church ceases, that is, when they, who were before of the Church, are no longer in faith, because in no charity; this latter Church is what is meant by her who had many children who failed, and by her that was married; but the former, namely, the new Church of the nations, is meant by the barren and the desolate who should have many sons, and by the barren of the house being a glad mother of sons; to bear seven denotes to be regenerated to the full, for seven in that passage do not signify seven, but to the full, n. 9228. From these considerations it is evident what is meant by these words of the Lord, "*The day shall come, in which they shall say, blessed are the barren, and the wombs that never bare, and the paps which have not given suck*," Luke xxiii. 29; where the subject treated of is concerning the consummation of the age, which is the last time of the Church. And in the second book of the Kings, "The men of Jericho said to Elisha, Behold, the situation of the city is good, *but the waters are evil, and the earth barren*. Then Elisha said, that they should put salt in a new cruise, and should cast forth the salt thence at the going forth of the waters, and the waters were healed, neither came there any more death or barrenness," ii. 19, 20, 21. What these words involve, no one can know but from the internal sense; for all the miracles which are related in the Word, involve such things as are in the Lord's kingdom or in the Church, n. 7337, 7465, 8364, 9086; wherefore it is expedient it should be known what was represented by Elisha, what was signified by the city of Jericho, what by the evil waters and the barren earth, what by a new cruise and salt in it, also what by the going forth of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, see n. 2762; that waters signify the truths of faith, see n. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568; hence evil waters signify truths without good, and barren earth signifies the good of the Church in consequence thereof not alive; a new cruise or new vessel signifies the scientifics and knowledges of good and truth, n. 3068, 3079, 3316, 3318; salt signifies the desire of truth to good, n. 9207; the going forth of waters signifies the natural principle of man which receives the knowledges of truth and good, and which is amended by the desire of truth to good. From these considerations it is evident what that miracle involved, namely, the amendment of the Church and of life by the Word from the Lord, and by the desire of truth to good thence derived; and that amendment is effected when the natural principle of man, from such desire,

receives truths from the Word. The reason why this was done at the city Jericho was, because that city was situated not far from Jordan, and by Jordan is signified that principle appertaining to the man of the Church, which first receives truths, thus the natural principle, n. 1585, 4255. That the natural principle of man is the first which receives truths out of the Word from the Lord, and that it is ultimately regenerated, and that when it is regenerated, the whole man is regenerated, was signified by the Lord's words to Peter, when He washed the feet of the disciples, "*Jesus said, he that is washed, hath no need but to be washed as to the feet, and is wholly clean,*" John xiii. 10; that feet denote those things which are of the natural principle of man, in general the natural principle itself, see n. 2162, 3147, 3761, 3986, 4380, 4938 to 4952, 5327, 5328. That the natural or external man ought to be in correspondence with the spiritual or internal, that man may be regenerated, thus that he is not regenerated until the natural principle be regenerated, see n. 2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620,* 3623,* 3671, 3882, 3969, 4353, 4587, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742 to 8747, 9043, 9046, 9061.

9326. "The number of thy days I will fill"—that hereby is signified even to a full state, appears from the signification of days, as denoting states of life, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426; in this case states of new life or of spiritual life, which is that of a regenerate person; and from the signification of filling a number, as denoting to the full. Even to a full state denotes even until the man is regenerated. That truths and goods proceed thitherto in their order in continual progression is signified by the words, "There shall not be what is abortive and barren in the land," on which words see just above, n. 9325.

9327. "My terror I will send before thee"—that hereby is signified the terror of those who are in the evils of the false on account of the truths of good, appears from the signification of terror, as denoting the terror of those who are in the evils of the false; and from the signification of the sons of Israel, before whom the terror was to be sent, as denoting those who are in spiritual good or the good of truth, see n. 5803, 5805, 5812, 5817, 5819, 5820, 5833, 7956, 8234, 8805. That the nations of the land of Canaan, who had terror on account of the sons of Israel, signify the evils of the false and the falses of evil, see n. 1413, 1437, 1407, 1573, 1574, 1868, 4517, 6306, 8054, 8317; hence it is that by the words, "I will send My terror before thee," is signified the terror of those who are in the evils of the false on account of the truths of good. The case herein is this; all power in the spiritual world is from truths which are from

good, thus from truths which proceed from the Lord; which may appear very manifest from this consideration, that the Lord arranges all things in heaven, and all things in hell, also all things in the world, by truths which are from Himself; for the Divine Truth proceeding from the Lord is that very principle itself, by which all things have existed, and by which they subsist. That this is the case, is not comprehended by those who think only from what is material, as they think who ascribe the origin and support of all things to nature; these cannot form any other ideas concerning truths, than that they are of no power, because of mere thought, concerning which they perceive nothing essential, still less substantial, although they know that thought rules the whole body, and excites singular the parts thereof into motion, altogether according to its quality; likewise that there is nothing in the universe but what has relation to truth which is from good. That it is truth which has all power, and is the veriest essential [principle] itself, see n. 8200. From these considerations it is evident, that the angels have power from the Divine Truth which is from the Lord, and that hence they are called powers. What is the power which truths from good have, that is, truths from the Lord, see what is said from experience concerning the arm, which corresponds to such truth, n. 4932, 4933, 4934, 4935. Inasmuch as all power is of truth, it hence follows, that the false derived from evil has no power at all, for this principle is the privation of truth from good, thus the privation of power; wherefore also they who are in hell, inasmuch as all there are in falses from evil, have nothing at all of power; wherefore thousands of them may be driven away, cast down, and dissipated by one angel of heaven, nearly in the same manner as a mote in the atmosphere by the breath of the mouth. From these considerations it may be seen whence it is that they who are in evils of the false have terror on account of the truths of good. This terror is called the terror of God, Gen. xxxv. 5; Job xiii. 21; and in Ezekiel, "*I will give My terror in the land of the living; until he be made to lie down in the midst of the uncircumcised with those who are thrust through with the sword, Pharaoh and all his multitude,*" xxxii. 32. And in Moses, "*If ye shall reject My statutes, and if your soul shall abhor My judgments, so that ye will not do all My precepts, I will inject consternation into their hearts, that the sound of a driven leaf shall pursue them, and they shall fly the flight of a sword, and fall when none pursueth,*" Levit. xxvi. 15, 36; in which passage is described the terror of those who are in the evils of the false and in the falses of evil; it is said, that the sound of a leaf shall pursue them, and they shall fly the flight of the sword; the reason why it is so said is, because a leaf signifies truth, n. 885, and a sword

truth combating against the false of evil, n. 2799, 6353, 8294; that they have nothing at all of power against truth, is signified by they shall fall when none pursues.

9328. "And I will disturb all the people"—that hereby is signified the consternation of all falses, appears from the signification of disturbing, as denoting consternation, of which we shall speak presently; and from the signification of people, as denoting those who are in truths, thus abstractedly truths, and in the opposite sense, falses, see n. 1259, 1260, 2928, 3295, 3581, 6232. The reason why to disturb signifies consternation is, because they who are in consternation, are disturbed in mind and heart, insomuch that they become insane, and rush of themselves into destruction. That such consternation is signified by disturbing, is evident from Zechariah, "In that day there shall be a great disturbance of Jehovah amongst those who fight against Jerusalem, and they shall seize a man the hand of his companion, and his hand shall come up over the hand of his companion," xiv. 13. To fight against Jerusalem is against the Church, thus also against the truths and goods of faith, which constitute the Church. That disturbance denotes consternation even to insanity, is evident. And in Moses, "Jehovah thy God will give the nations before thee, *and will disturb them with a great disturbance*, until they be destroyed, Deut. vii. 23; where disturbance denotes consternation.

9329. "To whom thou shalt come"—that hereby is signified from the presence of the Lord, appears from the signification of coming to any one, as denoting presence, as n. 5934, 6063, 6089, 7498, 7631. The reason why it denotes the presence of the Lord is, because the subject treated of is concerning the power of truth against evils and falses, and all truth and its power is from the Lord. The sons of Israel, who are here spoken of, also signify the truths which are from the Lord, but spiritual truths, see n. 5414, 5879, 5951, 7956, 8234, 8805.

9330. "And I will give all thine adversaries to thee the neck"—that hereby is signified the flight and damnation of falses, appears from the signification of adversaries, as denoting falses derived from evil, see n. 9313, 9314; and from the signification of giving the neck, as denoting flight. The reason why it denotes damnation also is, because when they who are in falses derived from evil fly on account of truths derived from good, they cast themselves into hell or into damnation. The case herein is this: they who are in falses derived from evil, in the other life first fight against those who are in truths derived from good. The reason why it is permitted them to fight is, that good may thence come forth; the good which thence comes forth is, that they who are in truths derived from good, are thereby confirmed in truths against falses, and that they who are in falses derived from evil, are confirmed in falses, and

thus devastate themselves; for in the other life falses are removed from those who are in truths derived from good, and truths are removed from those who are in falses derived from evil. Thus they who are in truths derived from good are elevated into heaven, and they who are in falses derived from evil, sink down into hell; and when they are in hell, they are in terror and consternation at truths derived from good, in which the angels are principled from the Lord. That such a state awaits those who are in falses derived from evil, and those who are in truths derived from good, the Lord teaches in Matthew, "*Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, from him shall be taken away,*" xiii. 12. And in Luke, "*Take from him the pound, and give to him who hath ten pounds. They said, Lord, he hath ten pounds; I say to you, that to every one who hath it shall be given; but from him who hath not, even what he hath shall be taken away from him,*" xix. 24, 25, 26.

9331. "And I will send the hornet before thee"—that hereby is signified the dread of those who are in the falses of evil, appears from the signification of hornets, as denoting falses pungent and deadly, and hence exciting dread. Terror is predicated of those who are in evils, and dread of those who are in falses; concerning the terror of the former, see above, n. 9327. The reason why hornets signify the dread of those who are in falses is, because they are winged and furnished with stings, whereby they occasion poisoned punctures. For both the greater and lesser animals signify such things as are of the affections, that is, which have relation to the will, or signify such things as are of the thought, that is, which have relation to the understanding, for all things whatsoever in man have relation either to his will, or his understanding, and the things which have not relation to one, or the other are not in man, thus are not of man. The animals which walk, and also those which creep, signify affections in each sense, thus goods or evils, for these are of the affections; but the animals which fly, and also the winged insects, signify such things as are of the thoughts in each sense, thus truths or falses, for these are of the thoughts. That animals signify goods or evils, see n. 9280; that creeping animals signify such things in the external sensual principle, see n. 746, 909, 994; that winged animals signify truths or falses, n. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441; hence winged insects signify like things, but in the extremes of man. But the falses, which are now treated of, are of several kinds; there are falses which do not hurt, there are falses which hurt slightly and which hurt grievously, and there are also those which kill. They are known of what kind they are from the evils in which they originate; for every false which hurts, and which kills, derives its existence from evil; for the false derived from evil is

evil appearing in a form. Such falses also in the other life, when they are represented in a visible form, are exhibited as a filthy swarm of insects and winged things unclean, and of terrible aspect, according to the species of the evil in which they originate. From these considerations it is evident, whence it is that hornets signify the dread of those who are in the falses of evil. In like manner in Deuteronomy, "*Jehovah thy God will send the hornet into them, until the residue and they that are hidden perish before thee,*" vii. 20. In the Word throughout mention is made of insects of various kinds, and they every where signify falses or evils in the extremes, or in the external sensual principle of man, which are evils and falses arising from the fallacies of the senses, and from various pleasures and appetites in the body, which seduce by their allurements and by appearances, and cause the rational principle to assent, and thereby to immerse itself in falses derived from evil. That falses of the above kind are signified by the noxious flying animals of Egypt, see n. 7441; in like manner by the locusts there, n. 7643; that by the frogs of Egypt are signified reasonings grounded in falses, see n. 7351, 7352, 7384; and by lice, evils of the same kind, n. 7419; and that by worms are signified falses which consume and torment, n. 8481. Such evils and falses also are signified by the various kinds of insects in the following passages, as in Isaiah, "*It shall come to pass in that day, that Jehovah shall hiss for the fly which is in the extremities of the rivers of Egypt, and for the bee which is in the land of Assyria; which shall all come and rest in the rivers of desolations, and in the clefts of the rocks, and in all shrubs,*" vii. 18, 19. Where the subject treated of is concerning the Lord's coming, and concerning the state of the Church at that time. The fly in the extremities of the rivers of Egypt is the false in the extremes, that is, in the external sensual principle of man, n. 7441; the bee in the land of Assyria is the false perverting the reasonings of the mind, for Assyria denotes reasoning, n. 1186; the river of desolations is the falsity every where reigning; the clefts of the rock are the truths of faith in obscurity, because removed from the light of heaven, n. 8581; shrubs denote nascent truths of a like kind, n. 2682. And in Amos, "*I have smitten you with blasting and mildew, most of your gardens, and your vineyards, and your fig-trees, and your olive-trees, the moth hath devoured,*" iv. 9. And in Joel, "*That which the moth hath left, shall the locust eat, and that which the locust hath left, shall the canker-worm eat, and that which the canker-worm hath left, shall the caterpillar eat; awake, ye drunken, and howl all ye that drink wine, because of the new wine which is cut off from your mouth,*" i. 4, 5. Again, in the same prophet, "*The corn floors are full of pure corn, the presses overflow with new wine and oil; and I will recompense*

to you the years which the *locust* hath consumed, the *canker-worm*, and the *caterpillar*, and the *moth*, My great army which I have sent amongst you," ii. 24, 25. That evils and falses in the extremes, or in the external sensual principle of the man of the Church, are here signified by the kinds of the above insects, is evident from singular the things in the above passage, for the subject treated of is concerning the perversion of the truth and good of the Church; what the locust, and what the caterpillar signify, see n. 7643. That by gardens, vineyards, fig-trees, olive-trees, wine and new wine, which are destroyed by such things, are signified the goods and the truths of the Church in common, has been often shewn in the above explications. And in David, "He made *frogs* creep forth into their land, into the chambers of their kings; He said that a *filthy swarm* should come, *lice* in all their border," cv. 30, 31; speaking of Egypt. What is meant by frogs, see n. 7351, 7352, 7384; and what by lice, n. 7419. And in Moses, "Thou shalt plant vineyards and cultivate them, but shalt not drink wine, neither shalt thou gather together, because the *worm shall devour it*," Deut. xxviii. 39; where the worm denotes every such false and evil in general. And in Isaiah, "Fear ye not the reproach of man, and be not in consternation at their calumnies, because as a garment the *moth shall devour them*, and as wool the *grub shall devour them*," li. 7, 8. The moth denotes falses in the extremes of man, and the grub denotes evils there, for the garment, which the moth shall devour, signifies inferior or exterior truths which are of the sensual principle of man, see n. 2576, 5248, 6377, 6918, 9158, 9212; and the wool, which the grub shall devour, signifies inferior or exterior goods, which are of the sensual principle of man, as is evident from several passages, also from the signification of a sheep, from which wool comes, as denoting the good of charity, n. 4169. What and of what quality the extremes of the natural man are, which are called sensual, see n. 4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310 to 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216.

9332. "And shall drive out the Hivite, the Canaanite, and the Hittite from before thee"—that hereby is signified the flight of falses derived from evils, appears from the signification of driving out, as denoting to put to flight, thus denoting flight; and from the signification of the Hivite, the Canaanite, and Hittite, as denoting falses derived from evils; the Hivite the false derived from a slighter evil, n. 6860; the Canaanite the false derived from a more grievous evil, n. 4818, 8054; and the Hittite the false derived from most grievous evil, n. 2913, 6858; that by the nations in the land of Canaan are signified all falses and evils in the complex, see the passages cited, n. 9327.

9333. "I will not drive him out from before thee in one

year"—that hereby is signified their flight or removal not hasty, namely, the flight or removal of falses and evils, which are signified by the nations in the land of Canaan, appears from the signification of driving out, as denoting flight, for they who are in evils and falses in the other life, are not driven out, but fly of themselves; that it denotes also removal, will be seen beneath; and from the signification of in one year, as denoting what is hasty, for it follows, "[by] little [and] little I will drive him out from before thee," by which is signified removal by degrees according to order. The reason why driving out, when it is predicated of evils and falses, denotes removal is, because falses and evils are not driven out from man, but are removed. He who does not know how the case is with man's liberation from evils and falses, or with the remission of sin, may believe that sins are wiped away, when they are said to be remitted; this belief is grounded in the literal sense of the Word, where it is occasionally so expressed, in consequence whereof this error has gained possession of the minds of very great numbers, that they are just and pure after that they have received absolution. But such do not at all know how the case is with the remission of sins, namely, that man is not purified from them, but is withheld from them by the Lord, when he is of such a character, that he can be held in good and truth; and that he can then be held in good and truth, when he is regenerated, for then he has gained the life of the good of charity and of the truth of faith. For whatsoever a man, from earliest infancy thinks, wills, speaks, and acts, adds itself to his life, and constitutes it; those things cannot be exterminated, but only be removed, and when they are removed, man then appears as without sins, because they are removed, see n. 8393, 9018, 8988. According to the appearance that man thinks and acts from himself what is good and true, when yet it is not from himself, but from the Lord; it is said in the Word, that he is clean from sins, and also just, as in Isaiah, "If your sins have been as scarlet, they shall be white as snow; if they have been red as purple, they shall be as wool," i. 18, and in several other places. That this is the case, it has been given to know from the state of souls in the other life; every one brings along with him thither from the world all things of his life, that is, whatsoever he had thought, had willed, had spoken, and had done, yea also whatsoever he had seen and heard, from infancy even to the last of his life in the world, insomuch that there is not even the smallest thing wanting, n. 2474. They who had lived in the world the life of faith and charity, can then be withheld from evils, and be held in good, and thereby be elevated into heaven; but they who in the world had not led a life of faith and charity, but a life of self-love, and of the love of the world, inasmuch as they cannot be withheld from evils and held in good, sink down into

hell. From these considerations it is evident whence it is that to drive out denotes removal, when it is said of falses and evils. The subject treated of in this verse and in the following, in the internal sense, is concerning that removal, and its arçana are there discovered.

9334. "Lest peradventure the land be desolate"—that hereby is signified deficiency in such case, and little of spiritual life, namely, if the removal was to be hasty, appears from the signification of land [or earth], as denoting the Church in general, and also in particular; the Church in particular is the man who becomes a Church, for the Church is in man, and is the regenerate man. That land [or earth] denotes the Church in general, see n. 9325; and that it denotes the Church in particular, or the regenerate man, see n. 82, 620, 636, 913, 1411, 1733, 2117, 2118, 2571, 3368, 3379. The regenerate man is also called land [or earth] in Malachi, "All nations shall pronounce you blessed, and ye shall be a land [or earth] of what is well-pleasing," iii. 12; and from the signification of desolate, as denoting deficiency and little of spiritual life; for by desolate, when it is said of the Church in man, is signified a defect of truth and good, thus also a defect of spiritual life, for spiritual life is thence derived. In regard to there being a deficiency and little of spiritual life, if falses and evils be hastily removed, the case is this,—Man, when he is regenerating, which is effected by the implantation of spiritual truth and good, and in such case by the removal of what is false and evil, is not hastily regenerated, but slowly; the reason is because all things which the man had thought, had intended, and done from infancy, have added themselves to his life and have made it, and also have formed such a connection amongst each other, that one cannot be moved away, unless all are moved away together with it; for an evil man is an image of hell, and a good man is an image of heaven; and evils and falses with an evil man have also such a connection amongst each other as exists amongst the infernal societies, of which he is part; and goods and truths with a good man have such a connection amongst each other, as exists amongst the heavenly societies, of which he is a part. Hence it is evident, that evils and falses with an evil man cannot be removed suddenly, but so far as goods and truths are implanted in their order and interiorly, for heaven removes hell from man. If this was to be suddenly, the man would be defective, for all and singular things, which are in connection and form, would be disturbed and would do violence to his life. That regeneration or the implantation of the life of heaven with man commences from his infancy, and continues even to the last period of his life in the world, and that after his life in the world it is perfected to eternity, see n. 2679, 3203, 3584, 3665, 3696, 3701, 4377, 4551, 4552, 5126,

6751, 9103, 9296, 9297; especially n. 5122, 5398, 5912, 9258; and what is an arcanum, the regeneration of man in the world is only a plane to perfect his life to eternity; that man, who has lived in good, is perfected in the other life, see what has been shown concerning infants, n. 2289 to 2309, and what concerning the state and lot of the Gentiles in that life, n. 2589 to 2604.

9335. "And the wild beast of the field be multiplied upon thee"—that hereby is signified the afflux of falses from the delights of the loves of self and of the world, appears from the signification of being multiplied, when concerning the hasty removal of evils and falses, as denoting afflux; and from the signification of the wild beast of the field, as denoting falses derived from the delights of the loves of self and of the world; for by beasts of various kinds in the Word are signified good and evil affections, n. 9280; hence by wild beasts are signified the affections of the false arising from the delights of the loves of self and of the world; these affections are also represented by wild beasts, as by panthers, tygers, wild boars, wolves, bears, in the other life; they are also as wild beasts, for they who are in those loves are in evils and thence in falses of every kind, and, as wild beasts, look at and treat their companions. That all evils and falses are from those loves, see n. 2041, 2045, 2057, 2363, 2364,* 2444, 4750, 4776, 6667, 7178, 7364, 7366 to 7377, 7488, 7490, 7491 to 7494, 7643, 8318, 8487, 8678. That the falses have an afflux from those loves by the hasty removal of evils and falses, is from this ground, because goods and truths should remove them by successive implantations; for falses are not removable except by truths, nor evils except by goods; if this is not done successively and according to order, the falses which favour those loves flow-in, for these loves have rule with every man before he is regenerated; and when falses flow-in, then truths are no longer acknowledged. The man also, who is regenerating, is kept in the affection of truth, and when he is in this affection, he enquires after truths wheresoever they are amongst scientifics in the natural principle, and on this occasion the fallacies of the external senses present themselves in that principle, in great abundance, and from them, when attended with the delight of the loves of self and of the world, he concludes nothing but falses, which succeed and fill the mind, if the falses of evil are suddenly removed. These are the things which, in the internal sense, are meant by these words, "*I will not drive him out from before thee in one year, lest peradventure the land be desolate, and the wild beasts of the field be multiplied upon thee; [by] little [and] little I will drive him out from before thee, until thou be fruitful and inherit the land.*" That a wild beast denotes the false and the evil derived from the loves of self and of the

world, is evident from the passages in the Word where they are named; as in Isaiah, "A path and a way shall be there, which shall be called the way of holiness, he that is unclean shall not pass through it, *no ravenous wild beast shall come upon it,*" xxxv. 8, 9. And in Ezekiel, "I will send upon thee famine, and an *evil beast*, that they may make thee childless," v. 17. Again, "When I shall cause an *evil beast* to pass through the land, and it shall bereave it, and it shall become a desolation, so that none shall pass through by reason of the *wild beast,*" xiv. 15. Again, "Thou shalt fall upon the faces of the field, I will give thee for food to the *wild beast of the earth and to the fowl of heaven,*" xxix. 5. Again, "Then will I establish with them a covenant of peace, and will cause the *evil wild beast* to cease out of the land, that they may dwell confidently in the wilderness, they shall no longer be a spoil to the nations, and the *wild beast of the field* shall no longer devour them," xxxiv. 25, 28. And in Hosea, "I will lay waste her vine and her fig-tree, and I will set them for a forest, and the *wild beast of the field* shall devour them," ii. 12. Again, the earth shall mourn, and every one that dwelleth in it shall languish, on account of the *wild beast of the field*, and on account of the fowl of the heavens," iv. 3. And in David, "The *wild boar* out of the forest trampleth it under foot, and the *wild beast of the fields* devoureth it; return, O God of Sabaoth, and visit thy vine," Psalm lxxx. 13, 14. Again, "Thou arrange the darkness, that it cometh night, wherein every *wild beast of the forest* cometh forth," Psalm civ. 20. And in Moses, "If ye will walk in My statutes, and will keep My precepts and do them, I will cause the *evil wild beast* to cease out of the land: but if ye shall resist My statutes, I will send into you the *wild beast of the field*, which shall lay you waste," Levit. xxvi. 3, 6, 15, 22. Again, "Jehovah thy God will shake off the nations before thee by degrees, lest peradventure the *wild beast of the field* multiply against thee," Deut. vii. 22. In the above passages, the wild beast of the field, the wild beast of the land, and the wild beast of the forest, denotes the falses and evils which are of the loves of self and of the world. Inasmuch as by wild beast is signified the false, and the false is from a two-fold origin, namely, from evil and from probity, n. 9258; therefore by wild beast in the Word are also signified the well disposed nations, which, although they are in the false, are yet in probity of life. In this sense the term wild beast is used in David, "Every *wild beast of the forest* is Mine, and the beasts in the mountains of thousands; I know every bird of the mountains, and the *wild beast of My fields* is with Me," Psalm l. 10, 11. Again, "Praise ye Jehovah *wild beast* and every beast," Psalm cxlviii. 7, 10. And in Isaiah, "Every *wild beast of My fields* come ye to eat together, every *wild beast in the forest,*" lvi. 9.

And in Ezekiel, "In the branches of the cedar, which is the Assyrian, *all the birds of the heavens built their nests*, and under its branches *every wild beast of the field brought forth*; and in its shade dwelt *all great nations*," xxxi. 6.

9336. "[By] little [and] little I will drive him out from before thee"—that hereby is signified removal by degrees according to order, appears from the signification of little little, as denoting by degrees, thus slowly; and from the signification of driving out, when concerning falses and evils, which are signified by the nations of the land of Canaan, as denoting removal, see just above, n. 9333. It is said by degrees according to order, because all things appertaining to the man who is regenerating are arranged according to the order of heaven; for the regenerate man is heaven in the least form; wherefore also in him there is a similar order to that which is in heaven. Man, when he is born, as to hereditary evils is a hell in the least form, and also becomes a hell, so far as he takes from hereditary evils, and superadds to them his own; hence it is, that the order of his life from nativity and from actual life is opposite to the order of heaven; for man, from the *proprium*, loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbour as himself. Hence it is evident that the former life, which is of hell, must be altogether destroyed, that is, evils and falses must be removed, to the intent that new life, which is the life of heaven, may be implanted, see n. 4551, 4552, 4839, 6068. This cannot in any wise be done hastily; for every evil, being inrooted with its falses, has connexion with all evils and their falses; and such evils and falses are innumerable, and their connexion is so manifold that it cannot be comprehended, not even by the angels, but only by the Lord; hence it is evident, that the life of hell with man cannot be destroyed suddenly, for if suddenly, he would altogether expire; and that neither can the life of heaven be implanted suddenly, for if suddenly, he would also expire. There are thousands and thousands of arcana, of which scarce a single one is known to man, whereby man is led of the Lord, when from the life of hell into the life of heaven. That this is the case, has been given to know from heaven, and it has been likewise confirmed by several things which came to the apperception. Inasmuch as man knows scarcely any thing concerning these arcana, therefore many have fallen into errors concerning man's liberation from evils and falses, or concerning the remission of sins, by believing that the life of hell with man can in a moment be transcribed into the life of heaven with him through mercy; when yet the whole act of regeneration is mercy, and no others are regenerated, but those who receive the mercy of the Lord by faith and life during their abode in

the world, according to the Lord's words in John, "*As many as received, to them gave He power to become the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God,*" i. 12, 13. What is meant by bloods, by the will of the flesh, and the will of man, also by being born of God, see n. 5826. It may be expedient briefly to say, what is properly meant by removal from evils and falses by degrees according to order. The Divine Truth, which proceeds from the Divine Good of the Lord, arranges all things into order in heaven, wherefore that Divine Truth in which there is good from the Lord, is order itself, see n. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988. According to that order all things in heaven exist, and according to the same subsist, for to subsist is perpetually to exist. To the intent therefore that heaven may exist in man, it is necessary that he receive Divine Truth in good from the Lord. This cannot be done but by degrees according to an order similar to that by which the Lord arranges heaven, for a thing, which is of the same nature, is similarly circumstanced in what is small as in what is great. This successive arrangement is what is here meant by order according to degrees. From these considerations it is also evident, that the new creation of man, which is his regeneration, is as the creation of heaven and earth; wherefore also in the Word by a new heaven and a new earth is meant a new Church, n. 1733, 1850, 2117, 2118, 3355, 4535; and also by the creation of heaven and earth in the first chapter of Genesis is meant a new creation of a celestial Church, which is called man, on which subject see the explications of that chapter.

9337. "Until thou be fruitful"—that hereby is signified according to the increase of good appears from the signification of being fruitful, as denoting an increase of good, see n. 43, 55, 913, 983, 2846, 2847. That removal from evils and falses is effected according to the increase of good, is evident from what has been frequently shown above; for the Lord by good flows in with man, and thereby arranges truths into order, but not *vice versa*; and so far as truths are arranged into order by good, so far evils and falses are removed. In the Word throughout man is likened to a tree, and in this case the truths of his faith are signified by leaves, n. 885; and the goods of love by fruits, n. 3146, 7690; hence it is evident, not only that to be fruitful denotes an increase of good, but also that good is the chief [thing or principle] of man, as fruit is the chief [thing] of a tree. The leaves indeed are first born, but for the sake of the fruit as the end; what is the end, this is not only the last, but also the first, inasmuch as it is the one single thing which is regarded in the means, thus it is all. The case is similar with the good of love, with respect to the truths of faith. Something of this sort is signified by the fig tree, of which it is written

in Matthew, "Jesus returning into the city, hungered, and seeing one fig tree in the way, He came to it, but found nothing thereon but leaves only, therefore He said to it, let no fruit grow on thee hereafter for ever, whence the fig tree was presently dried up," xxi. 18; and in Luke, "A certain one had a fig tree planted in his vineyard, he came therefore seeking fruit on it, but did not find; therefore he said to the dresser of the vineyard, behold three years I come seeking fruit on this fig tree, but do not find, cut it down, why rendereth it the earth unfruitful?" xiii. 6, 7. Again, in the same Evangelist, "Every tree is known by its own fruit; they do not gather figs from thorns, neither do they vintage the grape from the bramble. A good man out of the good treasure of his heart brings forth what is good, and a depraved man out of the depraved treasure of his heart brings forth what is depraved. *Why call ye Me Lord, Lord, and do not the things which I say?*" vi. 44, 45, 46. From these considerations it is evident, that the fruit of faith, as it is called, is the primary thing of faith, and that faith without fruit, that is without good of life, is only a leaf, and thus that the man, who is the tree, luxuriant in leaves without fruit, is the fig tree which withers and is cut down.

9338. "And inherit the land"—that hereby is signified when in good, thus regenerated, appears from the signification of inheriting, as denoting to receive as an heir, of which we shall speak presently; and from the signification of the land, in this case the land of Canaan, as denoting the Lord's kingdom, thus heaven, see n. 1413, 1437, 1607, 1868, 3038, 3481, 3705, 4240, 4447; hence by inheriting the land is signified to receive heaven as an heir. By an heir, when it respects heaven, is properly meant a man who has the Lord's life, n. 6558, 2851, 3672, 6211; thus who is in good from the Lord, consequently regenerated. That man, when he is in good from the Lord, is then in heaven, thus regenerated, see n. 9274, and the passages there cited. That this is signified by inheriting, when it is said concerning heaven, is evident from Matthew, "Then shall the king say to those who are on the right-hand, come ye blessed of My Father, possess as an inheritance the kingdom prepared for you from the foundation of the world; because I was an hungered, and ye gave Me to eat, I was thirsty, and ye gave Me to drink: *inasmuch as ye have done it to one of the least of these My brethren, ye have done it to Me,*" xxv. 34, 35, 40. In this passage, to possess the kingdom of the Lord, or heaven, as an inheritance, is said of those who are in good. The goods of charity themselves are also recounted in their order; and at length it is said, so much as ye have done to one of the least of these My brethren, ye have done it to Me. They are called the Lord's brethren who are in good, n. 6756, thus also who do good, because good is the Lord with man; there-

fore it is said, so much as ye have done to one of *these brethren*, but not to one of the brethren. And in the Apocalypse, "He who overcometh *shall hereditarily receive all things*, and I will be to him a God, *and he shall be to Me a son*," xxi. 7; speaking of those who overcome, it is said that they shall hereditarily receive all things, and they are called sons because heirs; to overcome is to fight from good and truth, for by good evil is conquered, and by truth the false. And in David, "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, *and shall hereditarily possess it*, and the seed of His servants they *shall inherit it*, and they that love His name shall dwell in it," Psalm lxix. 36, 37; where to possess hereditarily is predicated of those who are in celestial good, and to inherit of those who are in spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour, n. 9277. And in Isaiah, "He that confideth in Me *shall inherit the earth, and shall possess hereditarily* the mountain of My holiness," lvii. 13. From these considerations it is evident what is signified by the land of Canaan being distributed into *twelve inheritances* for the twelve tribes of Israel, Joshua xiv. xv. xvi. xvii. xviii. xix; and in Ezekiel, chap. xlvii. 13, to the end; also chap. xlviii; for by the land of Canaan was signified the Lord's kingdom or heaven, n. 1413, 1437, 1607, 1868, 3038, 3481, 3705, 4240, 4447; by the twelve tribes were signified all goods and truths in general and in particular, n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640; thus by twelve inheritances was signified heaven with all the heavens and societies therein distinguished as to the goods of love, and the truths of faith thence derived, n. 7836, 7891, 7996; thus in the abstract sense the goods themselves which are from the Lord, consequently which are the Lord in heaven. For heaven is nothing but the Divine Truth proceeding from the Divine Good of the Lord; the angels of heaven are recipients of truth in good, and so far as they receive this, so far they make heaven; and what is an arcanum, the Lord does not dwell with an angel, except in His Own appertaining to him; in like manner with man, for the Divine [being or principle] must be in what is Divine, not in the proprium of any one. This is meant by the Lord's words concerning the union of Himself with those who are in the good of love, in John, "*In that day ye shall know, that I am in the Father, and ye in Me, and I in you. He that loveth Me, keepeth My Word, and We will come to him, and make Our abode with him*," xiv. 20, 23. And again in the same Evangelist, "*The glory which thou hast given Me, I have given them, that they may be one as We are one, that the love wherewith thou hast loved Me may be in them, and I, in them*" xvii. 22, 26.

9339. Verses 31, 32, 33. And I will set thy border from

the sea Suph and even to the sea of the Philistines, and from the wilderness even to the river; because I will give into your hand the inhabitants of the land, and will drive them out from before thee. Thou shalt not strike a covenant with them and their gods. They shall not dwell in thy land, lest peradventure they cause thee to sin to Me, when thou shalt serve their gods, because it will be to thee for a snare. And I will set thy border from the sea Suph and even to the sea of the Philistines, signifies extension from scientific truths to the interior truths of faith. And from the wilderness even to the river, signifies from the delight of the sensual principle even to the good and truth of the rational. Because I will give into your hand the inhabitants of the land, signifies empire over evils. And I will drive them out from before thee, signifies their removal. Thou shalt not strike a covenant with them and their gods, signifies non-communication with evils and falses. They shall not dwell in thy land, signifies that evils shall not be together with the goods of the Church. Lest peradventure they cause thee to sin to Me, signifies lest evils turn away goods from the Lord. When thou shalt serve their gods, signifies if worship be grounded in falses. Because it shall be to thee for a snare, signifies from the enticement and deception of evils.

9340. "And I will set thy border from the sea Suph even to the sea of the Philistines"—that hereby is signified extension from scientific truths to the interior truths of faith, appears from the signification of setting a border from place to place, when respecting spiritual truths, as denoting extension; and from the signification of the sea Suph, as denoting sensual and scientific truths, which are the last with man, for the sea Suph was the last border of the land of Egypt, and by Egypt is signified the scientific principle in each sense, both true and false, n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6151, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148; in this case scientific truth, because the subject treated of is concerning the extension of the spiritual things of faith with the sons of Israel, by whom was represented the spiritual Church, n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805; and from the signification of the sea of the Philistines, as denoting the interior truths of faith. The reason why these truths are signified by the sea of the Philistines is, because the sea where Tyre and Zidon were, was the border of the land of Philistia, and by Tyre and Zidon are signified the knowledges of truth and good, n. 1201; and by the land of Philistia the science of the interior things of faith, n. 1197, 2504, 2726, 3463. Inasmuch as the land of Canaan represented the Lord's kingdom, thus heaven and the Church, therefore all the places there signified such things as are of the Lord's kingdom, or of heaven and the

Church, which are called celestial and spiritual things, and have reference to the good of love, and to the truths of faith in the Lord; hence the seas and rivers, which were borders, signified the ultimate things there, consequently from sea to sea, and from river to river, signified their extension. That this is the case, see n. 1585, 1866, 4116, 4240, 6516. Hence it may be manifest, that by the border from the sea Suph and even to the sea of the Philistines, is signified the extension of spiritual things which are of truth, from externals to internals, thus from scientific truths to the interior truths of faith. But the extension of celestial things, which are of the good of love, is described presently by from the wilderness even to the river. That the places of the land of Canaan, both seas and rivers, signify such things in the Word, has been shewn throughout in the explanations. It may be expedient briefly to say what is meant by extension from scientific truths to the interior truths of faith. The truths which are in the external man, are called scientific truths; but the truths, which are in the internal man, are called the interior truths of faith. Scientific truths are in the memory of man, from which, when they are pressed forth, they come to apperception; but the interior truths of faith are truths of the life itself, inscribed on the internal man, of which little appears in the memory; but on this subject, by the Divine Mercy of the Lord, we shall speak more fully elsewhere. Scientific truths and the interior truths of faith were signified by the *waters beneath the expanse and the waters above the expanse*, Genesis, chap. i. verses 6, 7.; n. 24. For the subject treated of in the first chapter of Genesis, in the internal sense, is concerning the new creation or regeneration of the man of the celestial Church. The reason why Philistia, which also was a continent of the land of Canaan even to Tyre and Zidon, signified the interior truths of faith was, because the ancient representative Church had been there also, as is evident from the remains of Divine Worship amongst them, which are treated of in the historicals and in the prophecies of the Word, where the Philistines and the land of Philistia are treated of, as in the prophecies of Jeremiah, chap. xxv. 20; chap. xlvii. 1 to the end; and in Ezekiel, chap. xvi. 27, 57; chap. xxv. 15, 16; and in Amos, chap. i. 8; and in Zephaniah, chap. ii. 5; and in Zechariah, chap. ix. 6; and in David, Psalm lx. 8; Psalm lxxx. 7; Psalm cviii. 9. The case with the Philistines was as with all the nations in the land of Canaan, that they represented the goods and truths of the Church, and also evils and falses; for when the ancient representative Church was amongst them, they represented the celestial things which are of good and the spiritual things which are of truth; but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things

which are of the false; hence it is that by Philistia, as by the rest of the nations of the land of Canaan, in the Word, are signified as well goods and truths, as evils and falses. That by the Philistines are signified the interior truths of faith, is manifest from David, "Glorious things are to be preached in thee thou city of God; I will mention Rahab and Babel among them that know Me, also *Philistia and Tyre* with Ethiopia; this [man] was born there," Psalm lxxxvii. 3, 4; where the city of God is the doctrine of the truth of faith derived from the Word, n. 402, 2268, 2450, 2712, 2943, 3216, 4492, 4493, 5297; Tyre denotes the knowledges of truth and good, n. 1201; in like manner Ethiopia, n. 116, 117; hence it is evident that Philistia denotes the science of the truths of faith. And in Amos, "Are ye not as sons of the Ethiopian unto Me, O sons of Israel, have not I made Israel to come up from the land of Egypt, and the *Philistines from Caphtor*, and the Syrians from Kir," ix. 7. The subject there treated of is concerning the perversion and destruction of the Church after it was established; the sons of the Ethiopian here denote those who are in the knowledges of good and truth, which they apply to confirm evils and falses, n. 1163, 1164; the sons of Israel from the land of Egypt, denote those who have been initiated into spiritual truths and goods by scientific truths. That the sons of Israel denote those who are in spiritual truths and goods, thus in the abstract sense spiritual truths and goods, see n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234; and that the land of Egypt is scientific truth, was shewn above; the like is signified by the Philistines from Caphtor, and by the Syrians from Kir, to whom therefore they are likened. The Philistines from Caphtor denote those who have been initiated into interior truths by exterior, but who have perverted them, and applied them to confirm falses and evils, n. 1197, 1198, 3412, 3413, 3762, 8093, 8096, 8099, 8313; but the Syrians from Kir denote those who are in the knowledges of good and truth, which also they have perverted, n. 1232, 1234, 3051, 3249, 3664, 3680, 4112. And in Jeremiah, "Because of the day that cometh to *vastate all the Philistines*, to cut off from *Tyre and Zidon* all the residue that helpeth, because *Jehovah vastateth the Philistines*, the remains of the *Island of Caphtor*," xlvii. 4. The subject treated of in that chapter is concerning the vastation of the Church as to the truths of faith; the interior truths of faith are the Philistines, and the exterior truths are the remains of the island of Caphtor. And in Joel, "What have ye to do with me, *Tyre and Zidon*, and all the borders of *Philistia*, I will quickly bring back your recompense upon your own head, because that ye have taken My silver and My gold, and have brought all My desirable goods into your temples," iii. 4, 5. All the borders of Philistia denote all the

interior and exterior truths of faith; to bring silver and gold and desirable goods into their temples, denotes to pervert truths and goods, and to profane them by application to evils and falses; that silver and gold are truths and goods, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932. And in Obadiah, "Then they of the south shall be heirs of Mount Esau, and of *the plain of the Philistines*, and they shall become heirs of the field of Ephraim, but Benjamin of Gilead," 19; where the subject treated of is concerning the establishment of the Church, but things are involved in names. They of the south denote those who are in the light of truth, n. 1458, 3195, 3708, 5672, 5962; the mountain of Esau is the good of love, n. 3300, 3322, 3494, 3504, 3576;* the plain of the Philistines is the truth of faith, plain also denotes what relates to the doctrine of faith, n. 2418, Ephraim is the intellectual principle of the Church, n. 3969, 5354, 6222, 6234, 6238, 6267; Benjamin is the spiritual celestial truth of the Church, n. 3969, 4592, 5686, 5689, 6440; and Gilead is corresponding exterior good, n. 4117, 4124, 4747. And in Isaiah, "He shall assemble the expelled of Israel; and shall gather together the dispersed things of Judah from the four wings of the earth, *they shall fly upon the shoulders of the Philistines towards the sea*, they shall together spoil the sons of the east," xi. 12, 14; where by Israel and Judah are not meant Israel and Judah, but by Israel those who are in the good of faith, and by Judah those who are in the good of love; to fly upon the shoulders of the Philistines denotes to receive and take into possession the interior truths of faith; to spoil the sons of the east denotes to receive and take into possession the interior goods of faith; for the sons of the east are those who are in the goods of faith, and in the knowledges of good, n. 3249, 3762. That to spoil denotes to receive and take into possession, see what was shown concerning the spoiling of the Egyptians by the sons of Israel, n. 6914, 6917. Inasmuch as by the land of Philistia was signified the science of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and love, which are of Wisdom Divine, therefore for the sake of that figuration, Abraham was ordered to sojourn *in Philistia*, see Gen. xx. 1 to the end; and also Isaac, Gen. xxvi. 1 to 24. And therefore Abimelech *king of the Philistines* established a covenant with Abraham, Gen. xxi. 22 to the end; and also with Isaac, Gen. chap. xxvi. 26 to the end; on which subject see the explication at those chapters.

9341. "And from the wilderness even to the river"—that hereby is signified from the delight of the sensual principle even to the good and truth of the rational, appears from the signification of setting a border, as denoting extension, as just above, n. 9340; and from the signification of a wilderness, as denoting

where there is nothing inhabited and nothing cultivated, thus in application to the spiritual things which are of faith and to the celestial things which are of love. A wilderness denotes where there is no good and no truth, as is the case with the sensual principle; that the sensual principle of man is such, see n. 9331. Inasmuch as the sensual principle has not celestial good, nor spiritual truth, but has what is delightful and pleasurable from the body and the world, therefore by wilderness is signified this extreme principle in the man of the Church; and from the signification of Euphrates, which is here the river, as denoting the good and truth of the rational principle. The reason why Euphrates has this signification is, because Assyria was there, and by Assyria or Ashur is signified the rational principle, n. 119, 1186. This is meant by Euphrates, where it is said from the wilderness to Euphrates, also from the river of Egypt to Euphrates, as in Joshua, "*From the wilderness and Lebanon, even to the great river, the river Euphrates, the whole land of the Hittites, and even to the great sea, to the setting of the sun, shall be your border,*" i. 4. And in Moses, "*To thy seed will I give this land, from the river of Egypt even to the great river, the river Euphrates,*" Gen. xv. 18. In like manner in David, "*Thou hast made a vine to come forth out of Egypt; thou hast sent forth shoots even to the sea, and its little branches to the river,*" Psalm lxxx. 8, 11; where a vine out of Egypt denotes the spiritual Church represented by the sons of Israel; to the sea and to the river denotes to interior truths and goods. In like manner in Micah, "*They shall come to thee from Ashur, and the cities of Egypt, and thence from Egypt even to the river, and sea from sea, from mountain to mountain,*" vii. 12. But something else is signified by Euphrates, when it is viewed from the midst of the land of Canaan, as the extreme thereof on one side, or as what closes it on one part, in which case by that river is signified that which is last of the Lord's kingdom, that is, which is last of heaven and the Church as to rational good and truth. That the borders of the land of Canaan, which were rivers and seas, signified ultimate things in the Lord's kingdom, see n. 1585, 1866, 4116, 4240, 6516, 5196. Euphrates therefore signified such truths and such goods as are of the sensual principle corresponding to truths and goods of the rational principle; but whereas the sensual principle of man stands proximate to the world and to the earth, and hence receives its objects, n. 9331, therefore it acknowledges nothing else for a good but what delights the body, and nothing else for truth but what favours that delight, on which account by the river Euphrates, in this sense, is signified pleasure arising from the loves of self and of the world, and the falsity confirming it by reasonings grounded in the fallacies of the senses. These things are meant by the river Euphrates in

the Apocalypse: "A voice said to the sixth angel, *loose the four angels that are bound at the great river Euphrates*: they were loosed, and slew a third part of men," chap. ix. 14, 15; where the angels bound at Euphrates denote the falses arising by reasonings from the fallacies of the senses, which favour the delights of the loves of self and the world. Again, "The sixth angel *poured out a vial upon the great river Euphrates*, the water of which was dried up, that the way of the kings might be prepared, who are from the rising of the sun," Apoc. xvi. 12; where Euphrates denotes falses from a similar origin; the water dried up denotes those falses removed by the Lord; the way of the kings from the rising of the sun, denotes that in such case the truths of faith are seen and revealed to those who are in love to the Lord. That waters denote truths, and in the opposite sense falses, see n. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323; that way denotes truth seen and revealed, n. 627, 2333, 3477; that kings denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that the east denotes the Lord, also love from Him and to Him, n. 101, 1250, 3708; in like manner the sun, n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812. And in Jeremiah, "Thou hast forsaken Jehovah thy God, in the time in which He led thee into the way; wherefore what hast thou to do with the way of Egypt, that thou mayest drink the waters of Sihor; or what with the way of Ashur, that thou mayest drink the waters of the river?" ii. 17, 18; where to lead into the way denotes to teach truth. What hast thou to do with the way of Egypt that thou mayest drink the waters of Sihor, denotes what with falses induced by scientifics perversely applied. What hast thou to do with the way of Ashur, that thou mayest drink the waters of the river, denotes what with falses by reasonings grounded in the fallacies of the senses to favour the delights of the love of self and of the world. Again, in the same prophet, "Jehovah said to the prophet, take the girdle which thou hast bought, which is upon thy loins, and arise, go to *Euphrates*, and hide it in a hole in the rock; *he went and hid it at Euphrates*; afterwards it came to pass at the end of many days, Jehovah said, arise, go to *Euphrates*, take again thence the girdle; *wherefore he went to Euphrates* and dug, and took again the girdle from the place where he had hid it, but lo the girdle was spoiled, it was not profitable for any thing," xiii. 3 to 7. The girdle of the loins is the external bond containing all the things of love and thence of faith; to be hid in a hole of the rock near Euphrates denotes where faith is in obscurity, and is become none by falses grounded in reasonings; the girdle spoiled so as not to be profitable for any thing, denotes that in this case all the things of love and of faith were dissolved and

dispersed. That Jeremiah was to tie a stone to the book written by him, *and cast it into the midst of Euphrates*, chap. li. 63, signified that the prophetic Word perished by similar things. Again in the same prophet, "The swift one shall not escape, neither shall the strong one deliver himself, *towards the north near the shore of the river Euphrates* they have stumbled and fallen; but Jehovah Sabbaoth taketh vengeance on his enemies; the Lord Jehovah Sabbaoth hath a sacrifice *in the land of the north near the river Euphrates*," xlv. 6, 10; where also the river Euphrates denotes truths falsified and goods adulterated by reasonings grounded in fallacies and scientifics thence derived, which favour the loves of self and of the world.

9342. "Because I will give into your hand the inhabitants of the land"—that hereby is signified empire over evils appears from the signification of giving into the hand, as denoting to conquer and command; and from the signification of the inhabitants of the land, as denoting the evils of the Church; for by inhabitants are signified goods, n. 2268, 2451, 2712, 3613, hence in the opposite sense evils, for by the nations of the land of Canaan were signified evils and falses infesting and destroying the goods and truths of the Church, n. 9327.

9343. "And I will drive them out from before thee"—that hereby is signified their removal, appears from the signification of driving out, when concerning evils, as denoting removal, see n. 9333.

9344. "Thou shalt not strike a covenant with them and their gods"—that hereby is signified non-communication with evils and falses, appears from the signification of striking a covenant, as denoting to be conjoined, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778; thus also to communicate, for they who communicate together, are conjoined; and from the signification of the inhabitants of the land, who in this case are those with whom they were not to strike a covenant, as denoting evils, see just above, n. 9342; and from the signification of gods, as denoting falses, see n. 4402, 4544, 7873, 8867, 8941.

9345. "They shall not dwell in thy land"—that hereby is signified that evils shall not be together with goods of the Church, appears from the signification of dwellers, of whom it is said that they shall not dwell in thy land, as denoting evils, see above, n. 9342; and from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613; and that to dwell with any one is to live or be together, see n. 414; and from the signification of land [or earth], as denoting the Church as to good, thus also the good of the Church, see n. 9325.

9346. "Lest peradventure they make thee to sin to Me"—that hereby is signified lest evils avert goods from the Lord, appears from the signification of the inhabitants of the land, of

whom it is said lest peradventure they make thee to sin, as denoting evils, as above; and from the signification of sinning, as denoting to avert, see n. 5474, 5841, 7589; and from the signification of thee to Me, as denoting goods from the Lord, for by the sons of Israel, who in this case are thee, are signified they who are in good, thus goods, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340; and by Jehovah, who in this case is to Me, is meant the Lord, n. 9199, 9315, and what is there cited. The ground and reason why evils avert goods from the Lord is, because evils and goods are opposite or contrary to each other, and two opposites or contraries cannot be together, for they have a mutual aversion from and conflict with each other; which may appear evident from this consideration, that evils are from hell, and goods from heaven, and hell is most remote from heaven; not as to distance, inasmuch as there is no distance in the other life, but as to state; wherefore they who are in the state of hell cannot be translated into the state of heaven, for the evils appertaining to the former reject the goods appertaining to the latter. This is meant by the words of Abraham to the rich man, "Between us and you is a great gulph fixed, so that they who would cross over from hence to you cannot, neither can they who are there pass to us," Luke xvi. 26; the great gulph is opposition and contrariety of the states of life. From these considerations it is evident in what manner it is to be understood, that evils avert goods from the Lord, namely, that they who are in evils, do not only not receive the goods which continually flow-in from the Lord with every one, but they likewise altogether avert; wherefore man cannot in any wise receive the good of heaven, until he abstain from evils.

9347. "When thou shalt serve their gods"—that hereby is signified if worship be grounded in falses, appears from the signification of serving, as denoting worship, see n. 7934, 8057; and from the signification of gods, as denoting falses, see n. 4544, 7873, 8867, 8941.

9348. "Because it shall be to thee for a snare"—that hereby is signified from the enticement and deception of evils, appears from the signification of a snare, when concerning evils, as denoting enticement and deception. The ground and reason why evils entice and deceive is, because all evils originate in the loves of self and of the world, n. 9335, and the loves of self and of the world are connate with man, and thence man is sensible of the delight of his life from first nativity, yea, thence he has life. Wherefore those loves, like latent veins of a river, draw the thought and will of man from the Lord to self, and from heaven to the world, thus from the truths and goods of faith to falses and evils continually; reasonings grounded in the fallacies of the senses in this case principally prevail, and also the

literal sense of the Word perversely explained and applied. The latter and the former are the things which are meant by snares, fetters, pits, nets, ropes, gins, also by frauds and deceits in the spiritual sense of the Word, as in Isaiah, "Dread and a *pit* and a *snare* are upon thee, thou inhabitant of the earth, whence it shall come to pass, he that flieth from the voice of dread *shall fall into the pit, and he that cometh up out of the pit shall be taken in a snare*; for the cataracts from on high are open, and the foundations of the earth are moved," xxiv. 17, 18. And in Jeremiah, "Fear, the *pit* and the *snare* are upon thee, O inhabitant of Moab; *he that flieth from the fear falleth into the pit, and he who cometh up out of the pit shall be taken in the snare*," xlviii. 43, 44; where dread and fear denote disturbance and commotion of the mind, whence it sticks between evils and goods, and thence between falses and truths; the pit denotes the false induced by reasonings grounded in the fallacies of the senses to favour the delights of the loves of self and of the world; the snare denotes the enticement and deception of evil thence derived. Again, in Isaiah, "They shall go and stumble backwards, and shall be broken, *and shall be ensnared, and shall be taken*," xxviii. 13; where to stumble backwards denotes to avert themselves from good and truth; to be broken denotes to dissipate truths and goods; to be ensnared denotes to be enticed by the evils of the loves of self and of the world; to be taken denotes to be carried away by those evils. And in Ezekiel, "The mother of the princes of Israel is a lioness; one of her whelps learnt to catch prey, he devoured men; the nations heard of him, *in whose pit he was taken*, and they led him away with hooks into the land of Egypt. Afterwards he ravished the widows, and vastated the cities, the land and the fulness thereof was made desolate by the voice of his roaring; therefore the nations round about from the provinces *laid a trap for him, and spread their net over him*; he was taken *in their pit*. They put him *in a cage with hooks*, and led him away to the king of Babel *in nets*, that his voice might be no more heard in the mountains of Israel," xix. 4, 7, 8, 9; in this passage the successive profanation of truth is described by the enticements of falses derived from evils; the mother of the princes of Israel is the Church where primary truths are; that mother denotes the Church, see n. 289, 2691, 2717, 4257, 5581, 8897; and that the princes of Israel denote primary truths, see n. 1482, 2089, 5044; a lioness is the false derived from evil perverting the truths of the Church, a lion's whelp is evil in its power, n. 6367; to seize the prey and to devour men, is to destroy truths and goods, for man denotes the good of the Church, n. 4287, 7424, 7523; nations are evils, n. 1259, 1260, 1849, 2586, 4444, 6306; the pit in which he was taken by the nations is the false of evil, n. 4728, 4744, 5038, 9086;

the land of Egypt into which he was led away with hooks is the scientific principle which gives birth to the false, n. 9340; to ravish widows, denotes to pervert the goods which desire truth; that to ravish denotes to pervert, see n. 2466, 2729, 4865, 8904; and that widows denote goods which desire truth, n. 9198, 9200; to vastate cities is to destroy the doctrinals of the truth of the Church, n. 402, 2268, 2450, 2943, 3216, 4478, 4492, 4493; to desolate the earth and the fulness thereof is to destroy all things of the Church, n. 9325; the voice the roaring of the lion is the false; to spread over him a net denotes to entice by the delights of terrestrial loves and by reasonings thence; to lead away to the king of Babel is profanation of truth, n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326. That such things do not come to pass when man does not love the world and himself above all things, is thus described in Amos, "Will a lion roar in the forest, if he hath no prey? Will a bird fall upon a snare of the earth, if there are no gins for him? Will a snare come up from the earth, if taking it hath not taken?" iii. 4, 5. That a snare in the spiritual sense is enticement and deception by the delights of the loves of self and of the world, thus the enticement and deception of evils, and this by reasonings grounded in the fallacies of the senses, which favour those delights, is evident to every one, for ensnarings and entrappings are from no other source. Neither do the diabolical crew assault any thing else with man except those his loves, which they render delightful by every method, until he is taken, and when he is taken, the man reasons from falses against truths, and from evils against goods; and in such case he is not content herewith, but also takes delight in ensnaring and enticing others to falses and evils; the reason why he also takes this delight is, because in such case he is one of the diabolical crew. Inasmuch as a snare, a gin, a net, signifies such things, they also signify the destruction of spiritual life, and thereby perdition, for the delights of those loves are what destroy and lead into perdition, since in those loves, as was said above, all evils originate; for in the love of self originate contempt of others in comparison of self, and presently a scornful look and abusive speech, afterwards enmity if they do not favour, at length the delight of hatred, the delight of revenge, thus the delight of tyrannical behaviour, yea of cruelty. This love in the other life rises to such an excess, that unless the Lord favours it, and gives to those who are influenced by it dominion over others, they not only despise Him, but also treat with scorn the Word which speaks of Him, and at length from hatred and revenge they act against Him, and so far as they cannot effect their purposes against Him, they practise them with fierceness and cruelty against all who profess Him; hence it is evident what is the origin of such qualities in the diabolical crew, namely,

that it is from self-love. Wherefore a snare, as it signifies the delight of the love of self and the world, signifies also the destruction of spiritual life and perdition; for the all of faith and love to the Lord, and the all of love towards the neighbour is destroyed by the delight of the love of self and the world, where it has dominion: see what was cited, n. 9335. That those loves are the origin of all evils, and that hell is from them and in them, and that those loves are fires there, is at this day unknown in the world; when yet it might be known from this consideration, that those loves are opposite to love towards the neighbour and to love to God, and that they are opposite to humiliation of heart, and that from them alone exists all contempt, all hatred, all revenge, and all fierceness and cruelty, as every considerate person may know. That therefore a snare signifies the destruction of spiritual life and perdition, is evident from the following passages, "Jehovah shall rain upon the wicked *snares*, fire, and sulphur," Psalm xi. 6; where fire and sulphur are the evils of the love of self and of the world; that fire has this signification, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141; and that this is the signification of sulphur, see n. 2446; hence it is evident what is meant by snares. And in Luke, "Lest that day come upon you suddenly, *for as a snare shall it come* upon all who sit upon the face of the whole earth," xxi. 34, 35; where the subject treated of is concerning the last time of the Church, when there is no faith, because no charity, inasmuch as the loves of self and of the world are about to reign, whence comes perdition, which is the snare. And in Jeremiah, "There are found in My people the wicked, they speculate *as fowlers stretch nets*, they set a trap, that they may catch men," v. 26. And in David, "*They stretch snares* seeking My soul, and seeking My evil, they speak *perditions* and meditate *deceits* the whole day," Psalm xxxviii. 12. Again, "Guard me *from the hands of a gin* which they have set for me, and the *snares* of them that work iniquity, *let them fall into the nets*, the wicked together, until I pass," Psalm cxli. 9, 10. And in Isaiah, "He shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence to the two houses of Israel; *for a snare and for a gin* to the inhabitant of Jerusalem; many shall stumble amongst them and shall fall, and shall be broken in pieces, *and shall be ensnared and taken*," viii. 14, 15; where the subject treated of is concerning the Lord; a stone of stumbling and rock of offence denotes scandalization; a snare and a gin denote perdition, namely, of those who oppose and attempt to destroy the truths and goods of faith in the Lord, by fuses which favour the loves of self and of the world; for all the proud not only scandalize, but are also ensnared by this, that the Divine [being or principle] has appeared in a human form, and on this occasion not in royal

majesty, but in a despised aspect. From these considerations it is now evident, that by the expression, "shall be for a snare" is signified the enticement and deception of evils, and the perdition thence derived; as also in another passage in Moses, "make not a covenant with the inhabitants of the land, upon which thou art about to come, lest it be for a snare in the midst of thee," Exod. xxxiv. 12. Again, "Thou shalt not serve their gods, *for this will be a snare to thee*," Deut. vii. 16. Again, "Take heed to thyself *lest thou be ensnared after the nations*, and lest peradventure thou seekest their gods," Deut. xii. 30; where the nations denote evils and the falses thence derived.

9349. The subject treated of in chapters xx, xxi, xxii, xxiii, is concerning the laws, the judgments and statutes, which were promulgated from Mount Sinai, and it has been shewn what they contain in the internal sense, thus how they are perceived in heaven, namely, that it is not according to the literal sense, but according to the spiritual sense, which does not appear in the letter, but still is in it; but he who does not know how the case is, may conjecture, that the Word as to the literal sense is thus annihilated, by reason that that sense is not attended to in heaven. It is however to be noted, that the literal sense of the Word is in no ways annihilated thereby, but is rather confirmed, and that singular the words derive weight, and are holy, from the spiritual sense which is in them, inasmuch as the literal sense is the basis and fulcrum on which the spiritual sense leans, and to which it coheres in the closest conjunction, inasmuch that there is not even an iota or apex, or little twirl in the letter of the Word, which does not contain in it a holy Divine principle, according to the words of the Lord in Matthew, "*Verily I say unto you, until heaven and earth pass, one iota, or one little twirl, shall not pass from the law, until all things be done*," v. 18; and in Luke, "*It is easier for heaven and earth to pass, than for one apex of the law to fall*," xvi. 17. That the law is the Word, see n. 6752, 7463; therefore also by the Divine Providence of the Lord \ddot{A} has been effected, that the Word has been preserved, especially the Word of the Old Testament, as to every iota and apex from the time in which it was written. It has been shewn also from heaven, that in the Word, not only every expression, but also every syllable, and what is incredible, every little twirl of a syllable, in the original tongue, involves what is holy, which becomes perceptible to the angels of the inmost heaven; that this is the case I can positively assert, but I know that it transcends belief. Hence it is evident that indeed the external rituals of the Church, which represented the Lord and the eternal things of heaven and of the Church which is from the Lord, which are treated of in the Word of the Old Testament, are for the most part abrogated, but that still the Word remains in its

Divine sanctity, since, as was said, all and singular things therein still involve holy Divine things, which are perceived in heaven whilst that Word is reading; for in singular things there is an internal holy principle, which is its internal sense, or celestial and Divine sense; this sense is the soul of the Word, and is Truth Divine itself proceeding from the Lord, thus the Lord Himself. From these considerations it may be manifest how the case is with the laws, the judgments, and the statutes, which were promulgated by the Lord from Mount Sinai, and which are contained in chapters xxi, xxii, xxiii, above treated of, namely, that all and singular things therein are holy, because they are holy in the internal form; but still that some of them are abrogated as to use at this day, where the Church is, which is an internal Church; but some of them are of such a quality that they may serve for use, if people are so disposed; and some of them ought altogether to be observed and done. Nevertheless those which are abrogated as to use where the Church is, and which may serve for use if people are so disposed, and also those which ought altogether to be observed and done, are alike holy in internal holiness, for the whole Word, so far as respects its own bosom, is Divine. The internal holiness [or holy principle] is what the internal sense teaches, and is the same thing with the internals of the Christian Church, which the doctrine of charity and faith teaches. That these things may be presented to the apprehension, let us take for illustration the laws, the judgments, and the statutes, recorded in the aforesaid chapters. *Those which ought altogether to be observed and done, are what are contained in chapter xx. verses 3, 4, 5, 7, 8, 12, 13, 14, 20; chap. xxi. verses 12, 14, 15, 20; chap. xxii. verses 17, 18, 19, 27; chap. xxiii. verses 1, 2, 3, 6, 7, 8, 24, 25, 32. Those which may serve for use if people are so disposed, are such as are contained in chapter xx. verse 10; chap. xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36, 37; chap. xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16, 20, 21, 22, 24, 25, 26, 30; chap. xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33. But those which are abrogated as to use at this day where the Church is, chap. xx. verses 21, 22, 23; chap. xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; chap. xxii. 14, 28, 29; chap. xxiii. 10, 11, 17, 18, 19. But, as was above said, both the latter and the former, are alike holy, or alike the Word Divine.*

THE REASONS WHY THE LORD WAS WILLING TO BE BORN ON
OUR EARTH, AND NOT ON ANOTHER.

9350. There are several reasons why it pleased the Lord to be born, and to assume the human [principle], on our earth, and not on another, concerning which reasons I have been informed from heaven.

9351. *The principal reason was for the sake of the Word, that this might be written on our earth, and when written, be published through the Universal Earth; and once published, be preserved to all posterity; and that thus it might be made manifest that God was made Man, even to all in the other life.*

9352. *That the principal reason was for the sake of the Word,* is because the Word is Truth Divine itself, which teaches man that there is a God, that there is a heaven, and that there is a hell, that there is a life after death; and moreover teaches how he ought to live and to believe, that he may come into heaven, and thereby be happy to eternity; all these things without revelation, thus in this earth, without the Word, would have been altogether unknown, and yet man is so created, that as to his internal man he cannot die.

9353. *That the Word might be written on our earth,* is because the art of writing has prevailed here from the most ancient time, first on the rind or bark of trees, next on skins or parchment, afterwards on paper, and lastly by types as in printing. This was provided of the Lord for the sake of the Word.

9354. *That the Word might afterwards be published through the whole of this Earth,* is because a communication of all nations here exists, both by land and water, to all parts of the globe; hence the Word once written could be transferred from one nation to another, and be every where taught. Such communication was also provided by the Lord for the sake of the Word.

9355. *That the Word once written might be preserved to all posterity,* consequently to thousands and thousands of years, and that it has been so preserved, is a known thing.

9356. *That thus it might become manifest that God has been made Man;* for this is the first and most essential thing, on account of which the Word was given, for no one can believe in a God, and love a God, whom he cannot comprehend under some appearance; wherefore they who acknowledge what is incomprehensible, sink in thought into nature, and thereby believe in no God, see n. 7211, 9303, 9315; wherefore it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known in this globe, but that also it might be made manifest thereby, to all in the universe, who come into heaven from any other earth whatsoever. For in heaven there is a communication of all.

9357. It is to be noted that the Word in our earth, given through heaven from the Lord, is the union of heaven and the world, n. 9212; for which end there is a correspondence of all things in the letter of the Word, with Divine things in heaven; and that the Word, in its supreme and inmost sense, treats of the Lord, of His kingdom in the heavens and in the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, from whatsoever earth they are, when the Word of our earth is read and preached.

9358. In every other earth Truth Divine is manifested by word of mouth by spirits and angels, as was said in the preceding treatises concerning the inhabitants of the earth in this solar system, but this is done within families; for the human race in most of the earths live distinct according to families; wherefore Divine Truth thus revealed by spirits and angels is not conveyed far beyond families, and unless a new revelation constantly succeeds, it is either perverted or perishes. It is otherwise on our earth, where Truth Divine, which is the Word, remains in its integrity for ever.

9359. It is to be noted, that the Lord acknowledges and receives all, from whatsoever earth they be, who acknowledge and worship God under a human form, since God under a human form is the Lord. And whereas the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from those earths hear from the spirits and angels of our earth, that God actually is a man, they receive that Word, acknowledge, and rejoice, that it is so, see n. 7173.

9360. To the reasons which have been above adduced, may be added, that the inhabitants, spirits, and angels, of our earth, in the GRAND MAN, have reference to external and corporeal sense, n. 9107; and the external and corporeal sense is the ultimate, in which the interiors of life close, and in which they rest as in their common [basis], n. 5077, 9212, 9216. The case is similar in regard to Truth Divine in the letter, which is called the Word, and which on this account also was given in this earth and not in another. And whereas the Lord is the Word, and its first and last, that all things might exist according to order, He was willing also on this account to be born in this earth, and be made the Word, according to what is written in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him, and without Him was not any thing made which was made. *And the Word was made flesh, and dwelt amongst us, and we saw His glory, the glory as of the only begotten of the Father.* No one hath seen God at any time; the only begotten Son, who is in the bosom,

of the Father, He hath brought Him forth to view," 1, 2, 3, 4, 14, 18; the Word is Divine Truth. But this is an arcanum, which will be intelligible only to few.

9361. That the inhabitants of other earths rejoice, when they hear that God has assumed the human [principle], and made this Divine, and that thus God is actually a man, will be seen at the end of the last chapters of Exodus.

9362. In what now follows, even to the end of the book of Exodus, by the Divine Mercy of the Lord, an account will be given of the inhabitants, spirits, and angels, of the earths in the starry heaven.

EXODUS.

CHAPTER THE TWENTY-FOURTH.

THE DOCTRINE OF CHARITY AND FAITH.

9363. TO believe those things which the Word teaches, or which the doctrine of the Church teaches, and not to live accordingly, appears as if it were faith; and some also conjecture that they are saved by it, but no one is saved by it alone, for it is persuasive faith, the quality of which shall now be declared.

9364. Persuasive faith is, when the Word and the doctrine of the Church is believed and loved, not with a view to the end of serving the neighbour, that is, a man's fellow citizen, his country, the Church, heaven, and the Lord Himself, consequently not with a view to life, for to serve them is life, but with a view to gain, honours, and the fame of erudition, as ends: wherefore they, who are in that faith, do not look to the Lord and to heaven, but to themselves and the world.

9365. They who aspire after great things in the world, and are covetous of many things, are in a stronger persuasive principle that what the doctrine of the Church teaches is true, than they who do not aspire after great things, and who are not covetous of many things. The reason is, because the doctrine of the Church is, to the former, only a medium [or means] to attain their own ends; and so far as the ends are desired, so far the means are loved, and are also believed.

9366. But the case in itself is this: so far as they are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive principle, and in such case they know no other than that it is so. But

when they are not in the fire of those loves, they then believe nothing, and several of them deny. Hence it is evident, that persuasive faith is the faith of the mouth and not of the heart; thus that in itself it is not faith.

9367. They who are in persuasive faith, do not know from any internal illustration, whether what they teach be true or false; yea, neither do they care about it, if so be they are only believed by the vulgar, for they are in no affection of truth for the sake of truth. They also defend faith alone more than others, and make account of the good of faith, which is charity, in proportion as they can gain by it.

9368. They who are in persuasive faith, recede from faith, if they be deprived of honours and gains, provided their reputation is not endangered; for persuasive faith is not inwardly with man, but stands without, in the memory only, from which it is pressed forth when it is taught. Wherefore that faith with its truths vanishes away after death; for then there remains only that principle of faith which is inwardly in man, that is, which is rooted in good, thus which has been made of the life.

9369. They who are in persuasive faith, are meant by these described in Matthew, "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not, ye workers of iniquity,*" vii. 22, 23. Also in Luke, "*Then will ye begin to say, we have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He will say, I say to you, I know you not whence ye are, depart from Me all ye workers of iniquity,*" xiii. 26, 27. They are also meant by the five foolish virgins, who had no oil in their lamps, thus described in Matthew, "*At length came the other virgins, saying Lord, Lord, open to us; but He answering will say, verily I say unto you, I know you not,*" xxv. 11, 12. Oil in lamps is good in faith, n. 886, 4638.

CHAPTER XXIV.

1. AND He said to MOSES, come up to JEHOVAH, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and bow yourselves from afar.

2. And MOSES he only shall approach to JEHOVAH, and they shall not approach, and the people shall not come up with him.

3. And MOSES came, and related to the people all the words of JEHOVAH, and all the judgments; and all the people answered with one voice, and said, all the words which JEHOVAH hath spoken, we will do.

4. And Moses wrote all the words of JEHOVAH, and rose in the morning early, and built an altar under the mountain, and twelve statues for the twelve tribes of Israel.

5. And he sent the children [boys] of the sons of Israel, and they offered burnt-offerings and sacrificed peace-making sacrifices [of] heifers to JEHOVAH.

6. And Moses took half of the blood, and put it in basins, and sprinkled half of the blood upon the altar.

7. And he took the book of the covenant, and read in the ears of the people, and they said, all things which JEHOVAH hath spoken we will do and hear.

8. And Moses took the blood, and sprinkled upon the people, and said, behold the blood of the covenant, which JEHOVAH hath established with you upon all these words.

9. And Moses went up and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10. And they saw the God of Israel, and under His feet as the work of sapphire stone, and as the substance of heaven as to cleanness.

11. And to the sons of Israel apart He sent not His hand, and they saw God, and did eat and drink.

12. And JEHOVAH said to Moses, come up to Me into the mountain, and be thou there, and I will give to thee tables of stone, and a law, and a precept, which I will write to teach them.

13. And Moses arose and Joshua his minister, and Moses went up into the mountain of God.

14. And he said to the elders, sit for us in this [place,] until we return to you; and behold Aaron and Hur are with you; every one who hath words, let him come to them.

15. And Moses went up to the mountain, and the cloud covered the mountain.

16. And the glory of JEHOVAH tarried upon mount Sinai, and the cloud covered it six days, and He called to Moses on the seventh day out of the midst of the cloud.

17. And the aspect of the glory of JEHOVAH was as devouring fire on the head of the mountain, to the eyes of the sons of Israel.

18. And Moses entered into the midst of the cloud, and went up to the mountain, and Moses was in the mountain forty days and forty nights.

THE CONTENTS.

9370. THE subject treated of, in the internal sense, is concerning the Word given from the Lord through heaven, what its quality is, that it is Divine in each sense, the internal and external; and that by it is effected the conjunction of the Lord with man.

THE INTERNAL SENSE.

9371. VERSES 1, 2. *And He said to Moses, come up to Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and bow yourselves from afar off. And Moses, he only shall approach to Jehovah, and they shall not approach, and the people shall not come up with him.* And He said to Moses, signifies what concerns the Word in general. Come up to Jehovah, signifies conjunction with the Lord. Thou, and Aaron, signifies the Word in the internal and external sense. Nadab and Abihu, signifies doctrine derived from each [sense]. And seventy of the elders of Israel, signifies the chief truths of the Church, which are of the Word, or doctrine agreeing with good. And bow yourselves from afar off, signifies humiliation and adoration from the heart, and in such case influx of the Lord. And Moses, he only shall approach to Jehovah, signifies the conjunction and presence of the Lord by the Word in general. And they shall not approach, signifies non-conjunction and presence separate. And the people shall not come up with him, signifies absolutely non-conjunction with the external without the internal.

9372. "And He said to Moses"—that hereby is signified what concerns the Word in general, appears from the representation of Moses, as being the Word, of which we shall speak presently; and from the signification of saying, as involving those things which follow in this chapter, thus which concern the Word, n. 9370. That Moses represents the Word, may be manifest from those things which have been often before shewn concerning Moses, as from the preface to chap. xviii. of Genesis, and n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805, which may be seen; in this case Moses represents the Word in general, because it is said of him in what follows, *that he approached alone to Jehovah*, verse 2, and also *that he being called out of the midst of the cloud*, entered in and ascended the mountain, verses 16, 18. In the Word there are several who represent the Lord as to Truth Divine, or as to the Word. But the principal among them are Moses, Elias, Elisha, and John the Baptist; that Moses thus

represents the Word, may be seen in the explications just now above cited; that Elias and Elisha are thus representative, may be seen in the preface to chap. xviii of Genesis, and n. 2762, 5247; that John the Baptist represents the Word, is manifest from this consideration, that he is Elias who was to come; he who does not know that John the Baptist represented the Lord as to the Word, cannot know what all those things involve and signify, which are said concerning him in the New Testament. Wherefore that this arcanum may evidently appear, and at the same time that Elias and also Moses, who were seen when the Lord was transformed, signified the Word, it is allowed here to quote some passages which are written concerning John the Baptist, as in Matthew, *"After that the messengers of John departed, Jesus began to speak concerning John, saying, what went ye out into the wilderness to see, a reed shaken by the wind? but what went ye out to see, a man clothed in soft raiment? behold they who wear soft things, are in kings' houses: but what went ye out to see, a prophet? yea, I say unto you, and more than a prophet; this is he of whom it is written, behold I send My messenger before thy face, who shall prepare Thy way before Thee; verily, I say unto you, there hath not arisen, among them that are born of women, a greater than John the Baptist; but he who is least in the kingdom of the heavens is greater than he. All the prophets and the law prophesied until John, and if ye are willing to receive [it], this is Elias which was for to come: he that hath ears to hear let him hear,"* xi. 7 to 15, and Luke vii. 24 to 28. How these things are to be understood, no one can know, unless he know that John represented the Lord as to the Word, and unless he know on this occasion from the internal sense, what is signified by the wilderness in which he was; also what by a reed shaken with the wind, and likewise by soft clothing in the houses of kings; and next what is signified by his being more than a prophet, and by none amongst those that are born of women being greater than he, and yet the least in the kingdom of the heavens is greater than he; and lastly by his being Elias. For all these things without a deeper sense, are mere sounds grounded in some kind of comparison, and not grounded in any thing of any weight. But it is altogether otherwise when by John is meant the Lord as to the Word, or the Word representatively. In this case by the wilderness of Judea, in which John was, is signified the state in which the Word was at that time, when the Lord came into the world, namely, that it was in the wilderness, that is, in such obscurity, that the Lord was not at all acknowledged, neither was any thing known concerning His heavenly kingdom; when yet all the prophets prophesied concerning Him, and concerning His kingdom, that it was to endure for ever. That a wilderness denotes such obscurity, see n. 2708, 4736, 7313; the Word therefore is compared to a reed shaken by

the wind, when it is explained of pleasurē, for a reed in the internal sense is truth in the ultimate, such as the Word is in the letter. That the Word in the ultimate, or in the letter, before the view of men, is as somewhat rude and obscure, but in the internal sense is soft and shining, is signified by their not seeing a man clothed in soft raiment, behold they who wear soft things are in kings' houses. That such things are signified by these words, is evident from the signification of raiment or garments, as denoting truths, see n. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093; and that on this account the angels appear clothed in garments soft and shining according to the truths derived from good appertaining to them, n. 5248, 5319, 5954, 9212, 9216; also from the signification of the houses of kings, as denoting the abodes where the angels are, and in the universal sense the heavens, for they are called houses from good, n. 2233, 2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997, and kings from truth, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; therefore the angels are called the sons of the kingdom, the sons of a king, and also kings, from the reception of truth from the Lord. That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by what went ye out to see, a prophet? yea, I say to you, and more than a prophet, and that there has not risen amongst those that are born of women a greater than John the Baptist, for a prophet in the internal sense is doctrine, n. 2534, 7269, and they that are born, or the sons of women, are Truths, n. 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257. That the Word in the internal sense, or such as it is in heaven, is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by the least in the kingdom of the heavens being greater than he; for the Word perceived in heaven is of such wisdom, that it transcends all human apprehension. That the prophecies concerning the Lord and concerning His kingdom, and the representatives of the Lord, and of His kingdom ceased when the Lord came into the world, is signified by all the prophets and the law, prophesying until John. That the Word was represented by John as by Elias, is signified by his being Elias who was to come; also by these words in Matthew, *"The disciples asked Jesus, why do the scribes say, that Elias must first come? He answering said, Elias indeed shall first come, and restore all things; I say unto you that Elias hath already come, and they did not acknowledge him, but did in him whatsoever they willed. So likewise shall the Son of Man suffer of them: and they understood that He spake to them of John the Baptist,"* xvii. 10, 13. That Elias came, and they did not acknowledge him, but did in him whatsoever they willed, signifies that the Word indeed taught them that the Lord was to come, but that still

they were not willing to comprehend, interpreting it in favour of self dominion, and thereby extinguishing the Divine principle which was in it. That they were about to do the like with Truth Divine itself, is signified by likewise so shall the Son of Man suffer of them. That the Son of Man is the Lord as to Truth Divine, see n. 2803, 2813, 3704. From these considerations it is now evident what is meant by the prophesy concerning John in Malachi, "*Behold I send unto you Elias the prophet, before the great and terrible day of Jehovah cometh,*" iv. 5. The Word is also described in the ultimate, or such as it is in the external form which appears before man in the world, by the clothing and by the food of John the Baptist, as in Matthew, "*John the Baptist preaching in the wilderness of Judea had clothing of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey,*" iii. 1, 3, 4. In like manner, as Elias in the 2 book of Kings, where it is written, "*that he was a hairy man, and girded about the loins with a girdle of leather,*" 1, 8. By clothing or a garment, when concerning the Word, is signified Truth Divine therein in the ultimate form; by the hairs of a camel are signified scientific truths, such as there are before man in the world; by a leathern girdle is signified the external bond connecting and keeping in order all interior things; by food is signified spiritual nourishment derived from the knowledges of truth and good from the Word; by locusts are signified ultimate or most common truths; and by wild honey their pleasantness. The reason why such things are signified by clothing and food, is grounded in representatives in the other life; where all appear clothed according to truths derived from good, and where food also is represented according to the desire of knowing and growing wise; from this ground it is that clothing or a garment denotes truth, see the quotations above; and that food or meat denotes spiritual nourishment, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003. That a girdle denotes a bond gathering together and containing interior things, see n. 9341; that leather denotes what is external, see n. 3540, thus a leathern girdle denotes an external bond; that hairs denote ultimate or most common truths, n. 3301, 5569 to 5573; that a camel denotes the scientific principle in general, n. 3048, 3071, 3143, 3145, 4156; that a locust denotes nourishing truth in the extremes, n. 3301,* and that honey denotes its pleasantness, n. 5620, 6857, 8056; it is called wild honey [mel agreste, or honey of the field], because by a field is signified the Church, n. 2971, 3317, 3766, 7502, 7571, 9139, 9295. He who does not know that such things are signified, cannot in any wise know why Elias and John were so clothed; that those things signified something peculiar to those prophets, every one may think, who thinks well of the Word. Inasmuch as John the

Baptist represented the Lord as to the Word, therefore also when he spake concerning the Lord, who was the Word itself, he said of himself that he was not Elias, nor a prophet, and that he was not worthy to loose the latchet of the Lord's shoe, as in John, "*In the beginning was the Word, and the Word was with God, and God was the Word: and the Word has made flesh, and dwelt amongst us, and we saw His glory. The Jews from Jerusalem, the priests and Levites asked John who he was; he confessed and denied not, I am not the Christ; they therefore asked him, what then, art thou Elias? but he said, I am not; art thou a prophet? he answered no; wherefore they said, who art thou? he said, I am the voice of one crying in the wilderness, make right the way of the Lord, as said the prophet Isaiah. They said therefore, why baptizest thou then, if thou art not the Christ, nor Elias, nor a prophet? he answered, I baptize with water, there standeth one in the midst among you, whom ye know not; He it is who cometh after me, who was before me, the latchet of whose shoe I am not worthy to unloose. When he saw Jesus, he said, behold the Lamb of God, who taketh away the sins of the world. This is He of whom I said, after me cometh a man, who was before me, because he was prior to me,*" i. 1, 14, 19 to 30. From these words it is evident that John, when he spake concerning the Lord Himself, who was Truth Divine Itself or the Word, said that he was not any thing, inasmuch as the shade disappears when the light itself appears, or the representative disappears when the effigy itself appears. That representatives had respect to holy things and to the Lord Himself, and not at all to the person which represented, see n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806. He who does not know that representatives vanish away like shadows at the presence of light, cannot know why John denied that he was Elias and a prophet. From these considerations it may now be manifest, what is signified by *Moses and Elias who were seen in glory, and discoursed with the Lord, when he was transformed, concerning the Exit [Exitus] which he was about to accomplish in Jerusalem,*" Luke ix. 29, 30, 31, namely, that the Word is signified; by Moses the historical Word, and by Elias the prophetic Word, which in the internal sense throughout treats of the Lord, of His coming into the world, and of his exit out of the world: wherefore it is said that Moses and Elias were seen in glory, for glory is the internal sense of the Word; and a cloud is its external sense, see preface to chap. xviii. of Gen. and n. 5922, 8427.

9373. "Come up to Jehovah"—that hereby is signified concerning conjunction with the Lord, appears from the signification of coming up, as denoting to be elevated towards interior things, see n. 3084, 4539, 4969, 5406, 5817, 6007, and hence also to be conjoined, n. 8760. The reason why it denotes with

the Lord is, because by Jehovah in the Word is meant the Lord, see n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315. The arcanum which also lies concealed in the internal sense of these words is, that the sons of Jacob, over whom Moses presided as a head, were not called and chosen, but that they themselves insisted that worship Divine should be instituted amongst them, according to what was said, n. 4290, 4293; wherefore it is said, *and He said to Moses, come up to Jehovah*, as if not Jehovah but another said that he should come up. For the same reason in what follows it is said that the people should not come up, verse 2, and that Jehovah did not send His hand to the sons of Israel apart, verse 11; also that the aspect of the glory of Jehovah was as devouring fire in the head of the mountain to the eyes of the sons of Israel, verse 17, and lastly that Moses being called on the seventh day entered into the midst of the cloud; for by the cloud is meant the Word in the letter, n. 5922, 6343, 6832, 8106, 8443, 8781, and with the sons of Jacob the Word was separated from its internal sense, for they were in external worship without internal; which may be manifest from the consideration, that they now said as before, *all the Words which Jehovah hath spoken we will do*, verse 3; and yet scarcely had forty days elapsed after this time, when they worshiped a golden calf instead of Jehovah, whence it is evident, that this lay concealed in their heart, at the time they said with their mouth, that they would serve Jehovah alone: when yet they, who are meant by the called and the chosen, are those who are in internal worship, and from internal in external, that is, who are in love and in faith to the Lord, and hence in love towards their neighbour.

9374. "Thou and Aaron"—that hereby is signified the Word in the internal and external sense, appears from the representation of Moses, as denoting the Word, see above, n. 9373; but when Aaron, who was his brother, is adjoined to him, then Moses represents the Word in the internal sense, and Aaron in the external, as also above, n. 7089, 7382.

9375. "Nadab and Abihu"—that hereby is signified doctrine derived from each, is manifest from this consideration that they were the sons of Aaron; wherefore when by Aaron is signified the Word, by his sons is signified doctrine, by the elder, doctrine derived from the internal sense of the Word, and by the younger, doctrine derived from its external sense; doctrine derived from the internal sense of the Word, and doctrine from the external sense of the Word, is one doctrine, for they who are in the internal, are also in the external; for the Church of the Lord every where is internal and external, the internal is of the heart, and the external is of the mouth, or the internal is of the will, and the external is of the action. When the internal

makes one with the external with man, then what is of the heart is also of the mouth, or what is of the will is also of the action, or what is the same thing, then in the mouth the heart is speaking, and in the action the will is acting, without any disagreement; thus also faith is speaking, and love or charity is acting, that is, the Lord from whom is faith and charity. Inasmuch as Nadab and Abihu, the sons of Aaron, represented doctrine derived from the Word, they were slain, when they instituted worship grounded in other doctrine than what is from the Word: which was represented by what is written of them in Moses, “the sons of Aaron, Nadab and Abihu, took every man his censer, and gave fire in it, upon which they put incense, and thus brought to Jehovah strange fire, concerning which he had not commanded them, therefore there went out fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said to Aaron, this is what Jehovah spake, saying, I will be sanctified in those who are nigh to Me,” Levit. x. 1 to 3. By strange fire in the censer, is signified doctrine from another source than from the Word; for fire is the good of love, and incense is the truth of faith thence derived; and the good of love and the truth of faith are what enter doctrine which is from the Word, and constitute it; hence it is evident why they were consumed by fire from before Jehovah. To be sanctified in those who are nigh denotes with those, who are conjoined to the Lord by the good of love and the truth of faith derived from the Word: that fire is the good of celestial love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055; and that incense is faith grounded in the good of love, will be shewn elsewhere.

9376. “And seventy of the elders of Israel”—that hereby is signified the chief truths of the Church, or of doctrine agreeing with good, appears from the signification of seventy, as denoting what is full, thus all, see n. 6508; and from the signification of the elders of Israel, as denoting the chief truths of the Church agreeing with good, thus which are of the Word, or of doctrine derived from the Word, because all those agree with good. That the elders of Israel denote those truths, see n. 6524, 8578, 8585. The reason why those truths which are from the Word agree with good is, because they are from the Lord, and hence have heaven in them; and if you are willing to believe, in singular the things of the Word, there is heaven, in which is the Lord.

9377. “And bow yourselves from afar off”—that hereby is signified humiliation and adoration from the heart, and in such case influx of the Lord, appears from the signification of bowing themselves, as denoting humiliation, see n. 2153, 5682, 6266, 7068. The reason why it also denotes adoration is, because humiliation is the essential of all adoration and of all wor-

ship, for without humiliation the Lord cannot be worshiped and adored, by reason that the Divine [principle] of the Lord cannot in-flow into a proud heart, that is into a heart full of self-love, for such a heart is hard, and is called in the Word stony, but into a humble heart, because this is soft, and is called in the Word fleshy, thus is receptive of the influx of good from the Lord, that is, of the Lord; hence it is that by bowing themselves from afar off, is not only signified humiliation and adoration from the heart, but also the influx of the Lord in such case. It is said the influx of the Lord, because the good of love and of faith, which flows-in from the Lord, is the Lord. The reason why from afar off denotes from the heart, is because they who are in humiliation remove themselves from the Lord, inasmuch as they regard themselves as unworthy to approach to the most holy Divine [being or principle], for when they are in humiliation, they are in self-acknowledgment that they are nothing but evil, yea what is profane, of themselves. When they acknowledge this from the heart, they are then in true humiliation; hence it is evident that by the expression "bow yourselves from afar off, is signified humiliation and adoration from the heart, and in such case the influx from the Lord. But the people of Israel were not in such humiliation and adoration, but only represented it by external gestures, for they were in externals without internals; nevertheless when they humbled themselves, they prostrated themselves to the earth, and also rolled in the dust, and shouted with a loud voice, and this for whole days. He who does not know what true humiliation is, may be led to believe that this was humiliation of the heart; but it was not the humiliation of a heart looking at good from God, but looking at God from self; and a heart looking from itself looks from evil, for whatsoever proceeds from man as from himself, that is evil; for they were in the love of self and of the world above all people in the universe, and believed themselves holy, if they only offered sacrifice, or washed themselves with water; not acknowledging that such things represented internal holiness, which is that of charity and faith from the Lord; for whatsoever is holy is not of man, but is of the Lord in man, n. 9229. They who humble themselves from a belief of holiness derived from themselves, and adore from a love of God derived from themselves, humble themselves and adore from self-love, thus from a hard and stony heart, and not from a soft and fleshy heart, and are in externals, and not at the same time in internals, for self-love dwells in the external man, nor can it enter into the internal, since the internal man is only opened by love and faith in the Lord, thus from the Lord, who therein forms the heaven of man in which he dwells.

9378. "And Moses, he alone shall approach to Jehovah"—

that hereby is signified conjunction and the presence of the Lord by the Word in general, appears from the signification of approaching, as denoting conjunction and the presence of the Lord, of which we shall speak presently; and from the representation of Moses, as denoting the Word in general, see above, n. 9372. The reason why by Moses approaching is signified conjunction and the presence of the Lord by the Word, is because to approach, in the spiritual sense, signifies to be joined together by love, for they who mutually love each other are joined together, for love is spiritual conjunction. It is a universal [principle] in the other life, that all are joined together according to the love of good and truth from the Lord, hence the whole heaven is such conjunction. The case is similar with approach or conjunction with the Lord. They who love Him are conjoined to Him, inasmuch that they may be said to be in Him, when in heaven; and all those love the Lord, consequently are conjoined to Him by love, who are in the good of life derived from the truths of faith, since good derived from those truths is from the Lord, yea, is the Lord, John xiv. 20, 21. It is however to be noted, that man of himself cannot approach to the Lord, and be conjoined to Him, but the Lord must approach to man and be conjoined to him; and because the Lord draws man to Himself, John vi. 44; chap. xii. 32; it appears as if man of himself approaches and conjoins himself. This is effected when man desists from evil, for to desist from evils is left to man's determination or freedom: in this case there flows in good from the Lord, which is never wanting, for it is in the very life itself which man has from the Lord; but with the life good is received, only in proportion as evils are removed. The reason why the conjunction and presence of the Lord is by the Word is, because the Word is the union of man with heaven, and by heaven with the Lord; for the Word is the Divine Truth proceeding from the Lord, wherefore they who are in that truth as to doctrine and life, or as to faith and love, are in the Divine [principle] proceeding from the Lord, thus are conjoined to Him. From these considerations it is evident that by the words, "Moses, he alone shall approach to Jehovah," is signified the conjunction and presence of the Lord by the Word. The reason why to approach denotes conjunction and presence is, because in the other life the distances of one from another are altogether according to the dissimilarities and diversities of the interiors, which are of thoughts and affection, see n. 1273 to 1277, 1376 to 1381, 9104; removals also from the Lord and approaches to Him are altogether according to the good of love and thence of faith from Him and to Him; hence it is, that the heavens are near to the Lord according to goods, and on the other hand the hells are remote from the Lord according to evils. Hence it is evident from what ground it is that to be

near and to approach, in the spiritual sense, denote to be conjoined, as also in the following passages, "*Jehovah is near to all that call upon Him, who call upon Him in Truth,*" Psalm cxlv. 18; where to be near denotes to be present and conjoined. Again, "*Blessed is he whom thou choosest, and makest to approach; he shall dwell in thy courts,*" Psalm lxxv. 4; where to make to approach denotes to be conjoined. Again, "*Approach, O Jehovah, to my soul, deliver me,*" Psalm lxxix. 18. Again, "*Jehovah is near to the broken in heart,*" Psalm xxxiv. 18. And in Jeremiah, "*Let them cause My people to hear My words, and I will bring them back from their evil way, from the wickedness of their works, for I am a God nigh at hand, and not a God afar off,*" xxiii. 22, 23. That God is said to be nigh at hand to those who desist from evils, and afar off from those who are in evils, is evident. And in Moses, "*Moses said to Aaron, this is what Jehovah hath spoken, I will be sanctified in my near ones*" Levit. x. 3. To be sanctified in those who are near denotes amongst those who are conjoined to the Lord by the good of love and the truth of faith from the Word. And in Jeremiah, "*Then shall his magnificent one be from him, and his ruler shall go forth from the midst of him, and I will cause Him to approach, and he shall approach to Me: for who is He, He hath betrothed his heart to approach to Me,*" xxx. 21, speaking of the Lord, who is the magnificent one and the ruler. To approach to Jehovah denotes to be united, for the approach of what is Divine to what is Divine is nothing else but union.

9379. "And they shall not approach"—that hereby is signified non-conjunction and presence separate, appears from the representation of Aaron, of his sons Nadab and Abihu, and of the seventy elders, who in this case are those who were not to approach, as denoting the Word in the external sense, doctrine, and the chief truths of the Church, see above, n. 9374, 9375, 9376; and from the signification of approaching, as denoting conjunction and the presence of the Lord, see just above, n. 9378, in this case non-conjunction and presence, because it is said Moses shall approach and not they. The reason why it denotes non-conjunction and presence separate is, because by Moses is here represented the Word in general, or the Word in every complex, n. 9372; and also the Word in the internal sense, n. 7382; but by Aaron and his sons, and by the seventy elders, is represented the Word in the external sense, and the things which are thence derived: and whereas these things separately cannot be conjoined to the Lord, inasmuch as the Lord is the Word in every complex, therefore it is said non-conjunction and presence separate.

9380. "And the people shall not come up with him"—that hereby is signified absolutely non-conjunction with the external

without the internal, appears from the signification of coming up, as denoting conjunction, as above, n. 9373, in this case non-conjunction, because it is said they shall not come up. The reason why it denotes with the external sense of the Word without the internal, is, because the sons of Jacob, who in this case are the people, were in the external without the internal, see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4893, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871. That they were in the external without the internal, is very manifest from the worship of the golden calf after forty days from that time: they would have done otherwise if they had been at the same time in the internal, that is, in the good of love and faith to Jehovah, for this is the internal; they who are conjoined by this, cannot depart to the worship of an idol, for the heart is far from it; and whereas that people was no otherwise conjoined to the Lord than by external things, by which they represented internal things, therefore it is said that the people shall not go up, by which is signified absolutely non-conjunction with the external without the internal; representations, which are without knowledge, faith, and affection of the interior things which are represented, conjoined the thing, but not the person. The case is similar with those, who remain in the mere literal sense of the Word, and thence collect nothing doctrinal; for they are separated from the internal sense, inasmuch as the internal sense is doctrinal itself. The conjunction of the Lord with the externals of the Word is by its interiors; wherefore if the interiors be separated, no other conjunction of the Lord with externals is given, than as with a gesture of the body without a concordant heart. The case is also similar with those, who are perfectly well skilled in the doctrine of their own Church as to singular the things thereof, but still do not apply those things to life; they also are in externals without an internal; for the truths of doctrine appertaining to them are without, when they are not inscribed on their life. The reason why there is no conjunction of the Lord with the truths of such persons is, because the Lord enters by [or through] the life of man into the truths of his faith, thus by [or through] his soul which is in the truths.

9381. Verses 3, 4, 5. *And Moses came, and related to the people all the words of Jehovah, and all the judgments, and the people answered with one voice, and said, all the words which Jehovah hath spoken, we will do. And Moses wrote all the words of Jehovah, and rose in the morning early, and built an altar under the mountain, and twelve statues for the twelve tribes of Israel. And he sent the boys of the sons of Israel, and they offered burnt-offerings, and sacrificed peace-making sacrifices [of] heifers to Jehovah. And Moses came, and related to the people,* signifies the illustration and information of the Lord by the

Divine Truth which is from Himself. All the words of Jehovah and all the judgments, signifies the things in the Word which are of life in a spiritual and natural state. And all the people answered with one voice, signifies reception in the understanding by those who are truly of the Church. And they said, all the words which Jehovah hath spoken we will do, signifies reception in the heart on the occasion. And Moses wrote all the words of Jehovah, signifies impression in such case on the life. And arose in the morning early, signifies joy from the Lord. And built an altar under the mountain, signifies a representative of the Lord's Divine Human [principle] as to Divine Good from Himself. And twelve statues for the twelve tribes of Israel, signifies of the Lord's Divine Human [principle] as to Truth Divine which is from Him in every complex. And he sent the boys of the sons of Israel, signifies those things which are of innocence and charity. And they offered burnt-offerings and sacrificed peace-making sacrifices [of] heifers to Jehovah, signifies a representative of the worship of the Lord from good, and from truth which is derived from good.

9382. "And Moses came and related to the people"—that hereby is signified illustration and information of the Lord by the Divine Truth which is from Himself, appears from the representation of Moses, as denoting the Lord as to the Word, thus as to Divine Truth, for this is the Word, see above n. 9372 : and from the signification of coming, when concerning the Lord as to the Word or Divine Truth, which is represented by Moses, as denoting illustration, for when the Lord comes, or is present in the Word, there is illustration ; and from the signification of relating as denoting information : hence it is evident, that by Moses coming and relating to the people is signified illustration and information of the Lord by Divine Truth. It may be expedient here briefly to say how the case is with illustration and information from the Word ; every one is illustrated and informed from the Word according to the affection of truth and the degree of the desire thereof, and according to the faculty of receiving, they who are in illustration, as to their internal man are in the light of heaven ; for the light of heaven is what illustrates man in the truths and goods of faith, n. 8707, 8861. They who are thus illuminated, apprehend the Word as to its interiors ; wherefore they from the Word make to themselves doctrine, to which they apply the sense of the letter : but they who are not in the affection of truth from good, and thence in the desire of growing wise, are more blinded than illustrated when they read the Word, for they are not in the light of heaven ; and from the light of the world, which is called the lumen of nature, they see only such things as are in agreement with worldly things, and thus from the fallacies, in which the external senses are, they lay hold of falses, which

appear to them as truths. Hence the generality of them make to themselves no doctrine, but abide in the sense of the letter, which they apply to favour falses, especially such as are in agreement with the loves of self and of the world ; but they who are not of this character, merely confirm the doctrinals of their own Church, and are not concerned, neither do they know, whether they be true or false, see n. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. Hence it is evident who they are that are illustrated from the Word, and who they are that are blinded, namely, that they are illustrated who are in heavenly loves, for heavenly loves receive, and like sponges imbibe the truths of heaven, they are also conjoined together of themselves like soul and body ; but on the other hand they are blinded who are in worldly loves, inasmuch as these loves receive and like sponges imbibe falses, and they are also conjoined together of themselves : for good and truth agree together, and *vice versa* evil and the false ; wherefore the conjunction of the evil and the falses is called the infernal marriage, which is hell itself ; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself. The reason why it is the Word from which illustration and information comes is, because the Word in its first origin is Truth Divine Itself, proceeding from the Lord, and in its descent into the world is accommodated to all the heavens ; hence it is that when man, who has heavenly love, reads the Word, he is by it conjoined to heaven, and by heaven to the Lord, hence he has illustration and information : it is otherwise when man, who has worldly love, reads the Word, with him there is no conjunction of heaven, therefore he has no illustration and information. That the union of heaven and the world, thus of the Lord with the human race, is by the Word, see n. 9212, 9216, 9357.

9383. "All the words of Jehovah and all the judgments"—that hereby are signified those things in the Word which are of life in a spiritual and natural state, appears from the signification of the words of Jehovah, as denoting those things in the Word which are of life in a spiritual state, of which we shall speak presently ; and from the signification of judgments, as denoting those things in the Word which are of life in a natural state. It is said in a spiritual state and in a natural state, because with every man in general there are two states, one which is peculiar and proper to the internal man, which is called the spiritual state ; the other which is peculiar and proper to the external man, which is called the natural state. The reason why the state of the internal man is called spiritual is, because that man is affected with the truths which are of the light of heaven, and with the good which is of the heat of that light, which is love ; that light is called spiritual light, because it illuminates the intellectual principle, and that heat is called spiritual heat,

which is love, and enkindles the will-principle ; hence it is that the state of the internal man is called the spiritual state : but the reason why the state of the external man is called the natural state is, because that man is affected with the truths which are of the light of the world, and with the good which is of the heat of that light, which also is love, but the love of such things as are in the world ; for all the heat of life is love ; hence it is that the state of the external man is called natural ; those things which are of life in the natural state are meant by judgments, but those things which are of life in the spiritual state are meant by the words of Jehovah. The reason why it denotes those things which are of the Word is, because in the Word are all things that are of life, for in themselves they have life itself, since in the Word is the Divine Truth which has proceeded, and does proceed from the Lord, Who is life itself. Hence it is that all things which are in the Word are of life, because also all things therein have reference to life, as may be manifest from the two precepts, on which all things of the Word are founded, concerning which it is thus written in Matthew, “ Jesus said, thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind ; this is the primary and great precept : the second is like unto it, thou shalt love thy neighbour as thyself ; on these two precepts hang the law and the prophets,” xxii. 35 to 40 ; Mark xii. 29, 30, 31. To love God and the neighbour is of life, because the all of life is of love, insomuch that without love there is no life, and such as the love is such is the life. The law and the prophets are the whole Word.

9384. “ And all the people answered with one voice ”—that hereby is signified reception in the understanding by those who are truly of the Church, appears from the signification of answering with one voice, as denoting reception in the understanding, for to answer denotes reception, n. 2941, 2957 ; and voice denotes confession which comes forth from the understanding, for the things which are of the mouth, and thence of the speech and voice, correspond to the intellectual part ; from that part also the voice or speech proceeds, but the affection itself of speech, which is grounded in the end intended, or in the love which vivifies, proceeds from the will-part ; and from the signification of the sons of Israel, who in this case are the people, as denoting the Church, see n. 9340 ; thus denoting those who are truly of the Church. Hence it is evident, that by the people answering with one voice, is signified reception in the understanding by those who are truly of the Church.

9385. “ And they said, all the words which Jehovah hath spoken we will do ”—that hereby is signified in this case, reception in the heart, appears from the signification of the words which Jehovah hath spoken, as denoting truths from the Word

which are of life, as above, n. 9383; and from the signification of doing, as denoting reception on the will-part, see n. 9282; thus reception in the heart, for the heart in the Word is the will, n. 7542, 8910, 9050, 9113, 9300; the reason why by these words is signified reception in the will, and by those which immediately precede, reception in the understanding, is, because in all and singular the things of the Word there is a marriage of truth and good, n. 9263; thus the heavenly marriage, which is heaven, and in the supreme sense the Lord Himself; and truth has relation to the understanding, and good to the will.

9386. "And Moses wrote all the words of Jehovah"—that hereby is signified impression in such case on the life, appears from the signification of writing, as denoting to impress on the life, of which we shall speak presently; and from the representation of Moses, as denoting the Lord as to the Word, as above, n. 9372, 9382; and from the signification of all the words of Jehovah, as denoting truths from the Word, see also above, n. 9383; hence it is evident, that by Moses writing all the words of Jehovah are signified Truths Divine impressed on the life by the Lord. Truths are said to be impressed on the life, when they become of the will, and thence of the act; so long as they remain merely in the memory, and so long as they are viewed only intellectually, so long they are not impressed on the life, but as soon as they are received in the will, they then become of the life, inasmuch as the very esse of the life of man is to will and thence to act; neither are they appropriated to man until this is the case. The reason why to write denotes to impress on the life is, because writings are for the sake of remembrance to all posterity; in like manner those things which are impressed on the life of man. Man has as it were two books, on which are written all his thoughts and actions; those books are his two memories, the exterior and interior; those things which are written on his interior memory, remain to all eternity, nor are they in any case blotted out; those things are principally what have been made of the will, that is, of the love, for the things which are of the love, are of the will. This memory is what is meant by the book of every one's life, see n. 2474.

9387. "And he arose in the morning early"—that hereby is signified joy from the Lord, appears from the signification of rising, as involving elevation towards things superior, see n. 2401, 2785, 2912, 2927, 3171, 4103; and from the signification of morning and early, as denoting the Lord, and the things which are from Him, as peace, innocence, love, joy, see n. 2405, 2780, 7681, 8426, 8812. The reason why morning and early have this signification is, because the seasons of the year, which are spring, summer, autumn, and winter, and

also the times of the day, which are morning, noon, evening, and night, correspond to so many states in heaven; hence morning corresponds to the coming and presence of the Lord, which is, when an angel is in a state of peace, of innocence, and of celestial love, and thence in joy. Concerning these correspondencies, see n. 5672, 5962, 6110, 8426, 9213.

9388. "And built an altar under the mountain"—that hereby is signified a representative of the Divine Human [principle] of the Lord as to Divine Good from Him, appears from the signification of an altar, as being a representative of the Lord's Divine Human [principle], see n. 921, 2777, 2811, 4489; and hence the principal representative of the worship of the Lord, n. 4541, 8935, 8940; and from the signification of mountain, as denoting the good of love, see n. 4210, 6435, 8327, 8658, 8758; in this case the Divine Good of love proceeding from the Lord, because it was Mount Sinai, where the Lord was at that time. That Mount Sinai denotes Divine Good united to Divine Truth from the Lord, see n. 8805.

9389. "And twelve statues for the twelve tribes of Israel"—that hereby is signified a representative of the Lord's Divine Human [principle] as to Divine Truth which is from Himself in every complex, appears from the signification of a statue, as being a representative of the Lord's Divine Human [principle] as to truth. The reason why this is signified by a statue is, because by an altar is signified a representative of the Lord's Divine Human [principle] as to good, and a statue in the representative sense is the holy principle of truth which is from the Lord, n. 4580, 4582; and from the signification of twelve and twelve tribes, as denoting all goods and truths in the complex, see n. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973; thus the things which are from the Lord. The reason why the Lord's Divine Human [principle] is signified by an altar and by statues is, because all the representatives in the Church, which are treated of in the Word, in the supreme sense, have respect to the Lord Himself, wherefore also the Word in its inmost and supreme sense treats of the Lord alone, and especially of the glorification of His Human [principle]; hence the Word derives all its holiness; but this sense is presented principally in the inmost or third heaven, where they are who are in love to the Lord, and thence in wisdom above the rest.

9390. "And sent the boys of the sons of Israel"—that hereby are signified those things which are of innocence and charity, appears from the signification of the boys of the sons of Israel, as denoting those things which are of innocence and charity appertaining to those who are of the Church; for by sucklings, infants, and boys, are signified those who are in innocence and charity, or, abstractedly from persons, those things

which are of innocence and charity, n. 430, 5236; and by the sons of Israel are signified those who are of the Church, or, abstractedly from persons, Churches, n. 9340.

9391. "And they offered burnt-offerings and sacrificed peace-making sacrifices [of] heifers to Jehovah"—that hereby is signified a representative of the worship of the Lord from good, and from truth which is grounded in good, appears from the representation of burnt-offerings and sacrifices, as denoting the worship of the Lord in general, see n. 922, 6905, 8936; and specifically denoting the worship of the Lord from the good of love represented by burnt-offerings, and from the truth of faith which is grounded in good, represented by sacrifices, see n. 8680; and from the signification of heifers, as denoting the good of innocence and charity in the external or natural man, of which we shall speak presently; the beasts which were sacrificed signified the quality of good and truth from which worship was performed, n. 922, 1823, 2180, 3519. That the tame and useful beasts signified the celestial things which are of the good of love, and the spiritual things which are of the truth of faith, and that on this account they were applied in sacrifices, see n. 9280. The reason why an heifer signifies the good of innocence and charity in the external or natural man is, because those things which were from the herd signified the affections of good and truth in the external or natural man, and things which were from the flock, the affections of good and truth in the internal or spiritual man, n. 2566, 5913, 6048, 8937, 9135; the things from the flock were lambs, she-goats, sheep, rams, he-goats, and the things from the herd were oxen, heifers, calves. Lambs and sheep signified the good of innocence and charity in the internal or spiritual man, hence calves and heifers, because they were of a tenderer age than oxen, signified the like in the external or natural man. That heifers and calves signified that good, is manifest from the passages in the Word where they are named; as in Ezekiel, "The feet of the four animals, the right foot, and the sole of their feet *was as the sole of the foot of a calf*," and they sparkled as a species of fine wrought brass," i. 7; speaking of the cherubs, who are described by four animals; that cherubs denote the guard or providence of the Lord to prevent any passage to Himself except by good, see n. 9277; external or natural good was represented by the right foot, and by the sole of the feet being as the sole of the foot of a calf. For feet signify those things which are of the natural man, the right foot those things which are of good, and the sole of the feet those things which are ultimate, in the natural man. That feet have this signification, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327,* 5328; and that heels, soles, and hoofs, denote ultimate things in the natural man, see n. 4938, 7729. The reason why the soles of the feet sparkled

as a species of fine wrought brass was, because brass signifies natural good, n. 425, 1551; and sparkling brass as fine wrought signifies good shining from the light of heaven, which is Divine Truth proceeding from the Lord. From these considerations it is evident, that by a calf is signified the good of the external or natural man. In like manner in the Apocalypse, "Around the throne were four animals full of eyes before and behind; and the first animal was like unto a lion, *but the second animal was like unto a calf*; but the third animal had a face as a man; lastly, the fourth animal was like a flying eagle," iv. 6, 7; in this passage also by the four animals, which are cherubs, is signified the Lord's guard and providence, to prevent His being approached except by the good of love; the guard itself is effected by truths and the goods thence derived, and by good and the truth thence derived. Truth and the good thence derived, in the external form, are signified by a lion and a calf, and good and the truth thence derived, in the internal form, by the face of a man and a flying eagle. That a lion denotes truth derived from good in its power, see n. 6367, hence a calf denotes the good itself thence derived. And in Hosea, "Return ye to Jehovah, say to Him, take away all iniquity, *and receive good, and we will repay the heifers of our lips*," xiv. 2; no one can know what is meant by repaying the heifers of the lips, unless he know what is signified by heifers and what by lips. That it denotes confession and giving of thanks out of a good heart is evident, for it is said, "Return ye to Jehovah, and say to Him, receive good, and in this case, we will repay the heifers of the lips," denoting to confess to Jehovah, and to give Him thanks, from the goods of doctrine, for lips denote those things which are of doctrine, see n. 1286, 1288. And in Amos, "Ye attract the habitation of violence, they lie upon beds of ivory, and eat lambs of the flock, *and calves out of the midst of the stall*," vi. 3, 4. In this passage are described those who are in an abundance of the knowledges of good and truth, and still live wickedly. To eat lambs of the flock is to learn and appropriate to themselves the goods of innocence which are of the internal, or spiritual man; to eat calves from the midst of the stall denotes to learn and appropriate to themselves the goods of innocence which are of the external, or natural man. That to eat is to appropriate, see n. 3168, 3513, 3596, 3832, 4745. That lambs denote the goods of innocence, see n. 3994, 7840. Inasmuch as lambs denote the interior goods of innocence, it follows, that calves from the midst of the stall denote the exterior goods of innocence; for in the Word, especially the prophetic, it is customary to treat of truth where good is treated of, on account of the heavenly marriage, n. 9263, 9314; and also to speak of external things where internal things are spoken of; stall and fat also signify the good of interior love, n. 5943. In like

fanner in Malachi, "To you that fear my name shall the Sun of Justice arise, and healing in his wings, *that ye may go forth and grow as calves of the stall*," iv. 2. And in Luke, "The father said concerning the prodigal son, who returning wrought repentance of heart, bring forth the chief robe, and put it on him, and give a ring into his hand, and shoes for his feet; moreover, *bring the fatted calf*, and slay, that eating together we may be glad," xv. 22, 23. He who apprehends nothing but the sense of the letter, will believe that no deeper things are here concealed, when yet singular the expressions involve celestial things, as that they should clothe him with the chief robe, that they should give a ring into his hand, and shoes on his feet, and should bring the fatted calf, and slay, that eating together they might be glad. By the prodigal son are meant those who have been prodigal of heavenly riches, which are the knowledges of good and truth; by his return to his father and confession that he was not worthy to be called his son, is signified repentance of heart and humiliation; by the chief robe with which he was to be clad, are signified common truths, n. 4545, 5248, 5319, 5954, 6914, 6918, 9093, 9212, 9216; and by the fatted calf, common goods corresponding to those truths. The like is signified by calves and heifers in other places, as Isaiah xi. 6; Ezek. xxxix. 18; Psalm xxix. 6; Psalm lxix. 31; also in the burnt-offerings and sacrifices, Exod. xxix. 11, 12, and following verses; Levit. iv. 3, and following verses, also 13 and following verses; chap. viii. 15 and following verses; chap. ix. 2; chap. xvi. 3; chap. xxiii. 18; Num. viii. 8 and following verses; chap. xv. 24 and following verses; chap. xxiii. 29, 30; Judges vi. 25 to 29; 1 Sam. i. 25; chap. xvi. 2; 1 Kings xviii. 23 to 26, 33. The reason why the sons of Israel made to themselves a golden calf, and worshiped it instead of Jehovah, Exod. xxxii. 1 to the end, was, because in their heart remained Egyptian idolatry, although with the mouth they confessed Jehovah. Amongst the idols in Egypt the principal were she-calves and he-calves of gold, by reason that a she-calf signified scientific truth, which is the truth of the natural man, and a he-calf its good, which is the good of the natural man, also because gold signified good. This good and that truth they presented in effigy by he-calves and she-calves of gold; but when the representatives of celestial things were there turned into things idolatrous, and at length into things magical, then in Egypt, as in other places, the effigies themselves, which represented, were made idols, and began to be worshiped; hence the idolatries of the ancients, and the magical arts of Egypt. For the ancient Church, which succeeded the most ancient, was a representative Church, all the worship of which consisted in ceremonies, statutes, judgments, and precepts, which represented divine and celestial things, which are the in-

terior things of the Church. This Church after the flood was extended through a large part of the Asiatic orb, and was also in Egypt; but in Egypt were cultivated the scientifics of that Church, whence the Egyptians more than others were skilled in the science of correspondencies and representations, as may be manifest from the hieroglyphics, and from the magical arts, and idols of that country, also from the various things which are related in the Word concerning Egypt. Hence it is, that by Egypt in the Word is signified the scientific principle in general, both as to truth and as to good, also the natural principle, for the scientific principle is of the natural man; this latter principle was also signified by a she-calf and a he-calf. That the ancient Church, which was representative, was extended through several kingdoms, and that it was also in Egypt, see n. 1238, 2385, 7097. That the scientifics of the Church were cultivated principally in Egypt, and that therefore by Egypt in the Word is signified the scientific principle in each sense, see n. 1164, 1165, 1186, 1462, 4749, 4954, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926. And whereas scientific truth and its good is the good and truth of the natural man, that therefore also by Egypt in the Word is signified the natural principle, n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252. From these considerations it is now evident, that she-calves and he-calves were amongst the primary idols of Egypt, by reason that she-calves and he-calves signified scientific truth and its good, which are of the natural man, the like with Egypt itself, so that Egypt and a calf were of the same signification; wherefore concerning Egypt it is thus said in Jeremiah, "*Egypt is a very beautiful she-calf*; destruction cometh from the north; and her hirelings in the midst of her are as *fatted he-calves*," xlv. 20, 21; where a she-calf denotes scientific truth which is of the natural man; the hirelings, who are he-calves, denote those who do good for the sake of gain, n. 8002; thus he-calves denote such good, which in itself is not good, but is the delight of the natural man separate from the spiritual. This is the delight in which the sons of Jacob were, which in itself is idolatrous; wherefore it was permitted them to make it known and to testify it by the adoration of a calf, Exod. xxxii. 1, to the end. This is also thus described in David, "*They made a calf in Horeb*, and bowed themselves to what was graven, and changed glory into the effigy of an ox that eateth herb," Psalm cvi. 19, 20. By making a calf in Horeb and bowing themselves to what was graven, is signified idolatrous worship, which is that of ceremonies, of statutes, of judgments, and of precepts, in the external form only, and not at the same time in the internal. That that nation was in externals without an internal principle, see n. 9320, 9373, 9377, 9380, 9381;* and that thus in their heart they

were idolaters, see n. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882. By their changing glory into the effigy of an ox that eateth herb, is signified that they alienated themselves from the internal things of the Word and of the Church, and worshiped what is external, which is merely a scientific principle without life; for glory is the internal of the Word and of the Church, see preface to chap. xviii. Gen. n. 5922, 8267, 8427. The effigy of an ox is a resemblance of good in an external form, for an effigy is a resemblance, thus what is without life, and an ox denotes good in the natural principle, thus in an external form, n. 2566, 2781, 9135. To eat herb denotes to appropriate it to itself only scientifically, for to eat is to appropriate, n. 3168, 3513, 3596, 4745; and herb denotes the scientific principle, n. 7571. Inasmuch as such things were signified by the golden calf, which instead of Jehovah was worshiped by the sons of Israel, therefore Moses proceeded with it in the following manner: "Your sin, the calf which ye made, I took, and burned it with fire, and bruised it by grinding it well, until it was made small as powder, and I cast the powder thereof into the brook that came down from the mountain," Deut. ix. 21. Why the golden calf was so dealt with, no one knows, unless he know what is signified by being burned with fire, being bruised, being ground, and made small as powder, and what by a brook descending from the mountain, into which the powder was cast. The state is described of those who worship external things without an internal principle, namely, that they are in the evils of self-love and the love of the world, and in the falses thence derived as to those things which are from the Divine [being or principle], thus as to the Word; for the fire in which it was burned is the evil of the love of self and of the world, n. 1297, 1851, 2446, 5071, 5215, 6314, 6832, 7324, 7575. The powder [or dust] into which it was bruised, is the false principle thence confirmed from the sense of the letter of the Word; and the brook from Mount Sinai is Divine Truth, thus the Word in the letter, for this descends thence; for they who are in external things, without an internal principle, explain the Word in favour of their own loves, and see therein terrestrial things, and nothing at all of heavenly things, as the Israelites and Jews of old, and also at this day. Like things were also represented by the calves of Jeroboam in Bethel and in Dan, 1 Kings xii. 26 to the end; and 2 Kings xvii. 16; concerning which it is thus written in Hosea, "They made a king, and not from Me, they made princes and I did not know; their silver and their gold they made idols, that they may be cut off: *thy calf, O Samaria, hath forsaken*, for from Israel was it also; the workmen made it, and it was not a god, *because the calf of Samaria, shall be [broken] into pieces*," vii. 4, 5, 6. The subject here treated of is concerning a perverse understand-

ing and a corrupt explication of the Word by those who are in externals, without an internal principle, for they remain in the sense of the letter of the Word, which they draw to favour their own loves and the principles thence conceived. To make a king and not from Me, and to make princes and I know not, is to hatch truth and primary truths from their own proper lumen, and not from the Divine [being or principle], for king in the internal sense is truth, n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148; and princes are primary truths, n. 1482, 2089, 5044. To make their silver and their gold idols, is to pervert the scientifics of truth and good derived from the sense of the letter of the Word in favour of their own lusts, and still to worship them as holy, although they are without life, being derived from man's own intelligence; for silver is truth, and gold is good, which are from the Divine [being or principle], thus which are of the Word, n. 1551, 2954, 5658, 6914, 6917, 8932; and idols are doctrinals grounded in man's own intelligence, which are worshiped as holy, and yet have no life in them, n. 8941; hence it is evident that by king and princes, also by silver and gold, are signified falses grounded in evil, for those things which are derived from the *proprium*, are derived from evil, and hence they are falses, although outwardly they appear as truths, because taken from the sense of the letter of the Word; hence it is evident what the calf of Samaria, which the workman made, signifies, namely, good in the natural man, and not at the same time in the spiritual, thus non-good, because applied to evil. The workman made, and not God, denotes that it was from the *proprium*, and not from the Divine [being or principle]; to be [broken] into pieces denotes to be dissipated. Like things are signified by calves in Hosea: "They add to sin, and make to themselves a graven thing from their silver idols in their own intelligence, the whole work of artificers, saying to them, sacrificing a man, *kissing calves*," xiii. 2. From these considerations it is now evident what is signified by calf and heifer in the following passages, "The unicorn shall come down with them, *and the heifers with the strong*, and their land shall be drunken with blood, and their dust shall be made fat with fatness," Isaiah xxxiv. 7. Again, in the same prophet, "The fortified city is solitary, the habitation is forsaken and left as a wilderness, there *the calf shall feed*, and there he shall lie down, and shall consume the branches thereof, the harvest thereof shall wither," xxvii. 10. And in Jeremiah, "From the shout of Hishbon even to Eleahleh, even to Jahaz, have they uttered their voice, from Zoar even to Horonaim, *a calf of three years old*, because all the waters of Nimri shall be for desolations," xlviii. 34. And in Isaiah, "My heart shouteth over Moab, his fugitives are even to Zoar, *a calf of three years old*, for in the going up of Luhith he shall go up

with weeping," xv. 5. And in Hosea, "Ephraim is a *taught calf*, loving to thresh [corn]," x. 11. And in David, "Rebuke the wild beasts of the reed, the congregation of the strong, amongst *the calves of the people*, treading down the fragments of silver, he hath dispersed the people, they desire wars," Psalm lxviii. 30. The subject here treated of is concerning the arrogance of those, who from scientifics are willing to enter into the mysteries of faith, and not to acknowledge any thing but what themselves hatch thence. Inasmuch as these see nothing from the light of heaven, which is from the Lord, but from the lumen of nature which is from the *proprium*, they seize upon shadows instead of light, upon fallacies instead of realities, and in general upon the false instead of truth. These, inasmuch as they think insanely because from lowest principles, are called the wild beasts of the reed, and because they reason sharply, they are called the congregation of the strong, and because they dissipate the truths as yet remaining as scattered amongst the goods of those who are in the truths of the Church, it is said of them that they tread under foot the fragments of silver amongst the calves of the people, and further, that they disperse the people, that is, the Church itself with its truths; the lust of assaulting and destroying those truths is meant by desiring wars. From these considerations it is again evident that calves denote goods; in Zechariah, chap. xii. 4, it is said, "*Every horse of the people* I will smite with blindness," and by horse of the people are signified the intellectual things of truth appertaining to those who are of the Church, because horse denotes the intellectual principle of truth, n. 2761; but it is here said, treading under foot the fragments of silver and dispersing the people amongst the calves of the people, and by treading under foot and dispersing is signified to cast down and to dissipate, n. 258; by silver is signified truth, n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and by people those who are of the Church in truths, n. 2928, 7207; thus also the truths of the Church, n. 1259, 1260, 3295, 3581; thus by calves of the people are signified the goods which are of the will-principle appertaining to those who are of the Church. Moreover, that calves signify goods, is manifest in Jeremiah, "I will give the men that have transgressed My *covenant*, who have not established the words of the covenant, which they have made before Me, *of a calf*, which they have cut into two, that they might pass between the parts thereof the princes of Judah and the princes of Jerusalem, the royal ministers and priests, and all the people of the land, passing between the parts of the calf, and I will give them into the hand of their enemies, that their carcase may be for food to the fowl of the heavens, and to the beasts of the earth," xxxiv. 18, 19, 20. What is meant by the covenant of a calf, and what by passing between its parts, no

one can know, unless he knows what is signified by a covenant, what by a calf, what by its section into two parts, also what by the princes of Judah and Jerusalem, by the royal ministers, priests, and people of the land; it is evident that a heavenly arcanum is involved. Nevertheless this arcanum may be manifested to the understanding, when it is known that a covenant denotes conjunction, a calf good, a calf cut into two parts, good proceeding from the Lord on one part, and good received by man on the other, and that the princes of Judah and Jerusalem, with the royal ministers and priests, and people of the land, denote the truths and goods of the Church from the Word, and that to pass between the parts is to conjoin. From these things thus known, it is evident, that the internal sense of these words is, that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, and hence through the truths and goods of the Church with that nation, but that there was disjunction, by reason that they were in externals without an internal principle. The like was involved in the *covenant of a calf* with Abram, concerning which it is thus written in the book of Genesis, "Jehovah said to Abram, take to thee a she-calf of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon; and he took unto him all these, and divided them in the midst, and laid each part over against the other; and the birds he did not divide; and the flying thing [*volatile*] came down upon the bodies, and Abram drove them away; and the sun was about to go down, and a deep sleep fell upon Abram, and lo! a terror of great darkness fell upon him; and in that day Jehovah made a covenant with Abram," xv. 9, 10, 11, 12, 18; The terror of great darkness which fell upon Abram signified the state of the Jewish nation, that they were in the greatest darkness as to the truths and goods of the Church derived from the Word, because they were in externals without an internal principle, and hence in idolatrous worship, for he who is in externals without an internal principle is in idolatrous worship, inasmuch as his heart and his soul, when in worship, is not in heaven, but in the world, and does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation is what is described in the prophet by the covenant of a calf, which they cut into two parts between which they passed.

9392. Verses 6, 7, 8. *And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled upon the altar. And he took the book of the covenant, and read in the ears of the people, and they said, all things which Jehovah hath spoken, we will do and hear. And Moses took the blood, and sprinkled upon the people, and said, behold the blood of the*

covenant, which Jehovah hath established with you upon all these words. And Moses took half of the blood, signifies Divine Truth which was made of life and of worship. And put in basins, signifies appertaining to man in the things of his memory. And half of the blood he sprinkled upon the altar, signifies Divine Truth from the Lord's Divine Human [principle]. And he took the book of the covenant, signifies the Word in the letter with which the Word in heaven is conjoined. And read in the ears of the people, signifies for hearkening and obedience. And they said, all things which Jehovah has spoken we will do and hear, signifies reception of truth proceeding from the Lord's Divine Human [principle] and obedience from the heart and soul. And Moses took the blood, and sprinkled upon the people, signifies adaptation to be received by man. And said, behold the blood of the covenant, signifies by it conjunction of the Lord as to the Divine Human [principle] with heaven and with earth. Which Jehovah has established with you, upon all these words, signifies that conjunction with the Lord is effected by all and singular the things of the Word.

9393. "And Moses took half of the blood"—that hereby is signified Divine Truth which was made of life and of worship, appears from the signification of blood, as denoting the Divine Truth proceeding from the Lord, see n. 4735, 4978*, 7317, 7326, 7850, 9127; that it denotes Divine Truth which was made of life and worship, is because it was the blood which Moses sprinkled upon the people, verse 8, by which blood is signified Divine Truth received by man, thus which is made of life and of worship; for that truth is said to be received by man, which is made of life and thereby of worship; and it is then made of life and of worship, when man is affected by it, or loves it, or, what is the same thing, wills it, and from willing, thus from love and affection does it; until this be the case truth is indeed with man in his memory, and is thence called forth occasionally to the internal sight or understanding, from which it again relapses into the memory; but so long as Divine Truth has not entered more interiorly, it is indeed with man, but still it is not implanted in the life and will, for the life of man is his will; wherefore when truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, in this case it is made truth of man's life, and is called good. From these considerations it is evident what is meant by Divine Truth being made of the life. The case is similar in regard to truth which is made of worship; the worship grounded in truth which appertains merely to the memory, and thence appears in the understanding, is not worship; but the worship grounded in truth which comes forth from the will, thus from the affection and love, is

worship ; this latter worship in the Word is called worship from the heart, but the former is worship of the mouth alone. It has indeed been before shewn in the passages cited, that blood is the Divine Truth proceeding from the Lord ; but whereas several of the Church at this day have no other conception of the blood in the Holy Supper, than of the Lord's blood shed upon the cross, and in a more general sense, of the passion itself of the cross, therefore it is allowed briefly to shew further, that it is not blood which is there meant, but the Divine Truth proceeding from the Lord. The reason why this is unknown within the Church is, because nothing at all is known at this day concerning correspondencies, consequently neither concerning the internal sense of the Word, which is the sense in which the angels are when the Word is read by man. That blood is not blood but Divine Truth, may be manifest from several passages in the Word, and evidently from this in Ezekiel, " Say to the bird of every wing, and to every wild beast of the field, be gathered together and come, gather yourselves together from around My sacrifice, which I sacrifice for you, that *ye may eat upon flesh, and drink blood, ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ; ye shall eat fat to satiety, and drink blood even to drunkenness*, of My sacrifice which I will sacrifice for you. Ye shall be satiated at my table with horse and chariot, and with every man of war ; thus will I give My glory amongst the nations," xxxix. 17, 18, 19, 20. That by blood is not here meant blood, is very manifest, for it is said that they should drink the blood of the princes of the earth, and the blood of the sacrifice, even to drunkenness, when yet to drink blood, and especially the blood of princes, is an abominable thing, and was forbidden to the sons of Israel under punishment of death, Levit. iii. 17 ; chap. vii. 26 ; chap. xvii. 1 to the end ; Deut. xii. 17 to 26 ; chap. xv. 23 ; it is said also that they should be satiated with horse, chariot, and every man of war. He therefore who does not know that blood signifies Divine Truth, princes primary truths, a sacrifice those things which are of worship, a horse the intellectual principle of truth, a chariot doctrine, and a man of war truth combating against the false, must be amazed at singular the words of the above passage. In like manner at the Lord's words in John, " Jesus said, Verily, verily, I say unto you, unless *ye eat the flesh of the Son of Man, and drink His blood*, ye have no life in you. *He that eateth My flesh, and drinketh My blood*, hath eternal life, and I will raise him up at the last day. *My flesh is truly meat, and My blood is truly drink*, he that eateth My flesh and drinketh My blood, abideth in Me, and I in him," vi. 53, 54, 55, 56. But see what has been before shewn concerning these words, n. 4735, 4978,* 7317, 7326; 7850, 9127. That flesh corresponds to good, in like manner, bread, and that blood corresponds to

truth, in like manner, wine, has been very frequently told me from heaven; in like manner, that the angels perceive the Word no otherwise than according to *correspondencies*, and that thus by the Word man has conjunction with heaven, and by heaven with the Lord; in like manner it has been told me, that the Holy Supper was instituted by the Lord, to the intent that by it there might be a conjunction of all things of heaven, that is, of all things of the Lord with the man of the Church, inasmuch as in it flesh and bread is the Divine Good of the Divine Love of the Lord towards the universal human race, and the reciprocal [good of love] of man to the Lord. And blood and wine is the Divine Truth proceeding from the Divine Good of the Divine Love of the Lord, and received in turn by man; also to eat and drink those things in heaven is to appropriate and conjoin; but see what has been before shewn on this subject, n. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323.

9394. "And put [it] in basins"—that hereby is signified with man in the things of his memory, appears from the signification of basins, as denoting the things of the memory. The reason why basins denote things of the memory is, because vessels in general signify scientifics, n. 1469, 1496, 3068, 3079; and scientifics are nothing else but things of the memory; hence basins here are such things of the memory, in which are Truths Divine, which in general are signified by blood. It may be expedient briefly to say what scientifics are, in respect to truths and goods of life appertaining to man. All things which are learnt and stored up in the memory, and which can then be called forth to the intellectual sight, are called scientifics, and in themselves are the things which constitute the intellectual principle of the natural or external man. Scientifics, inasmuch as they are knowledges, are serviceable to the sight of the internal, or rational man in the way of a sort of mirror, for seeing such things as are serviceable to itself; for they fall under the aspect of the internal man, as plains full of herbs, flowers, and every kind of shrub and tree; or as gardens adorned with various things for uses and for delights, presented to the view of the external man in the material world; but the internal sight, which is the understanding, sees nothing else in the plains or gardens of the things of its memory, but what are agreeable to the loves in which the man is, and also what favour the principles which he loves. Wherefore they who are in the loves of self and of the world, see nothing but such things as favour those loves, and call them truths, and also by things fallacious and apparent make them like truths; and next they see such things which are in agreement with received principles, which the man loves because from himself. Hence it is evident, that scientifics and knowledges, which are things of the memory,

serve those who are in the above loves for means of confirming falses against truths, and evils against goods, and thereby of destroying the truths and goods of the Church. Hence it is that the learned, who are of such a character, are more insane than the simple, and with themselves deny the Divine"[being or principle], providence, heaven, hell, a life after death, and the truths of faith; which is clearly evident from the learned of the European orb at this day in the other life, where a great number of them at the very heart are atheists, for in the other life hearts speak and not mouths. From these considerations it is now manifest, of what use knowledges and scientifics are to those who think from the delights of the loves of self and of the world. But it is altogether otherwise with those who think from the delights of heavenly loves, which are loves to the Lord and towards the neighbour; these, inasmuch as their thought is led by heaven, from the Lord, see and choose nothing else in the plains and gardens of the things of their memory, but what are in agreement with the delights of their loves, and in concord with the doctrines of their Church, which they love; the things of the memory are to these as celestial paradises, and are also represented and signified in the Word by paradises, see n. 3220. It is further to be noted, that scientifics or things of the memory, when they become things of man's life, vanish out of the exterior memory, as is usually the case with gestures, actions, discourses, reflections, intentions, in general with the thoughts and affections of man, when by continual use or habit they become as it were spontaneous and natural, but no other things become of man's life, than what enter into the delights of his loves, and form them, thus which enter into his will. On this subject see what was said and shewn, n. 8853 to 8858; and concerning the exterior memory which is of the body, and the interior memory which is of its spirit, see n. 2469 to 2494. The reason why scientifics denote vessels, and in the Word are signified by vessels of every kind, as by goblets, cups, buckets, and the like, is, because every scientific is somewhat common [or general], which contains in it particulars and singulars agreeing with the common [or general] things; and such common or general things are arranged into series, and as it were into bundles, and those bundles and series are so arranged together, as to resemble a celestial form, and this in order in things the most singular to things the most common [or general]. And idea of such series may be formed from the muscular series and bundles in the human body. Every bundle therein consists of several moving fibres, and every moving fibre of blood vessels and nervous fibres; every muscular bundle also, which by a general term is called a muscle, is encompassed with its coat, by which it is distinguished from others, in like manner the interior fascicles,

which are called moving fibres; nevertheless all the muscles and moving fibres in them, which are in the body throughout, are so arranged, as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible. The case is similar with the scientifics of the memory, which also in like manner are excited by the delight of man's love, which is of his will, but by means of the intellectual part. The excitation is occasioned by that which is made the life of man, which is that which is made of his will or love; for the interior man has his view continually in those things, and is delighted with them, so far as they agree with his loves; and those which absolutely enter into the loves, and become spontaneous, and as it were natural, vanish out of the external memory, but remain inscribed on the internal memory, whence they are never blotted out; thus scientifics become living. From these considerations it is also evident, that scientifics are as the vessels of the interior life of man; and that hence it is that scientifics are signified by vessels of various kinds, and in this passage by basins. Like things are signified by vessels and basins in Isaiah, "I will fix him a nail in a faithful place, that he may be for a throne of glory to the house of his father, upon whom they may hang all the glory of the house of his father, sons, and grandsons, *all the vessels of a little one, from the vessels of basins even to all the vessels of psalteries,*" xxii. 23, 24. Where the subject treated of in the internal and representative sense is concerning the Lord's Divine Human [principle], and that by It and from It are all truths and goods from first to last. Scientific truths from a celestial stock are vessels of basins, and scientific truths from a spiritual stock are vessels of psalteries. And in Zechariah, "In that day there shall be on the bells of the horses holiness to Jehovah; and *the pots in the house of Jehovah* shall be as *basins before the altar,*" xiv. 20. Where the bells of the horses denote scientific truths which are from an illustrated intellectual principle, n. 2761, 2762, 5321; and basins before the altar denote scientific goods. Like things are signified by the basins of the altar, Exod. xxvii. 3; chap. xxxviii. 3.

9395. "And half of the blood be sprinkled upon the altar"—that hereby is signified the Divine Truth from the Lord's Divine Human [principle], appears from the signification of blood, as denoting the Divine Truth, see just above, n. 9393; and from the signification of altar, as being representative of the Lord's Divine Human [principle], see n. 921, 2777, 2811, 4489; hence a principle representative of the worship of the Lord, n. 4541, 8935, 8940. The reason why by this half of the blood, which was sprinkled upon the altar, is signified the Divine Truth proceeding from the Lord's Divine Human [principle], and by the other half of the blood which was sprinkled

upon the people, verse 8, which follows, is signified that Divine Truth received by the man of the Church, is, because a covenant was entered into, and by a covenant is signified conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778; and the conjunction of the Lord with the man of the Church is effected, when the Divine Truth, which proceeds from the Lord, is received by man. Hence it is evident why blood was applied, and when sprinkled upon the altar and upon the people, was called the *blood of the covenant*, verse 8.

9396. "And he took the book of the covenant"—that hereby is signified the Word in the letter, with which is conjoined the Word in heaven, appears from the signification of a book, as denoting the Word in every complex, of which we shall speak presently; and from the signification of a covenant, as denoting conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778. By the book of the covenant is here meant every thing which the Lord spake from Mount Sinai, for it is said immediately above, verse 4, "*and Moses wrote all the words of Jehovah*;" consequently by the book of the covenant, in a strict sense, is meant the Word revealed to Moses on Mount Sinai, and in an extended sense, the Word in every complex, since it is the Divine Truth revealed from the Lord. And inasmuch as by it the Lord conjoins Himself with the man of the Church, therefore also it is the book of a covenant, because a covenant denotes conjunction. But what is the quality of the conjunction of the Lord with the man of the Church by the Word, is at this day unknown, by reason that at this day heaven is closed; for scarcely any one at this day discourses with angels and spirits, and hence knows how they perceive the Word, when yet this was known to the ancients, especially to the most ancient, for to discourse with spirits and angels was a thing common to them. The reason was, because the men in the ancient times, especially in the most ancient, were interior men, for they thought in the spirit almost abstractedly from the body, whereas modern men are exterior, and think in the body almost abstractedly from the spirit. Hence it is, that heaven has as it were receded from man, for the communication of heaven is with the internal man, when it can be abstracted from the body, but not with the external immediately; hence it is unknown at this day what is the quality of the conjunction of the Lord with man by the Word. They who think from the sensual principle of the body, and not from the sensual principle of the spirit, cannot in anywise conceive otherwise, than that the sense of the Word is such in heaven as it is in the world, that is as it is in the letter. If it was to be said, that the sense of the Word in heaven is such as is the thought of the internal man, which

is without material ideas, that is, without worldly, corporeal, and earthly ideas, this would be at this day a paradox, and especially if it should be said that the sense of the Word in heaven differs as much from its sense in the world, or in the letter, as a heavenly paradise differs from an earthly paradise, and as heavenly meat and drink from earthly meat and drink. How great the difference is, appears from this consideration, that a heavenly paradise is intelligence and wisdom, heavenly meat is all the good of love and charity, and heavenly drink is all the truth of faith derived from that good. Who would not wonder at this day, if he should hear, that when mention is made in the Word of a paradise, a garden, a vineyard, in heaven are not perceived a paradise, a garden, a vineyard, but instead thereof such things as are of intelligence and wisdom from the Lord; and when mention is made of meat and drink, as of bread, flesh, wine, water, that instead thereof in heaven are perceived such things as are of the good of love and of the truth of faith from the Lord, and this not by explications nor comparatively, but from correspondencies actually, since the celestial things which are of wisdom, of intelligence, of the good of love and of the truth of faith, actually correspond to the above things. And into this correspondence the internal man was created in respect to the external, thus heaven which is in the internal man, in respect to the world which is in the external, in like manner in common [or general]. That the Word is understood and perceived in heaven according to correspondencies, and that that sense is the internal sense, has been shewn throughout in the foregoing pages. He who apprehends the things which have been now said, may know, and in some measure perceive, that by the Word man has conjunction with heaven, and by heaven with the Lord, and that without the Word there would be no conjunction, see what has been elsewhere frequently shewn on this subject, n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357. Hence now it is manifest why Moses took the book of the covenant, and read before the people, and then sprinkled blood on the people, and said, behold the blood of the covenant. This was done on this account, because the blood of the sacrifice denotes in heaven the Divine Truth proceeding from the Lord, thus on our earth it denotes the Word, see n. 9393. Inasmuch as by covenant is signified conjunction, and since by the Divine Truth proceeding from the Lord, that is, the Word, is effected conjunction, therefore all things which are of the Divine Truth from the Lord, or which are of the Word, are called a covenant, as the tables on which the ten commandments were written, also the judgments, the statutes and other things contained in the books of Moses, and in general the things contained in the Word, both of the Old and New Testament. *That the tables on which the*

ten commandments were written [are called a covenant] is plain from Moses, "Jehovah wrote upon the tables the words of the covenant, ten words," Exod. xxxiv. 28. Again, "I went up into the mountain to take the *tables of stones, the tables of the covenant*, which Jehovah established with you. Jehovah gave me two *tables of stones, the tables of the covenant*; I went down from the mountain, when the mountain burned with fire, *but the two tables of the covenant were on my two hands*," Deut. ix. 9, 11, 15. And again, "*Jehovah declared to you His covenant*, which He commanded you to do, *the ten words which He wrote upon tables of stones*; take heed to yourselves *lest ye forget the covenant of Jehovah your God*, which he established with you," Deut. iv. 13, 23. Inasmuch as the two tables were deposited in the ark, which was in the midst or inmost of the tabernacle, therefore the ark was called the ark of the covenant, Numb. x. 33; chap. xiv. 44; Deut. x. 8; chap. xxxi. 9, 25, 26; Josh. iii. 3, 6, 8, 11, 14, 17; chap. iv. 7, 9, 18; chap. vi. 6, 8; chap. viii. 33; Judges xx. 27; 1 Samuel iv. 3, 4, 5; 2 Samuel xv. 24; 1 Kings iii. 15; chap. vi. 19; chap. viii. 1, 6; Jeremiah iii. 16. *That the books of Moses were called the books of the covenant*, is manifest from the finding of them by Hilkiah the priest in the temple, concerning which it is thus written in the second book of the Kings, "Hilkiah the great priest found the *book of the law* in the house of Jehovah; and they read in their ears all the words of the *book of the covenant* found in the house of Jehovah," xxii. 8; chap. xxiii. 2. *That the Word of the Old Testament was called a covenant*, is manifest from Isaiah, "*To them that take hold of My covenant*, I will give in My house and within My walls a place and a name better than sons and daughters, lvi. 4, 5. And in Jeremiah, "*Hear ye the words of this covenant*, which I commanded your fathers, *obey ye My voice, and do them, according to all that I command you*," xi. 2, 3, 5, 6, 7, 8. And in David, "*All the ways of Jehovah are mercy and truth to them that keep His covenant, and His testimonies*," Psalm xxv. 10. Again, "*The mercy of Jehovah is from eternity even to eternity upon them that fear Him, and His justice upon son's sons, to them that keep His covenant, and that remember His precepts*," Psalm ciii. 17, 18. And again, "*They kept not the covenant of God, and refused to walk in His law*," Psalm lxxviii. 10; where the covenant of God is called the law of God. That by the law is meant, in an extended sense, the whole Word; in a sense less extended, the historical Word; in a confined sense, the Word written by Moses; and in the most confined sense, the ten precepts of the decalogue, see n. 6752. *That the Word of the New Testament is also a covenant*, is plain from Jeremiah, "*Behold the days come, in which I will make a new covenant with the house of Israel and with the house of Judah; this is*

the covenant which I will make with the house of Israel after these days, I will give my law in the midst of them, and will write it upon their heart," xxxi. 31, 32, where the house of Israel denotes the spiritual Church, and the house of Judah the celestial Church. And from David, "Also I will give him the first born, higher than the kings of the earth, and *My covenant shall be stable to him*, I will not *make vile My covenant*, and I will not change what My lips have uttered," Psalm lxxxix. 28, 33, 34; speaking of the Lord. My covenant shall be stable to him, denotes the union of the Divine [principle] Itself and the Divine Human; thus also it denotes the Word, for the Lord as to the Divine Human was the Word which was made flesh, that is, man, John i. 1, 2, 3, 14. The reason why the Divine Truth or the Word, is a covenant or conjunction is, because it is the Divine from the Lord, thus the Lord Himself; wherefore when the Word is received by man, the Lord Himself is received; hence it is evident, that by the Word is effected the conjunction of the Lord with man; and whereas the Word is the conjunction of the Lord with man, it is also the conjunction of heaven with man, for heaven is called heaven from the Divine Truth proceeding from the Lord, consequently from the Divine [being or principle]; whence they who are in heaven are said to be in the Lord. That the Divine [being or principle] conjoins Himself with those who love the Lord, and keep his Word, see John xiv. 23. From all these considerations it may be manifest, that by the blood of the covenant is meant the conjunction of the Lord by [or through] heaven by the Word, as also in Zechariah, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; on the other hand He shall speak peace to the nations; His dominions shall be from sea to sea, and from the river even to the ends of the earth: as for thee also, *by the blood of thy covenant*, I will send forth thy prisoners out of the pit wherein is no water, ix. 10, 11. He who knows nothing of the internal sense, cannot conceive in this passage anything else but what the sense of the letter involves, namely, that the chariot should be cut off from Ephraim, the horse from Jerusalem, and the bow of war, and finally that the blood of the covenant is the blood of the Lord, by which they were to be delivered who are in sins, explaining variously who are meant by prisoners in the pit wherein is no water; but he who is acquainted with the internal sense of the Word, comprehends that the subject here treated of is concerning the Divine Truth, and that this, after that it was vastated, that is, no longer received in faith and heart by man, will be restored by Truth Divine proceeding from the Divine Human [principle] of the Lord, and thus they, who believe and do it, will be conjoined to the Lord Himself; which may be more fully manifest from the internal

sense of singular the expressions in the above passage ; as from the signification of chariot, as denoting the doctrine of the Church, n. 2762, 5321, 5945, 8215 ; of Ephraim, as denoting the illustrated intellectual principle of the Church, n. 5354, 6222, 6238 ; and from the signification of horses, as denoting the understanding of the Word, n. 2760, 2761, 2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148 ; and of Jerusalem, as denoting the spiritual Church, n. 2117, 3654, 9166 ; and from the signification of bow, as denoting the doctrine of truth, n. 2686, 2709 ; and of war, as denoting combat concerning truths, n. 1664, 2686, 8295. Hence it is evident that by cutting off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war, is signified the vastation of Truth Divine in the Church, as to all understanding of it ; and that by the prisoners in the pit, in which was no water, being sent forth by the blood of the covenant is signified restitution by the Divine Truth proceeding from the Divine Human [principle] of the Lord. That blood is the Divine Truth, and that covenant is conjunction, has been shown above, and that the prisoners in the pit are they of the Spiritual Church who were saved by the Lord's coming into the world, see n. 6854. The pit is said to have no water, because by water is signified truth, see n. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323.

9397. "And read in the ears of the people"—that hereby is signified to hearkening and obedience, appears from the signification of reading, as denoting to hearkening, for when any thing is read, it is that it may be heard, and perceived, and obeyed, that is, that it may be hearkened to ; and from the signification of in the ears, as denoting to obedience, for ears and to hear signify to obey, n. 2542, 3869, 4551, 4652 to 4660, 5471, 5475, 7216, 8361, 8990, 9311. Inasmuch as ears signify not only hearing and apperception, but also obedience, therefore in the Word frequent mention is made of speaking in the ears and reading in the ears, and not of speaking and reading before the persons themselves ; as in Jeremiah, "*Hear these words, which I speak in thine ears, and in the ears of the whole people,*" xxviii. 7. And in the first book of Samuel, "*They spake those words in the ears of the people,*" xi. 4 ; and again, "*Let thine handmaid speak in thine ears,*" xxv. 24. And in the book of Judges, "*Proclaim in the ears of the people, saying,*" vii. 3. And in Moses, "*Say in the ears of the people,*" Exod. xi. 2 ; again, "*Hear O Israel the statutes and judgments, which I speak in your ears to-day,*" Deut. v. 1. Again, "*I speak in their ears these words,*" Deut. xxxi. 28. Again, Moses spake all the words of the song in the ears of the people," Deut. xxxii. 44. And in the second book of the Kings, "*He read in their ears all the words of the book of the covenant,*" xxiii. 2. And in

Jeremiah, "They said to him, sit and *read it in our ears*, and Baruch *read in their ears*," xxxvi. 15. And in Luke, "When Jesus *finished all words in the ears of the people*," vii. 1. Inasmuch as ear and hearing signify the reception, apperception, and obedience of truth, thus the first and the last of faith, therefore it was so often said by the Lord, "*he that hath an ear to hear, let him hear*," as Matth. xi. 15; chap. xiii. 9, 43; Mark iv. 9, 23; chap. vii. 16; Luke xiv. 35. And whereas by the deaf, or those who do not hear, in the spiritual sense are signified those who are not in the faith of truth, because not in the knowledge and thence the apperception thereof, n. 6989, 9209; therefore the Lord, when he healed a deaf man, "*put His finger into his ears*, and said, Ephatha, that is, *be opened*, and immediately *his ears were opened*," Mark vii. 32, 33, 34, 35. That all the miracles of the Lord involved and signified states of the Church, see n. 8364, 9086.

9398. "And they said, all things which Jehovah hath spoken we will do and hear"—that hereby is signified the reception of truth proceeding from the Divine Human [principle] of the Lord, and obedience from the heart and soul, appears from the signification of all things which Jehovah has spoken, as denoting truth proceeding from the Divine Human [principle] of the Lord, of which we shall speak presently; and from the signification of doing, as denoting obedience in the will, thus in the heart, see n. 9285, 9311; and from the signification of hearing, as denoting obedience in the understanding, thus in the soul; see n. 7216, 8361, 9311; obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith; for the heart signifies the will and love, n. 3883 to 3896, 7542, 8910, 9050, 9300; and the soul signifies understanding and faith, n. 2930, 9050, 9281; hence it is that it is said we will do and hear. The reason why all things which Jehovah has spoken denote truth proceeding from the Divine Human [principle] of the Lord, is, because all truth thence proceeds. That Divine Truth does not proceed from the Divine [principle] Itself, but from the Divine Human, is very manifest from John, "No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view," i. 18: wherefore the Lord is called the Word, verses 1, 2, 3, of the same chapter, which is the Divine Truth, and it is said that the Word was made flesh, that is, a man, verse 14 of the same chapter, to the intent, that the Divine [principle] Itself, under a human form, might actually teach Truth Divine. That the Lord is the Divine [principle] Itself under a human form, see n. 9315: hence it is evident, that by all things which Jehovah has spoken is signified truth proceeding from the Divine Human [principle] of the Lord.

9399. "And Moses took the blood and sprinkled [it] upon the people"—that hereby is signified adaptation to be received by man, appears from the signification of the blood of the sacrifice, as denoting the Divine Truth proceeding from the Lord, see above, n. 9393 ; and from the signification of sprinkling upon the people, as denoting adaptation to be received by man, for by sprinkling is signified to flow-in, thus to adapt ; for the Divine Truth which is from the Lord, is continually flowing-in with man, and makes his intellectual principle ; and if you are willing to believe, man, without the continual influx of Truth Divine proceeding from the Lord, is not able to perceive and understand any thing at all ; for the Divine Truth proceeding from the Lord is the light which illuminates the mind of man, and constitutes internal sight, which is of the understanding ; and whereas that light continually flows-in, therefore it adapts every one to receive ; but they who receive are they who are in the good of life, and they who do not receive are they who are in the evil of life ; nevertheless, the latter, as the former, are in the faculty of perceiving and understanding, and also in the faculty of receiving so far as they desist from evils : these things were signified by half of the blood which Moses sprinkled upon the people. That the Divine Truth proceeding from the Lord is the light which illuminates the mind of man, and constitutes his internal sight, which is that of the understanding, see n. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707 ; this also is meant in John, "This was the true light, which enlightens every man that cometh into the world : He was in the world, and the world was made by Him ; but the world knew Him not," i. 9, 10. The subject treated of in this passage is concerning the Word, which is the Divine Truth proceeding from the Lord. That every man in the world, who is of sound reason, is in the faculty of understanding Truth Divine, and thence in the faculty of receiving so far as he desists from evils, has been given me to know by abundant experience ; for all, as many as are in the other life, both the evil and the good, can understand what is true and what is false, also what is good and what is evil ; but the evil, although they understand what is true and good ; are still not willing to understand ; for the will and the evil therein is repugnant, wherefore when they are left to themselves, they sink back even into the falses of their own evils, and hold in aversion the truth and good which they understood ; the case was similar with persons of this description in the world, where they repelled from themselves the truths, which yet they were able to understand. Hence it has evidently appeared, that the Divine Truth proceeding from the Lord is continually flowing-in into human minds, and adapts them to receive, and that it is so far received, as evils are desisted from, which are of the loves of self and the world.

9400. "And he said, behold the blood of the covenant"—that hereby is signified by it conjunction of the Lord as to the Divine Human [principle] with heaven and with earth, appears from the signification of blood, as denoting the Divine Truth proceeding from the Divine Human [principle] of the Lord, see above, n. 9393, 9399; and from the signification of covenant, as denoting conjunction, see also above, n. 9396; the reason why it denotes conjunction with heaven and with earth is, because the Divine Truth, which proceeds from the Divine Human [principle] of the Lord, passes through the heavens even to man, and in the way is accommodated to every heaven, and lastly to man himself; the Divine Truth on our earth is the Word, n. 9350 to 9362; which is of such a quality, that as to all and singular things it has an internal sense, which is for the heavens, and finally an external sense, which is the sense of the letter, which is for man; hence it is evident, that by the Word is effected a conjunction of the Lord with the heavens and with the world, n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396; hence it may be concluded for certain, that without the Word on this earth there would be no conjunction of heaven, thus no conjunction of the Lord with man; and if no conjunction, the human race on this earth must altogether perish; for what makes the interior life of man, is the influx of Truth Divine from the Lord, for Truth Divine is the very light which illuminates the sight of the internal man, that is, his understanding, and it is the heavenly heat, which is in that light, and is love, which enkindles and vivifies the will-principle of the internal man; wherefore without that light and that heat the internal of man would become blind and grow cold, and die, no otherwise than the external of man, if left without heat and without light of the sun of the world: but this must appear as a paradox to those, who do not believe that the Word is of such a quality, and also to those who believe that life is in man as properly his own, and not continually flowing-in through heaven from the Lord. That the life of man is not in himself, but that it flows-in from the Lord, see n. 4249, 4782,* 5147, 5150, 5986, 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6612, 6613 to 6626, 6982, 6985 to 6996, 7055, 7056, 7058, 7147, 7270, 7343,* 8685, 8701, 8717, 8728, 9110, 9111, 9223, 9276; and that the Church of the Lord scattered through the whole globe is before the Lord as one man, n. 9276, in like manner as heaven, which is thence called the **GRAND MAN**; and that the Church, where the Word is, is as the heart and lungs in that man, and that all out of the Church thence live, as the members, the viscera, and the rest of the organs of the body from the heart and lungs, n. 2054, 2853, 7396.

9401. "Which Jehovah established upon all these words"

—that hereby is signified that conjunction from the Lord is by all and singular things of the Word, appears from the signification of the covenant which Jehovah established, as denoting conjunction from the Lord, for to establish a covenant is to conjoin to himself, n. 9396; and Jehovah in the Word is the Lord, n. 9373; and from the signification of all these words, as denoting all and singular things of the Word, for by the laws promulgated from Mount Sinai in the universal sense is signified all Divine Truth, thus the Word as to all and singular things, n. 6752. That the Word is inspired as to every iota, see n. 7933, 9094, 9198, 9349; consequently that by the Word there is conjunction with heaven, and through heaven with the Lord, by all and singular the things thereof. It is said conjunction from the Lord, since the Lord conjoins man to Himself, but not *vice versa*, for all the good of love and the truth of faith flows-in from the Lord, and is received by man so far as he desists from evils, n. 9399; for reciprocal influx, namely, from man to the Lord, which by the learned is called physical influx, is not given, n. 6322, 9110, 9111, 9216; and moreover whatsoever comes from man, as from himself, is nothing but evil and the false thence derived, n. 210, 215, 987, 5660, 5786. Hence it is manifest, that the conjunction of man with the Lord is from the Lord, and not from man; that it appears otherwise, is a fallacy.

9402. Verses 9, 10, 11. *And Moses and Aaron went up, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel, and under His feet as the work of a sapphire stone, and as the substance of heaven as to cleanness. And to the sons of Israel apart He sent not His hand: and they saw God, and did eat and drink.* And Moses and Aaron went up, Nadab and Abihu, signifies the Word in the internal and external sense, and doctrine derived from each. And seventy of the elders of Israel, signifies all who are in good from truths. And they saw the God of Israel, signifies the coming and presence of the Lord in the Word. And under His feet, signifies the ultimate sense, which is the sense of the letter itself. As the work of a sapphire stone, signifies what is translucent there from internal truths, and all things from the Lord. And as the substance of heaven as to cleanness, signifies the translucence of the angelic heaven. And to the sons of Israel apart, signifies those who are in the external sense alone separate from the internal. He sent not His hand, signifies that in that sense truth is not in its power. And they saw God, signifies faith. And they did eat and drink, signifies information concerning the good and truth of worship.

9403. "And Moses and Aaron went up, Nadab and Abihu"—that hereby is signified the Word in the internal and external sense, and doctrine from each, appears from the representation

of Moses and Aaron, as denoting the Word in the internal and external sense; and from the representation of Nadab and Abihu, the sons of Aaron, as denoting doctrine derived from each, see above, n. 9374, 9375.

9404.' "And seventy of the elders of Israel;"—that hereby are signified all who are in good from truths, appears from the signification of seventy, as denoting what is full, thus all things and all [persons], see n. 6508; and from the signification of the elders of Israel, as denoting those who are in good from truths, and in truths from good; for by the old in the Word are signified those who are in wisdom, n. 6524, thus who are in the life of good from the doctrine of truth, and by Israel those who are of the spiritual Church, n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340; thus who are in truths productive of good, and in good productive of truths, n. 7957, 8234; hence it is evident that by the seventy elders of Israel are signified those who are in good grounded in truths, and abstractedly good grounded in truths. Like things are signified in the internal sense by the Lord's seventy disciples, Luke x. 1, 17. The sons of Israel were divided into twelve tribes, and over them were set twelve princes, and also seventy elders: by the twelve tribes are signified all the truths and goods of the Church in the complex, n. 3858, 3926, 3929, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7995, 7997; but by twelve princes all primary truths, n. 5044, and by seventy elders all the goods which are from truths. When mention is made of good which is from truths, the Spiritual Church is meant, for that Church is in good derived from truths. He who is not acquainted with the arcana of the Church and of heaven, may believe that every good of the Church is from truths, inasmuch as good cannot be implanted but by truths; yea, that man cannot know what good is except by truths; nevertheless the goods which is by truths, is the good of the Spiritual Church, and viewed in itself is truth, which is called good when it becomes of the will and of the act, and thence of the life; but the good, which does not exist by truths but by the goods of mutual love, is the good of the Celestial Church, and viewed in itself is not truth but good, inasmuch as it is the good of love to the Lord. This latter good was represented by the Judaic Church, but the former good by the Israelitish Church, wherefore they were divided into two kingdoms. What and of what quality the difference is between each Church, consequently between each good, see what has been before shewn, n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6296, 6289, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7470,* 7978, 7992, 8042, 8152, 8234, 8521. From the things adduced in these passages

it may be manifest, that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven, and that the celestial heaven is the inmost or third heaven, and the spiritual heaven the middle or second.

9405. "And they saw the God of Israel"—that 'hereby is signified the coming and presence of the Lord in the Word, appears from the signification of seeing, when concerning the Lord, as denoting His coming and presence, see n. 4198, 6893; That the God of Israel is the Lord, is manifest from all those passages in the Word where He is called the Holy One of Israel and the God of Israel, see n. 7091. The God of Israel is the God of the Spiritual Church, because by Israel is signified that Church, see just above, n. 9404. The reason why it is the coming and presence of the Lord *in the Word*, which is signified by their seeing the God of Israel is, because by the laws which were promulgated from Mount Sinai, in an extended sense is signified all Divine Truth as to all and singular the things thereof, n. 6752, 9401. The reason why the coming and presence of the Lord in the Word is signified is, because the Word is the Divine Truth proceeding from the Lord, and what proceeds from the Lord is the Lord Himself; wherefore they who read the Word, and on such occasion look to the Lord, by acknowledging that all truth and all good is from Him, and nothing from themselves, they are illustrated, and see truth and perceive good from the Word; this illustration is from the light of heaven, which light is the Divine Truth itself proceeding from the Lord, for this appears as light before the angels in heaven, see n. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608. The coming and presence of the Lord in the Word is also meant in Matthew by seeing the son of Man, "Then shall appear the sign of the Son of Man, *and they shall see the Son of Man* coming in the clouds of heaven with virtue and glory," xxiv. 30, see n. 4060; for a cloud is the literal sense of the Word, and virtue and glory its internal sense. The literal sense of the Word is called a cloud, because it is in the light of the world, and the internal sense is called glory, because it is in the light of heaven, see preface to chap. xviii. of Gen. and n. 5922, 6313, 6752, 8106, 8267, 8427, 8443, 8781. And moreover the subject treated of in the internal sense is concerning the Lord alone, and concerning His kingdom and Church, hence is the sanctity of the Word, and hence the coming and presence of the Lord with those, who, whilst they read the Word, look at him and their neighbour, which is the good of their fellow-citizens, of their country, of the Church, of heaven, n. 6818 to 6824, 8123, and do not look at themselves as was said above; the reason is, because the former suffer themselves to be elevated of the Lord into the light of heaven, but the latter do not suffer themselves to be

elevated, for they keep their view fixed on themselves and the world. From these considerations it may be manifest what is meant by seeing the Lord in the Word.

9406. "And under His feet"—that hereby is signified the ultimate sense, which is the sense of the letter itself, appears from the signification of feet, as denoting things natural, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952; thus the soles of the feet, which are under the feet, denote the ultimate things of nature. The reason why under the feet here denotes the ultimate sense of the Word, which is the sense of the letter, is, because it is said of the Divine Truth or Word, which is from the Lord, and which is the Lord, as may be manifest from what goes before; and the ultimate of Truth Divine, or the Word, is such as the sense of the letter is, which is natural, because for the natural man. That the sense of the letter contains in it an internal sense, which is respectively spiritual and celestial, is manifest from all those things which have been hitherto shewn concerning the Word. But man, the more worldly and corporeal he is, the less he comprehends this, inasmuch as he does not suffer himself to be elevated into spiritual light, and hence to see what the quality of the Word is, namely, that in the letter it is natural, and in the internal sense spiritual, for from the spiritual world or from the light of heaven may be seen inferior things even to ultimates, of what quality they are, but not *vice versa*, n. 9401, thus that the Word is of such a quality in the letter. Inasmuch as the Word in the letter is natural, and by feet are signified natural things, therefore the ultimate of the Word, as the ultimate of the Church, is called the place of the feet of Jehovah, and also the footstool of His feet, and likewise a cloud and darkness respectively, as in Isaiah, "They shall open thy gates continually to bring to thee the army of the nations, and their kings shall be brought away; the glory of Lebanon shall come to thee, the fir-tree, the pine-tree, and the box-tree together, to decorate the places of My sanctuary, and I will render the place of My feet honourable," ix. 11, 13. The subject treated of in this passage is concerning the Lord and His kingdom and Church; by army of the nations are meant those who are in the goods of faith, and by kings those who are in the truths of faith. That nations denote those who are in the goods of faith, see n. 1259, 1328, 1416, 1849, 4574, 6005; and that kings denote those who are in truths, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148. The glory of Lebanon or the cedar is spiritual good and truth; the fir-tree, the pine-tree, and the box-tree, denote natural goods and truths corresponding; the place of the sanctuary is heaven and the Church, and also the Word; the place of the feet is heaven, the Church, and also the Word in ultimates. The reason why it also is the Word is, because heaven is heaven by virtue of the

Divine Truth proceeding from the Lord, in like manner the Church ; and the Divine Truth which makes the Church and heaven is the Word ; hence also the inmost of the tent, where the ark was containing the law, is called the sanctuary, for the law is the Word, n. 6752. Again in the same prophet, “The heavens are My throne, and the earth is *the stool of My feet*,” lxvi. 1. And in David, “Exalt ye Jehovah our God, and *adore towards the stool of His feet* ; He is holy. Moses and Aaron amongst His priests ; in *the pillar of a cloud* He spake to them,” Psalm xcix. 5, 6, 7 ; where the stool of the feet of Jehovah, towards which they should adore, is the Divine Truth in ultimates, thus the Word. That Moses and Aaron, in the representative sense, are the Word, see n. 7089, 7382, 9373, 9374 ; and that cloud denotes the Word in the letter, or the Divine Truth in ultimates, see preface to chap. xviii. of Gen. n. 4060, 4391, 5922, 6343, 6752, 8106, 8781 ; hence it is evident what is meant by speaking in the pillar of a cloud. Again, “We heard of Him in Ephrata, we have found in the fields of the forest ; we will enter into His habitations, and *will bow ourselves to the stool of His feet*,” Psalm cxxxii. 6, 7. The subject here treated of is concerning the Lord, and concerning the revelation of Himself in the Word ; to find Him in Ephrata is in the spiritual celestial sense of the Word, n. 4585, 4594 ; in the fields of the forest denotes in the natural or literal sense of the Word, n. 3220, 9011 ; the stool of the feet denotes the Divine Truth proceeding from the Lord in ultimates. Again, “Jehovah inclined the heaven, and *thick darkness was under His feet* ; He set darkness for His hiding place, *darkness of waters, clouds of the heavens ; from the splendour before Him His clouds passed away*,” Psalm xviii. 9, 11, 12. The subject here treated of is concerning the coming and presence of the Lord in the Word ; thick darkness under His feet denotes the sense of the letter of the Word, in like manner the darkness of waters and the clouds of the heavens ; that nevertheless the Divine Truth, such as it is in the heavens, is in that sense, is signified by setting darkness for His hiding place ; and that at the presence of the Lord the internal sense appears such as it is in heaven, in its glory, is signified by His clouds passing away from the splendour before Him. And in Nahum, “The way of Jehovah is in the storm and tempest, and *the clouds are the dust of His feet*,” i. 3 ; where also clouds denote the Word in the sense of the letter, which likewise is the storm and tempest wherein is the way of Jehovah. When Truth Divine, such as it is in heaven, is translucent in man from the sense of the letter, then this sense is described by feet and by their splendour as of polished brass. As also in Daniel, “I lifted up mine eyes and saw, behold one man clothed with linen, whose loins were girded with gold of Uphaz, and His body as Tarshish, and His face as

the face of lightning, and His eyes as torches of fire, His arms and His *feet as the splendour of polished brass*, and the voice of His words as the voice of a crowd," x. 5, 6. In this passage by a man clothed in linen in the supreme sense is meant the Lord, and inasmuch as the Lord is meant, the Divine Truth which is from Him is also meant, for the Divine Truth which is from the Lord is the Lord Himself in heaven and in the Church. Truth Divine or the Lord in ultimates is meant by arms and feet as the splendour of polished brass, also by the voice of His words as the voice of a crowd. In like manner in Ezekiel, chap. i. verse 7. The successive state of the Church on this earth, as to the reception of Truth Divine proceeding from the Lord, is also meant by the statue seen by Nebuchadnezzar, of which it is thus written in Daniel, "The head of the statue was gold, its breast and its arms were silver, its belly and thighs brass, its legs iron, its *feet were partly iron and partly clay*, which did not cohere; and a stone out of the rock bruised the iron, the clay, the brass, the silver and gold, ii. 32, 33, 34. The first state of the Church as to the reception of truth proceeding from the Lord is gold, inasmuch as by gold is signified celestial good, which is the good of love to the Lord, n. 113, 1551, 1552, 5658, 8932; the second by silver, which is spiritual good, which is the good of faith in the Lord, and of clarity towards the neighbour, n. 1551, 2954, 5658, 7999; the third by brass, which is natural good, n. 425, 1551; and the fourth by iron, which is natural truth, 425, 426; clay is the false, which does not cohere with truth and good. That a stone out of the rock bruised the iron, the clay, the brass, the silver and gold, signifies that the Church, as to the reception of truth from the Word, perishes, when the false and the evil are confirmed by the sense of the letter of the Word, as is the case when the Church is in its last state, when it is no longer in any heavenly love, but only in worldly and corporeal. Such was the word as to its reception with the Jewish nation when the Lord came into the world, and such is the Word with several at this day, insomuch that it is not even known that there is anything internal in the Word. If it was to be said that there is something internal and what is its quality, it would not be received; when yet in the most ancient times, which were signified by gold, in the sense of the letter of the Word nothing else was seen but what is celestial almost abstractedly from the letter. From these considerations it may now be manifest, that by the God of Israel seen under the feet, is signified the Word in the ultimate sense, which is the sense of the letter.

9407. "As the work of a sapphire"—that hereby is signified what is translucid there from internal truths, and all from the Lord, appears from the signification of the work of a sapphire, as denoting the quality of the literal sense of the Word, when

the internal sense is apperceived in it, thus when the Divine Truth proceeding from the Lord, such as it is in heaven, is translucent; for the Word is the Divine Truth proceeding from the Lord, which in its origin is Divine, and in its progress through the heavens, in the inmost heaven is celestial, in the second or middle is spiritual, in the first or ultimate is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter which is for man. Hence it is evident that this latter sense, which is the last in order, contains in it the spiritual and celestial sense, and inmost the Divine Itself; and so far as these senses are contained in the last or literal, and appear to those who apprehend the Word spiritually, it is therefore represented by the work of the sapphire, which transmits the rays of heavenly light, or is translucent. That some idea may be presented concerning this translucence, let human speech be taken for an example; this, in its first origin, is the end which a man is willing to manifest by speech; this end is his love, for what a man loves, this he regards as an end; from it flows the thought of man, and at length the speech. That this is the case, every one who reflects well may know and apperceive; that the end regarded is the first [principle] of speech, is manifest from a common rule, that in all intelligence there is an end regarded, and without an end there is no intelligence: and that thought is the second [principle] of speech flowing from the first, is also manifest, for no one can speak without thought, and think without an end; that hence follows the speech of expressions, and that this is the ultimate, which is properly called speech, is a known thing. This being the case, the man who attends to the speech of another, does not attend to the expressions, or the words of the speech, but to the sense resulting from those things which are of the thought of him who speaks; and he who is wise attends to the end, for the sake of which the person so speaks from thought, that is, what he intends and what he loves: these three things are presented in the speech of man, to which things the speech of expressions is subservient as a last plane. From this comparison an idea may be formed concerning the Word in the letter, for this is no otherwise attended to and apperceived in heaven, than the thought of man usually is which is presented by the speech of expressions, and in the inmost heaven, than the intention or end usually is; but the difference is, that the sense of the letter of the Word, when it is read by man, is not heard, nor apperceived in heaven, but only the internal sense, inasmuch as in heaven is perceived only the spiritual and celestial of the Word, but not its natural; thus one sense passes into another, because they correspond, and the Word is written by mere correspondencies: hence it is evident what is meant, when the Word is treated of, by the translucidity which

is signified by the work of a sapphire. But he who cannot think intellectually, that is, abstractedly from things material, cannot comprehend these things, nor indeed that any other sense can be given in the Word than what is extant in the letter; if he be told that there is in that sense a spiritual sense, which is of truth, and in this a celestial sense which is of good, and that these senses are translucent from the literal sense, he will at first be amazed, and afterwards he will reject the idea as of no account, and at length will make a mock at it. That there are persons of this character at this day in the Christian orb, especially amongst the learned, has been shewn by living experience; also that they who reason against that truth boast themselves to be wiser than others who affirm it; when yet erudition in the early ages, which were called golden and silver, consisted in so speaking and so writing, that the sense of the letter was not attended to, only so far as a hidden wisdom was translucent from it, as may be clearly manifest from the most ancient books, even amongst the Gentiles, and likewise from the remains in their languages; for their chief science was the science of correspondencies, and the science of representations, which sciences at this day are amongst things that have been lost. The reason why under the Lord's feet there appeared as the work of a sapphire, and this signifies the translucence of the Word in the sense of the letter, is, because a stone in general signifies truth, and a precious stone truth translucent from the Divine [principle] of the Lord. That a stone in general signifies truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940, 8941, 8942; and that a precious stone signifies truth translucent from the Divine [principle] of the Lord; this was signified by the twelve precious stones in the breast-plate of Aaron, which was called Urim and Thummim, n. 3862, 6335, 6640. In like manner in Ezekiel, "Full of wisdom and perfect in beauty, thou hast been in Eden the garden of God; every *precious stone* was thy covering, the ruby, the topaz, the diamond, the beryl, the onyx, and the jasper, *the sapphire*, the chrysoprase, the carbuncle, and gold; the work of thy drums and thy pipes was prepared in thee in the day in which thou wast created; thou wast perfect in thy ways in the day in which thou wast created," xxviii. 12, 13, 15; speaking of Tyre, by which is signified the Church as to the interior knowledges of truth and good, n. 1201; her intelligence and wisdom, such as it had been in her infancy or first age, is described by those precious stones; the day in which she was created, signifies the first state when they were regenerated, for creation in the Word is regeneration, or the new creation of man, n. 16, 88. Like things are signified by precious stones in the Apocalypse, "The foundations of the wall of the city were adorned with every precious stone, the first founda-

tion was a jasper, the second *sapphire*, the third chalcedony, the fourth an emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst," xxi. 19. 20; speaking of the holy Jerusalem coming down out of heaven, by which is meant a new Church amongst the nations, after that the Church at this day, which is in our European orb, is vastated; the precious stones which are foundations are Truths Divine translucent in the ultimate of order. Truth Divine translucent in the ultimate of order, which is the Word in the letter, is principally signified by sapphire, as in Isaiah, "Oh! thou afflicted and tossed with storms, and not comforted, behold I arrange *thy stones* with stibium, *and I will set thy foundations with sapphires*," liv. 11; speaking also of a Church which was to succeed the former, which is meant by the desolate having more sons than the married [women], verse 1; where to arrange stones denotes the truths of the Church; foundations in sapphires denote truths translucent in ultimates. The like is signified by sapphire in Jeremiah, "Her Nazarites were whiter than snow, they were fairer than milk, their bones were redder than pearls, a *sapphire was their polish*," Lam. iv. 7; where Nazarites in the representative sense signified the Lord as to the Divine Natural [principle], n. 3301, 6437. Hence also the Divine Truth proceeding from Him in ultimates, which is the Word in the sense of the letter; for the hairs, which are here meant by Nazarites, and are said to be whiter than snow and fairer than milk, signify truth in ultimates, n. 3301, 5247, 5569; whiteness and fairness being predicated of truth, n. 3301, 5319; the bones which were red are scientific truths, which are the last, and which serve the rest as servants, n. 6592, 8005; redness is predicated of the good of love which is in truths, n. 3300; hence it is evident that a sapphire denotes truth in ultimates translucent from internal truths. And in Ezekiel, "Above the expanse, which was over the head of the cherubs, was as the *aspect of a sapphire stone*, the likeness of a throne, and above the likeness of a throne was as the aspect of a man sitting upon it," i. 26; chap. x. 1; where cherubs denote the Lord's guard and providence, lest there should be access to Him except by good, n. 9277; the throne upon which was the aspect of a man, is the Divine Truth from the Divine Good of the Lord, n. 5313, 6397, 9039. Hence it is evident, that a sapphire stone is truth translucent from internal truths, namely, that a stone denotes truth, and sapphire translucence. The reason why all things of the Word are translucent from the Lord is, because the Divine Truth, which is from the Lord, is the one only principle from which all things are derived; for that which is first is the one only principle in the things which follow and are de-

rived from it, inasmuch as from it they are and exist; and the Divine Truth is the Lord. Wherefore also in the supreme sense of the Word the subject treated of is concerning the Lord alone, concerning His love, providence, kingdom in the heavens and in the earth, especially concerning the glorification of His human [principle]. That the Divine Truth is the Lord Himself, is evident from this consideration, that whatsoever proceeds from any one is Himself, as what proceeds from man, whilst he speaks or acts, is from his will-principle and intellectual; and the will-principle and intellectual constitutes the life of man, thus the man himself; for man is not a man from the form of the face and body, but from the understanding of truth and the will of good. Hence it may be manifest, that what proceeds from the Lord, is the Lord; that this is the Divine Truth, has been frequently shewn in what goes before. But he who does not know the arcana of heaven may believe, that with the Divine Truth proceeding from the Lord, the case is no otherwise than as with speech which proceeds from man; but it is not speech, but the Divine [principle] filling the heavens, as light and heat from the sun fill the world; this may be illustrated by the spheres which proceed from the angels in heaven, see n. 1048, 1053, 1316, 1504 to 1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598 to 6613, 8063, 8630, 8794, 8797; which, as may be seen in the passages cited, are spheres of the truth of faith and of the good of love from the Lord. But the Divine sphere, which proceeds from the Lord, is universal, and, as was said, fills the universal heaven, and constitutes the All of life there; it appears there before the eyes as light, which not only illuminates the sight, but also minds. The same also is what constitutes the understanding with man; this is meant in John, "In Him was life, and the life was the light of men; it was the true light, which illuminates every man that cometh into the world, and the world was made by Him," i. 4, 9, 10; where the subject treated of is concerning the Divine Truth, which is called the Word, and that the Divine Truth or Word is the Lord Himself. This light, which is the Divine Truth proceeding from the Lord, was described by the ancients by radiant circles of a golden colour around the head and body of God represented as a man, for the angels had no other perception of God than under a human form. When man is in good, and from good in truths, he is then elevated into that Divine light, and into interior [light] according to the quantity and quality of good. Hence he has common illustration, in which from the Lord he sees innumerable truths which he perceives from good; and in this case he is led of the Lord to apperceive and imbue those things that are suitable to him, and this as to the most singular things in order, as is conducive to his eternal life. It is said as to most singular things, inasmuch

as the universal providence of the Lord is universal because in things most singular, for singulars together are called an universal, n. 1919, 6159, 6338, 6482, 6483, 8864, 8865.

9408. "And as the substance of heaven as to cleanness"—that hereby is signified the translucence of the angelic heaven, appears from the signification of heaven, as denoting the angelic heaven, of which we shall speak presently; and from the signification of the cleanness or purity of substance, when it is said of heaven, as denoting translucence. It may be expedient to say briefly what the translucence of the angelic heaven is, when concerning the Word. The angelic heaven is said to be translucent, when Truth Divine is translucent; for the universal heaven is nothing but the receptacle of Truth Divine, for every angel is a reception thereof in particular, thus all or the whole heaven in general, whence heaven is called the habitation of God and also the throne of God, because by habitation is signified Truth Divine proceeding from the Lord, received in the inmost heaven, which respectively is good, n. 8268, 8309; and by throne is signified Truth Divine from the Lord received in the middle heaven, n. 5313, 6397, 8625, 9309. Inasmuch as it is Truth Divine, such as is in the heavens, which is translucent from the sense of the letter of the Word, therefore it is the angelic heaven which is translucent; for the Word is the Divine Truth accommodated to all the heavens, and hence it conjoins the heavens with the world, that is, angels with men, n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396. From these considerations it is evident what is meant by the translucence of the angelic heaven. That heaven in the internal sense denotes the angelic heaven, is from correspondence, and also from appearance. Hence it is, that when mention is made in the Word of heavens, also of the heavens of heavens, in the internal sense are meant the angelic heavens; for the ancients had no other idea of the visible heaven than that heavenly inhabitants dwelt there, and that the stars were their habitations; a similar idea also at this day prevails amongst the simple, and especially amongst infants; hence likewise it is customary to look upwards to heaven, when God is adored. This also is from correspondence, for in the other life heaven appears with stars, yet not the heaven which appears to men in the world, but it is heaven appearing according to the state of the intelligence and wisdom of spirits and angels; the stars there denote the knowledges of good and truth, and the clouds which are sometimes seen are of various significations according to colours, translucence, and progressions; the blueness of heaven is truth transparent from good. From these considerations it may be manifest that by heavens are signified the angelic heavens; but by the angelic heavens are signified Truths Divine, inasmuch as the angels are receptions of Truths Divine

proceeding from the Lord. Like things are signified by heavens in David, "*Praise Jehovah ye heavens of heavens, and ye waters which are above the heavens,*" Psalm cxlviii. 4. Again, "*Play an instrument to the Lord who rideth upon the heaven of heaven of old,*" Psalm lxviii. 33. Again, "*By the Weyd of Jehovah the heavens were made, and all the host of them,*" Psalm xxxiii. 6. Again, "*The heavens declare His glory, and the firmament announces the works of his hands,*" Psalm xix. 1. And in the book of Judges, "*Jehovah, when thou wentest forth from Seir, the earth trembled, also the heavens dropped, the clouds also dropped waters,*" v. 4. And in Daniel, "*The horn of the he-goat grew even to the host of the heavens, and cast down to the earth of the host and of the stars, and trampled them under foot,*" viii. 10. And in Amos, "*The Lord Jehovah buildeth in the heavens His steps [or degrees],*" ix. 6. And in Malachi, "*If there be food in My house, I will open the windows of heaven, and pour out for you a blessing,*" iii. 10. And in Isaiah, "*Look forth from the heavens, and see from the habitation of Thy holiness and Thy honourableness,*" lxiii. 15. And in Moses, "*Blessed of Jehovah is the land of Joseph, of the precious things of heaven, of the dew,*" Deut. xxxiii. 13. And in Matthew, "*Jesus said, thou shalt not swear by heaven, because it is the throne of God: he who shall swear by heaven, sweareth by the throne of God, and by Him who sitteth upon it,*" v. 34; chap. xxiii. 22. In these passages, and in several others, by heavens are signified the angelic heavens; and whereas the heaven of the Lord in the earths is the Church, by heaven is also signified the Church, as in the following passages. "*I saw a new heaven and a new earth, for the former heaven and the former earth had passed away,*" Apoc. xxi. 1. And in Isaiah, "*Behold I create new heavens and a new earth, therefore neither shall the former be mentioned, nor come up upon the heart,*" lxv. 17. Again, "*The heavens shall vanish as smoke, and the earth shall grow old as a garment,*" li. 6. Again, "*I clothe the heaven with blackness, and I make sack-cloth a covering,*" i. 3. And in Ezekiel, "*I will cover the heavens, and will blacken the stars thereof, I will cover the sun with a cloud, and the moon shall not cause her light to shine, and I will blacken all the luminaries of light in heaven, and I will give darkness upon the earth,*" xxxii. 7, 8. And in Matthew, "*After the affliction of those days the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of the heavens shall be moved,*" xxiv. 29. What is signified by the sun, the moon, the stars, and the virtues of the heavens, see n. 4056 to 4060. And in Isaiah, "*Jehovah, God of Israel, thou art the only God, over all the kingdoms of the earth, thou hast made heaven and earth,*" xxxvii. 16. Again, "*Jehovah who maketh all*

things, *spreading out the heavens alone, stretching out the earth from Myself,*" xlv. 24. Again, "*Jehovah who createth the heavens, forming the earth, and making it, and preparing it, He did not create it an emptiness,*" xlv. 18. That by heaven and earth in the above passages, and in others, in the internal sense, is meant the Church, by heaven the internal Church, and by earth the external Church, see n. 1733, 1850, 2117, 2118, 3355, 4535. From which considerations it is evident, that by creation in the first chapters of Genesis, where it is said, "*In the beginning God created the heaven and the earth,*" Gen. i. 1, "*And the heavens and the earth were finished, and all the host of them,*" chap. ii. 1, is meant a new Church, for the creation there spoken of is a new regeneration, which is also called a new creation, as may be seen shewn in the explications of those chapters.

9409. "And to the sons of Israel apart"—that hereby are signified those who are in the external sense alone separate from the internal, appears from the representation of the sons of Israel, who were apart or separate from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, of whom it is said above, verse 2, that they should not ascend, as denoting those who are in the external sense of the Word separate from the internal, see above, n. 9380. It may be expedient here briefly to say, who and of what quality they are who are in the external sense of the Word separate from the internal. They are such as extract from the Word no doctrine of charity and faith, but abide solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word without the internal, are also in external worship without internal, worshipping external things as Holy and Divine, and also believing that in themselves they are Holy and Divine, when yet they are Holy and Divine from things internal. That the sons of Jacob were of this character, see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871. But let examples illustrate this case. They believed that they were pure from all sin and from all guilt, when they offered sacrifices, and did eat of the sacrifices, conceiving that sacrifices in the external form without the internal were the most holy things of worship, and in such case, that the oxen, the heifers, the lambs, the she-goats, the sheep, the rams, the he-goats, were holy, and that the altar was the most holy of all; in like manner they conceived of the bread of the meat-offerings, and of the wine of the libations. They believed also that when they washed their garments, and their bodies, they were altogether clean; in like manner that the perpetual fire of the altar, and the fires of the lamp, were holy of themselves, likewise the breads of propo-

sition [the shew-bread], and also the oil of anointing, besides other things. The reason why they so believed was, because they rejected every thing internal, insomuch that they were not even willing to hear of internal things, as that they should love Jehovah for the sake of Himself, and not for the sake of themselves; that they might be exalted to dignities and to opulence above all nations and people in the universe; therefore neither were they willing to hear of the Messiah, that He was to come for the sake of their salvation and eternal happiness, but for the sake of themselves, that they might have pre-eminence over all in the world; neither were they willing to hear of mutual love and charity towards the neighbour for the sake of the neighbour and his good, but for the sake of themselves, so far as he favoured them; they made light of unfriendly dispositions, of bearing hatred, of exercising revenge and cruelty, if they had any cause to plead for such enormities. They would have believed and acted altogether otherwise, if they had been willing to receive the doctrine of love and of faith to the Lord, and of charity towards the neighbour; in this case they would have known and believed, that burnt-offerings, sacrifices, meat-offerings, libations, and eating of the sacrifices, did not purify them from any guilt and sin, but that they were purified by the worship of God, and repentance from the heart, Deut. xxxiii. 19; Jer. vii. 21, 22, 23; Micah vi. 6, 7, 8; Hosea vi. 6; Psalm xl. 6, 8; Psalm li. 17, 18, 19; 1 Samuel xv. 22. In like manner that the washings of the garments and of the body, did not make any one clean, but purifications of the heart; in like manner also that the fire of the altar, and the fires of the lamp, also the shew-bread, and likewise the oil of anointing, were not holy of themselves, but by virtue of the internal things which they signified; and that when they were in holy internal things they were then holy, not from themselves, but from the Lord, from whom is every thing holy. The sons of Israel would have known these internal things, if they had received the doctrine of love and charity, since this teaches what external things involve. From that doctrine also the internal sense of the Word is known, inasmuch as the internal sense of the Word is the doctrine itself of love to the Lord and charity towards the neighbour, which also the Lord teaches, saying, that on those two commandments hang all the law and the prophets, Matt. xxii. 34, 38. The case is nearly the same at this day in the Christian orb, in which, inasmuch as there is no doctrine of love to the Lord, and of charity towards the neighbour, it is scarcely known what celestial love is, and what spiritual love, which is charity, therefore they are in externals without an internal; for the good of celestial and spiritual love, and the truth of faith thence derived, makes the internal of man; hence it is that at this day also the external sense of the Word, without doctrine

as a rule and guide, is bent in every direction at pleasure. For the doctrine of faith without the doctrine of love and charity is as the shade of night, but the doctrine of faith grounded in the doctrine of love and charity, is as the light of day; for the good which is of love and charity is as flame, and the truth of faith is as the light thence derived. Inasmuch as in the Christian orb the inhabitants at this day are of such a quality, namely, in externals without an internal, therefore scarcely any are affected with truth for the sake of truth; hence also it is, that they do not even know what good is, what charity, and what the neighbour, also what the internal of man, neither what heaven, nor what hell, nor that every one has life immediately after death. Such of them as remain in the doctrines of their own Church, do not care whether they be false or true; they learn them and confirm them not for the sake of the end of exercising the good of charity from the heart, nor for the sake of the salvation of their own souls and eternal happiness, but for the sake of prosperity in the world, that is, that they may gain reputation, honours, and wealth; hence it is that they have no illumination when they read the Word, and that they altogether deny that there is any thing internal in the Word, except what is extant in the letter. But on this subject, by the Divine Mercy of the Lord, more will be said elsewhere from experience.

9410. "He sent not His hand"—that hereby is signified that there was no truth there in its power, appears from the signification of hand, as denoting the power which is by truth. That hand denotes power, see n. 878, 3091, 3387, 4931 to 4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133; that it denotes by truth, see n. 3091, 3502, 6344, 6413, 8304; and that all the power of truth is from good, thus by good from the Lord, n. 6948, 8200, 9327. Hence it is evident, that by not sending His hand to the sons of Israel apart, is signified that truth is not in its power with those who are in the external sense of the Word, separate from the internal. The reason why truth is not in its power with those is, because they are separated from heaven, and thereby from the Lord, for the Word conjoins man to heaven, and by heaven to the Lord, since all things which are of the sense of the letter of the Word correspond to spiritual and celestial things, in which the angels are; with which things there is no communication, if the Word be taken merely according to the letter, and not at the same time according to any doctrinal of the Church, which is the internal of the Word. Let us take for an example the words of the Lord to Peter, "*Thou art Peter, and upon this rock [petra] I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind in earth, shall be bound in the heavens; and*

whatsoever thou shalt loose in earth, shall be loosened in the heavens," Matt. xvi. 18, 19. In like manner to the disciples, "*Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosened in heaven,"* Matt. xviii. 18. They who are in the external sense of the Word, separate from the internal, thus who are separated from the true doctrine of the Church, persuade themselves that such power from the Lord was given to Peter, and also to the rest of the disciples of the Lord; hence that infernal heresy, that it is in human power to let into heaven and to shut out from heaven whomsoever it pleases. When yet according to the true doctrine of the Church, which also is the internal of the Word, the Lord alone has that power; wherefore they, who are in the external sense of the Word, and at the same time in the internal, conceive that the above things were said concerning faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord Himself, has that power, and in no wise any man. That this is the case, may be manifest from the representation of Peter and of the twelve disciples; also from the signification of a rock, and likewise from the signification of keys. That Peter represented faith, see preface to chap. xviii. and xxii. of Genesis; also n. 3750, 4738, 6000, 6073. And that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all the things of faith and love, see n. 3488, 3858, 6397. That a rock signifies the Lord as to faith, and thus the faith which is from the Lord, n. 8581; and that keys signify power, is manifest from the passages in the Word where keys are named, as in the Apocalypse, "*I am the first and the last, who liveth and was dead; but behold I live for ages of ages, and have the keys of hell and of death,"* i. 18. Again, "*These things saith the Holy One, the True, who hath the key of David, who openeth that no one shutteth, and shutteth that no one openeth,"* Apoc. iii. 7. And in Isaiah, "*I will give the key of the house of David upon his shoulder, that he may open and there is none to shut, and he may shut and there is none to open,"* xxii. 22. That in these passages a key denotes power, is evident; and that it appertains to the Lord alone. From these considerations it may be manifest of what quality they are, who are in the external sense of the Word, separate from the internal, namely, that they have no conjunction with heaven, thus none with the Lord. As they, who explain the above words of the Lord to Peter, and to the disciples according to the letter, arrogate to themselves the power of saving mankind, and make themselves gods of heaven and earth, and this from a wild love of themselves and the world; every one, who thinks from sound reason, may see and conceive, that man cannot loose one sin, inasmuch as sin is not loosed except by the formation of new life, that is, by regeneration from

the Lord. That regeneration continues even to the end of man's life in the world, and afterwards to eternity, see n. 8548 to 8553, 8635 to 8640, 8742 to 8747, 8853 to 8858, 8958 to 8968. It may be expedient also briefly to say what truth in its power is. That the angels are called powers in the Word, and also that they are powers, is a thing known in the Church; but they are not powers from themselves, but from the Lord, inasmuch as they are recipient of Truth Divine which is from the Lord; they have such power from the Lord, that one of them can drive away, shut up in the hells, and restrain a thousand of the diabolical crew; for Truth Divine, which is from the Lord, fills the heavens, and constitutes the heavens; and if you are willing to believe, all things were made and created by it. The Word which was in the beginning with God, and which was God, by which all things were created, and by which the world was made, see John i. 1 to 14, is the Divine Truth. That this is the one only substantial [thing or principle], from which are all things, few are able to apprehend, inasmuch as no other idea is at this day held concerning Divine Truth, than as of the speech of the mouth from a person in authority, according to which commands are affected; but what idea ought to be held concerning it, see n. 9407. The omnipotence of the Divine Truth which is from the Lord, is described in many passages in the Word, and also in the Apocalypse, "War was made in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, but did not prevail, neither was their place found any more in heaven: *They overcame him by the blood of the Lamb, and by the Word of His testimony,*" xii. 7, 8, 11. That the blood of the Lamb is the Divine Truth proceeding from the Lord's Divine Human [principle], see n. 4735, 4978*, 7317, 7326, 7850, 9127, 9393, 9395; and that the Word of His testimony is Truth Divine received, is evident. They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the Church, conceive no otherwise of the above prophetic [saying] than according to the letter, namely, that by blood is meant blood, thus the passion of the Lord, when yet it is the Divine Truth proceeding from the Lord, which is there signified by blood. They who are in the true doctrine of the Church are able to know, that they are not saved by blood, but by hearing Truth Divine, and doing it, thus [they are saved] who suffer themselves to be regenerated by Divine Truth from the Lord: this all are able to know, to conceive, to see and to perceive, who are in illustration from the Lord, thus all who are in the good of charity and faith, for these are they who are illustrated. This I can confess, that when I read of *the blood of the Lamb*, and think of *the blood of the Lord*, the attendant angels know no other than that I read *the Divine Truth proceeding from the*

Lord, and that I think about it. But let the simple remain in their own doctrine, that they are saved by the blood of the Lord, only let them live according to His Divine Truth; for they who live according to it, are illustrated in the other life.

9411. "And saw God"—that hereby is signified faith, appears from the signification of seeing God, as denoting to be gifted with intelligence and faith; for to see in the internal sense is to see spiritually, and to see spiritually is to see from faith; hence it is that to see in the Word signifies to have faith, n. 2325, 3863, 3869, 4403 to 4421, 5400, 6805, 9128. The reason why they saw the God of Israel, that is, the Lord, is because the laws promulgated from Mount Sinai, in a broad sense, signify the Word in its whole complex, and the Word is the Divine Truth from the Lord, which in the supreme sense treats of the Lord alone; wherefore they who are in illustration, when they read the Word, see the Lord, which is effected from faith and from love; this effect is wrought in the Word alone, and not in any other writing whatsoever; hence it is evident why Moses, Aaron, Nadab, and Abihu, and the seventy elders saw Him. That these saw Him, and not the sons of Israel apart, is evident from verses 9 and 10 preceding, for it is there said, that Moses went up, and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and saw the God of Israel; and in this verse it is said, "And to the sons of Israel apart He sent not the hand." The reason why the former saw God, and not the latter, was, because Moses and Aaron represented the Word as to the internal and external sense, n. 9374; and Nadab and Abihu the doctrine derived from each, n. 9375; and the seventy elders all who are in good grounded in truths thence derived, n. 9376, 9404: but the sons of Israel apart represented those who are in the external sense of the Word separate from the internal.

9412. "And did eat and drink"—that hereby is signified information concerning the good and truth of worship, appears from the signification of eating, as denoting the conjunction and appropriation of good, see n. 2187, 2343, 3168, 3513, 3596, 3852, 4745, 5643; and from the signification of drinking, as denoting the conjunction and appropriation of truth, see n. 3089, 3168, 4017, 4018, 5709, 8562. The reason why it also denotes information, namely, eating, information concerning good, and drinking, information concerning truth, is, because spiritual meat is all the good of faith from which comes wisdom, and spiritual drink is all the truth of faith from which comes intelligence, see n. 56 to 58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003. Hence amongst the ancients were instituted banquets, feasts, dinners and suppers, that they might be consociated by such things as are of wisdom and

intelligence, n. 3596, 3832, 5161, 7836, 7996, 7997. Hence also feasts, dinners and suppers in the Word signify consociations as to faith and love; as in Matthew, "Many shall come from the east and west, and shall *lie down with Abraham, Isaac and Jacob in the kingdom of the heavens*," viii. 11. And in Luke; "Jesus said to the disciples, *ye shall eat and drink on My table in My kingdom*," xxii. 30. Again, "Blessed are the servants, whom the Lord at His coming shall find watching; verily I say unto you, that He will gird Himself, and *will make them to lie down*, and Himself will come forth and minister to them," xii. 37. And in John, "The disciples asked Jesus, saying, *Master, eat*; but he said to them, *I have meat to eat, which ye know not of*," iv. 31, 32. Again, "Jesus said, I am the living bread, which came down from heaven, if any one *eat of this bread*, he shall live for ever," vi. 51; that heavenly bread is here meant, is evident; heavenly bread is every good of love and of faith from the Lord, see n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323. That to eat and to drink signifies to be informed concerning the good and truth of faith, is manifest from the following passages, "Then shall ye begin to say, *we have eaten before Thee, and have drunk*, and Thou hast taught in our streets; but He will say, I say unto you, I know you not whence ye are, depart from Me, all ye workers of iniquity," Luke xiii. 26, 27; where to eat and drink before the Lord denotes to instruct from the Word concerning the goods and truths of faith; to teach in streets denotes to preach truths from the Word of the Lord, for preaching was formerly in streets, inasmuch as streets signify the truths of the doctrine of the Church, n. 2336. And in Isaiah, "*Every one that thirsteth, go ye to the waters*, and he that has no silver, go ye, buy and eat, go ye buy without silver, and without price, wine and milk. Wherefore do ye weigh out silver for that which is not bread, and your labour for that which is not to satiety. Attending attend to Me, and eat good, that your soul may be delighted in fatness. Incline ye your ear, and go to Me, hear ye, that your soul may live. Lo I have given Him a witness to the people, a prince and law-giver to the nations," lv. 1, 2, 3, 4, 5;* in which passage that to eat and drink denotes to be informed from the Lord, and that waters, wine, milk, bread and fatness, denote those things which are of the truth and good of faith from Him, is evident, for it is said, "Incline your ear, go to Me, hear ye, that your soul may live; lo I have given Him a witness to the people, a prince and law-giver to the nations," And in Ezekiel, "Behold I break the staff of bread in Jerusalem, that *they may eat bread* in weight and solicitude; and *drink waters* in measure and amazement; and may want bread and water, and may consume by reason of their iniquity,"

iv. 16, 17; where to eat bread and drink waters denotes to be instructed in the goods and truths of faith, n. 9323; in like manner in Amos, "*Behold the days are coming, in which I will send famine into the earth, not a famine for bread, nor a thirst for waters, but to hear the words of Jehovah,*" viii. 11. That a famine for bread and a thirst for waters, denote scarcity and defect of the knowledges of good and truth, see n. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 8568, 5576, 5579, 5893, 6110; From these considerations it may be manifest what is signified by "*The eyes of the disciples being opened and by their acknowledging the Lord, when the Lord brake bread and gave to them,*" Luke xxiv. 29, 30, 31; since to break bread and give to them in the spiritual world signifies to instruct in the good and truth of faith, by which the Lord appears; also what is signified by the bread and wine, and what by eating and drinking in the Holy Supper; and what is signified by what the Lord said to the disciples after its institution, *that he would not drink of that product of the wine, until that day, when He should drink it new with them in the kingdom of the Father,*" Matt. xxvi. 26, 27, 28, 29. The reason why eating and drinking denotes information concerning the good and truth of worship was, because it was done after the sacrifices, and likewise from the sacrifices, and the sacrifices represented in general all worship, see n. 9391.

9413. Verse 12, 13, 14. *And Jehovah said unto Moses, come up to Me into the mountain, and be thou there; and I will give thee tables of stone, and a law, and a precept, which I will write to teach them. And Moses arose and Joshua His minister, and Moses went up into the mountain of God. And he said to the elders, sit for us in this [place], until we return to you; and behold Aaron and Hur are with you: every one who hath words, let him come to them; and Moses went up to the mountain, and the cloud covered the mountain. And Jehovah said to Moses,* signifies instruction from the Lord for those who are in the external sense. *Come up to Me into the mountain, and be thou there* signifies the presence of the Lord with them by an intermediate. *And I will give thee tables of stone,* signifies the book of the law, or the Word in every complex. *And a law and a precept,* signifies truth in general, and in particular; which I will write to teach them, signifies for remembrance and for information; *And Moses arose and Joshua his minister,* signifies the Word, and what is representative. *And Moses went up to the mountain of God,* signifies towards heaven. *And said to the elders,* signifies those who are in the external sense alone. *Sit for us in this [place],* signifies that they should abide in it. *Until we return,* signifies even to a reply. *And behold Aaron and Hur are with you,* signifies the doctrine of Truth from such Word. *Every one who has words let him come to them,* sig-

nifies that thence falses were to be removed. And Moses went up to the mountain signifies to heaven. And a cloud covered the mountain, signifies the externals of the Word.

9414. "And Jehovah said to Moses"—that hereby is signified instruction from the Lord for those who are in the external sense, appears from the signification of saying, as denoting instruction, when it involves subsequent things which are of instruction; see also n. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041. The reason why it is from the Lord is, because by Jehovah in the Word is meant the Lord, see n. 1343, 1730, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315; and from the representation of Moses, as denoting what mediates between the Lord and the people, thus the Word as to its holy external, for this is what mediates. That Moses now begins to represent this, is manifest from the series of what follows; for that people was in the external of the Word, and thence in the external of worship separate from the internal, see n. 9380. They who are of such a character cannot in any wise have holy communication with the Lord, still less conjunction, except by an intermediate. How the case herein is, will be more fully explained below, n. 9419. That that people was in the external sense of the Word separated from the internal, consequently in similar worship, is very manifest from what follows; for after forty days they altogether receded, and worshiped a golden calf instead of Jehovah; wherefore also Moses on the occasion cast the tables out of his hand, and broke them; and afterwards was ordered to hew out other tables, upon which the same words were to be written; by which was signified, that that people was not willing in any wise to acknowledge any doctrinal from the internal sense of the Word, such as it is in heaven, but only from its external sense separate from the internal, such also as at this day is amongst them. Wherefore also that people was no longer called the people of Jehovah but the people of Moses, as in the following chapter xxxii, "Jehovah spake to Moses, go, descend, because *thy people which thou madest to come up* out of the land of Egypt, have corrupted themselves," verse 7; also chap. xxxiii, "Jehovah spake to Moses, go, ascend hence *thou and the people whom thou madest to come up* out of the land of Egypt," verse 1; on that account also they were afterwards removed from the mountain, chap. xxxiv, "*A man shall not ascend with thee, and also a man shall not be seen in the whole mountain; also the cattle and herd shall not feed opposite to this mountain,*" verse 3; for by Mount Sinai is signified the law or Divine Truth and the Word such as it is in heaven, thus also heaven, n. 8399, 8753, 8793, 8805; the reason why Moses before represented the Word in general, that is, both as to its internal sense, and as

to the external, was, because the subject there treated of was concerning the promulgation of the law, which signified a revelation of Divine Truth in general; for it was the beginning of a revelation, inasmuch as the rest of the things which are in the Word were afterwards written.

9415. "Come up to me into the mountain, and be thou there"—that hereby is signified the presence of the Lord with them by an intermediate, appears from the signification of coming up, as denoting elevation towards things superior, that is, interior, see n. 3084, 4539, 4969, 5406, 5817, 6007. And hence conjunction with them, n. 8760, 9373. The reason why it denotes the presence of the Lord is, because it is said, come up to Me into the mountain, and be thou there, for by Jehovah, to whom he was to ascend, is meant the Lord, see above n. 9414. And by Mount Sinai is signified the Word which is from the Lord, thus in which the Lord is, n. 8399, 8753, 8793, 8805; consequently also heaven, for the Word is the Divine Truth proceeding from the Lord, and heaven is the receptacle of Truth Divine, thus of the Lord Himself, as has been frequently before shewn. Hence it is evident, that by coming up to Jehovah into the mountain, is signified the presence of the Lord. The reason why it is with the people by an intermediate is, because Moses now represents the people as a head, and thus as mediating, as was said just above, n. 9414. It is said the presence of the Lord with them by an intermediate, because the Lord makes Himself present with man, but not man with the Lord; for every good which is of love, and every truth which is of faith, comes from the Lord, and nothing at all of good and of truth from man. Wherefore the presence of the Lord is with those who admit Him; that is, with those who by faith and love receive Truth Divine which is from Him. That the Lord comes to those, and not they to Him, the Lord Himself teaches in John, "*He that loveth Me, keepeth My Word, and We will come to him, and make our abode with him,*" xiv. 23. Again, "*He that abideth in Me, and I in him, the same beareth much fruit, because without Me ye cannot do any thing,*" xv. 5. And again, "*A man cannot receive any thing, unless it be given him from heaven,*" iii. 27.

9416. "And I will give thee tables of stone"—that hereby is signified the book of the law or the Word in every complex, appears from the signification of tables, as denoting [the things] on which are written those things which are of doctrine and of life, in this case which are of heavenly doctrine and of a life according to it. The reason why those tables signify the book of the law, or the Word in every complex, is, because the things which were inscribed on them, in general contained all things which are of heavenly life and doctrine. Wherefore also those things which were inscribed on them are called *ten words*, Exod.

xxxiv. 28 ; Deut. x. 4 ; for by ten in the internal sense are signified all, and by words are signified the truths which are of doctrine and the goods which are of life. That ten denote all, see n. 3107, 4638, 8468, 8540 ; and that words denote truths and goods which are of life and doctrine, n. 1288, 4692, 5272. Hence it is that those tables signify the Word in every complex. In like manner as the law, which in a confined sense signifies those things which were inscribed on those tables ; in a sense less confined, the Word written by Moses ; in a broad sense, the historical Word ; and in the broadest [sense], the Word in the whole complex, as may be seen shewn, n. 6752. Moreover, the things which were inscribed on those tables, were the first of the revelation of Divine Truth, and were uttered before all the people of Israel with a living voice from the Lord. The things which are first, signify all the rest in order ; and their being uttered with a living voice from the Lord, signifies immediate Divine inspiration also in the rest. The reason why those tables were of stone was, because stone signifies truth, see n. 643, 1298, 3720, 6426 ; properly truth in ultimates, n. 8609. Truth Divine in ultimates is the Word in the letter, such as it is in this earth, n. 9360. The reason why the tables were not one, but two, was, that the conjunction of the Lord by the Word with the Church, and by the Church with the human race, might be represented ; therefore also they are called the *tables of the covenant*, Deut. ix. 9, 11, 15 ; and the words inscribed are called *the words of the covenant*, Exod. xxxiv. 27, 28. And also *the covenant*, Deut. iv. 13, 23 ; and the ark itself, in which the tables were deposited, was called *the ark of the covenant*, Numb. x. 33 ; chap. xiv. 44 ; Deut. x. 8 ; chap. xxxi. 9, 25, 26 ; Josh. iii. 3, 6, 8, 11, 14, 17 ; chap. iv. 7, 9, 18 ; chap. vi. 6, 8 ; chap. viii. 33 ; Judges xx. 27 ; 1 Samuel iv. 3, 4, 5 ; 2 Samuel xv. 24 ; 1 Kings iii. 15 ; chap. vi. 19 ; chap. viii. 1, 6 ; Jer. iii. 16 ; *for a covenant is conjunction*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396. Wherefore those tables were divided from each other, but by application were conjoined, and the writing on one table was continued into the other, as upon one ; but not according to the vulgar opinion, some precepts upon one table, and some upon the other. For by one divided into two, and by these two so conjoined, or given to the one and to the other, is signified the conjunction of the Lord with man, on which account covenants were entered into in a like manner, as with Abraham by a cow calf, a she-goat, and a ram, divided in the midst, and by one part being set over against the other, Gen. xv. 9, 10, 11, 12. In this chapter also by the blood put in basins, and half thereof being sprinkled on the altar, and half upon the people, verses 6 and 8. And in general, by all the sacrifices, part whereof was burnt upon the altar, and part was given to the

people to eat. The like was also represented by breaking of bread to the Lord, Matt. xiv. 19; chap. xv. 36; chap. xxvi. 26; Mark vi. 41; chap. viii. 6; chap. xiv. 22; Luke ix. 16; chap. xxii. 19; chap. xxiv. 30, 35. Hence also it is, that two in the Word signify conjunction, n. 3519, 8423. In this case the conjunction of the Lord and of heaven, or of the Lord and the Church, thus also of good and of truth, which conjunction is called the heavenly marriage. From these considerations it may be manifest whence it is that there were two tables, and that they were written on the two sides, on the one side and on the other, Exod. xxxii. 15, 16. Moreover, the writing and engraving on the tables in the Word, signifies those things which are impressed on the memory and the life, and thus are about to remain, as in Isaiah, "*Write it on the table* before them, and express it *on a book*, that it may be for the latter day for ever, even to eternity," xxx. 8. And in Jeremiah, "The sin of Judah is written with a pen of iron, with the point of a diamond, *it is engraven on the table of their heart*, and at the horns of your altars," xvii. 1. And in Habakkuk, "Jehovah said, write the vision, *and explain on tables*, that he may run that readeth it; because the vision is yet for an appointed time: if it tarry wait for it, because coming it will come," ii. 2, 3.

9417. "And a law and a precept"—that hereby is signified truth in general and in particular, appears from the signification of a law, as denoting truth in general; and from the signification of a precept, as denoting truth in particular. In the Word a distinction is made between precepts, judgments, and statutes; and by precepts are meant those things which are of life, by judgments those things which are of the civil state, and by statutes those things which are of worship, n. 8972. But all those things are by a general expression called law, and the singular things which are of the law are called precepts, as is manifest from several passages in the Word. Hence it is, that when mention is made of law and precept, thereby is meant truth in general and in particular.

9418. "Which I will write to teach them"—that hereby is signified for remembrance and for information, appears from the signification of writing, as denoting for remembrance, see n. 8620; and that writing to teach denotes for information, is evident.

9419. "And Moses arose and Joshua his minister"—that hereby is signified the Word and the representative, appears from the representation of Moses, as denoting what mediates between the Lord and the people who are in the external sense of the Word separate from the internal, thus also denoting the Word, according to what was shewn just above, n. 9414; and from the representation of Joshua his minister, as denoting what is representative. The reason why Joshua in this case

denotes what is representative is, because what is representative serves and ministers, that the externals of the Word and of worship may be presented to the Lord by the intermediate, who was Moses; but these things are of such a nature, that they can hardly fall into ideas, except with those, who know in what manner the external or literal sense of the Word is presented representatively in heaven, namely, that it is in one manner with those who are in the external sense and at the same time in the internal, or those who are in the external sense of the Word and at the same time in the true doctrine of the Church, and in another manner with those who are in the external sense separate from the internal, as was the case with this people. In what manner it was effected with this people, see n. 4311. Hence some idea may be formed of the intermediate which Moses represents, and of the ministering representative which Joshua represents, namely, that the *holy internal*, which is of the Divine Truth proceeding from the Lord, thus of the Word and thence of worship, flows-in into heaven, and is there received by the angels; also that mediately through that holy principle; and also immediately from the Lord flows-in a holy principle to the good spirits attendant on man, during his reading the Word, or during his worship thence derived. This holy principle is called a *holy external*, and when it flows-in with man it presents representatives according to the correspondencies appertaining to the man. From these considerations it may be seen, how the case is with the *intermediation* which Moses now represents, and with the *ministry* which Joshua represents, namely, that the holy external is intermediate, and that the representative, which is the ultimate of order, is the ministry. But it is to be noted, that it does not fall into a human idea, unless illustrated by the Lord, that such is the influx of Divine Truth; for man apperceives no otherwise, than that the holy principle of the Word and the holy principle of worship flows-in from man to the Lord, but this order is inverted order, and is called physical influx, which, that it is apparent, and in no wise real, see what has been shewn in the passages cited, n. 9223, 9227.

9420. "And Moses went up to the mountain of God"—that hereby is signified towards heaven, appears from the signification of Mount Sinai, which is here the mountain of God, as denoting the law or Divine Truth which is from the Lord, thus the Word such as it is in heaven, consequently also heaven, see n. 8399, 8753, 8793, 8805. The reason why revelation was made on a mountain, and this mountain is called the mountain of God, is, because a mountain signifies the celestial principle of love, which is good, and hence it signifies heaven, and in a supreme sense the Lord, n. 795, 796, 2722, 4210, 6435, 8327; and the mountain of God signifies Divine

Truth from the Divine Good of the Divine Love of the Lord, n. 8758; for the Lord in the Word is called God from Divine Truth, and Jehovah from Divine Good, n. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167; hence it is that it is said the *mountain of God*. That Mount Sinai denotes the law or Divine Truth proceeding from the Divine Good of the Lord, thus the Word, and in the supreme sense the Lord, is manifest from David, "The earth trembled, the heavens also dropped before God, *this Sinai before God, the God of Israel*. The chariots of God are two myriads, thousands of those who make peace, the Lord is in them, *Sinai in the sanctuary*," Psalm lxxviii. 8, 17. That earth and the heavens denote the external and internal of the Church, see n. 1733, 2117, 2118, 3355, 4535; and that chariot denotes doctrine, n. 2762, 5321, 8146, 8148, 8215; hence the chariots of God denote doctrinals or Truths Divine such as in the heavens. Hence it is evident that by this Sinai before God, the God of Israel, and by Sinai in the sanctuary, is signified the law or Divine Truth proceeding from the Divine Good of the Lord, and in the supreme sense the Lord in heaven. And in the book of Judges, "Jehovah when Thou wentest forth from Seir, when Thou departedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters, the mountains flowed down before Jehovah, *this Sinai before Jehovah*," v. 4, 5; where also this Sinai denotes the Divine Truth proceeding from the Divine Good of the Lord. In like manner in Moses, "*Jehovah came from Sinai*, and arose to them from Seir; He shone forth from Mount Paran; and He came from myriads of holiness, from His right hand *they have the fire of the law*," Deut. xxxiii. 2.

9421. "And said to the elders"—that hereby are signified those who are in the external sense alone, appears from the signification of elders, as denoting those who are in the external sense alone. The reason why the elders of the Israelitish people here represent those is, because they were the heads of the people, and thereby represented all the people; who, that they were in the external sense of the Word without the internal, has been often before shewn: for when Moses went up to the mountain, he represented the external holy [principle] of the Word, which is intermediate or middle between its internal holy [principle] and between the representative which is of the external sense, n. 9414, 9419; hence it follows that the elders who sat beneath the mountain, thus separate from Moses, represented the external sense alone, for Moses said to them, sit for us in this [place], until we return to you.

9422. "Sit for us in this [place]"—that hereby is signified that they should abide in it, appears from the signification of

sitting in this, namely, place, or under the mountain as denoting to abide in the external sense. To sit in a place denotes to remain in their state, and beneath a mountain denotes in the external sense of the Word; for by sitting is signified to abide [or remain], as will be manifest from what follows: by place is signified state; and by Mount Sinai is signified the law or Divine Truth proceeding from the Lord, thus the Word, n. 9420; by its top, where Jehovah or the Lord was, Exod. xix. 20, is signified the supreme or inmost of the law or Word, such as it is in heaven; and by those things which were beneath the mountain, where the elders and the people were, is signified the external of the law or Word, which is its external sense. Thus in the Word are represented things inmost, things interior, and the exteriors of the things, which are signified by mountain, in this case the inmost, interior and exterior things of the law or Word, inasmuch as Mount Sinai signifies the law or the Word, n. 9420; hence it is evident, that by sit ye for us in this [place], is signified that they should abide in the external sense. The reason why mention is made of sitting is, because to sit signifies to be permanent in state; for progressions from place to place signify changes of the state of the interiors, as may be manifest from what was shewn, n. 2837, 3356, 3387, 4321, 4882, 5605, 7381; hence sittings signify permanent abidings in the state of the interiors. Inasmuch as sittings had such a signification, therefore to sit was a ritual received amongst the sons of Israel, when they represented a permanent state of the interiors; as in the book of Judges, "The sons of Israel came to Bethel, and wept, and *sat there before Jehovah*, and fasted in that day even to the evening," xx. 26; and in another place, "The people came to Bethel, and *sat there even to the evening before God*, and they lifted up their voice, and wept with a great weeping," xxi. 2; in which passages by sitting is signified permanence in a state of grief. Hence it may be manifest why mention is made of sitting, and what it involves in the following passages, as in David, "*Jehovah thou hast known my sitting, and my rising*; Thou hast understood my thought from afar," Psalm cxxxix. 2. And in Jeremiah, "Thou shalt not enter the house of feasting, to *sit with them*," xvi. 8. And in Micah, "Then he shall stand and feed in the strength of Jehovah his God; and *they shall sit*," v. 4. And in Isaiah, "Descend and *sit on the dust*, O virgin daughter of Babel, *sit on the earth, sit in silence*; and enter into darkness, O daughter of the Chaldeans: she saith in her heart, *I shall not sit a widow*," xlvii. 1, 5, 8. In like manner in another place, as to "*sit in darkness*, Isaiah xlii. 7; *to sit in council*; and *to sit solitary*," Jer. xv. 17; "*to sit at the right hand, and at the left*," Matt. xx. 21; denoting to abide in a state of power over others: and "to

sit at the right hand of the power of God,' Matt. xxvi. 63, 64 ; Mark xiv. 62 ; speaking of the Lord ; denoting Divine Omnipotence which was to endure for ever.

9423. "Until we return"—that hereby is signified even to a reply, appears from the signification of returning, as denoting a reply, for when by sitting in this [place] is signified to abide in that state, n. 9422, by returning is signified that they were to be instructed what in such case was to be done, thus a reply.

9424. "And behold Aaron and Hur are with you"—that hereby is signified the doctrine of truth from such Word appears from the representation of Aaron, as denoting the Word in the external sense, and also the doctrine of good and truth, see n. 6998, 7009, 7089 ; in this case the doctrine of truth from that sense alone ; inasmuch as by the elders, over whom Aaron below the mountain presided as a head, are signified those who are in the external sense of the Word, n. 9421 ; and from the representation of Hur, when adjoined to Aaron, as denoting the truth of that doctrine, as Hur also denotes, when together with Aaron he supported the hands of Moses, Exod. xvii. 10 to 13, n. 8603, 8611 ; for truths derived from the Word, wherein doctrine is grounded, support the Word, which in such case is represented by Moses. Inasmuch as occasion is here again given, it may be expedient briefly to say how the case is with the support of the Word from doctrine which is from the Word ; he who does not know the arcana of heaven, cannot believe otherwise than that the Word is supported without doctrine thence derived, for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself ; but it is to be noted, that all the doctrine of the Church must be from the Word, and that doctrine from any other source than from the Word is not doctrine in which there is any thing of the Church, and still less any thing of heaven ; but doctrine is to be collected from the Word, and when it is collecting, man must be in illustration from the Lord, and he is in illustration when in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are illustrated in the Word when they read it, and see truth, and make thence to themselves doctrine. The reason of this is, because such communicate with heaven, thus with the Lord, and being thereby illustrated from the Lord, they are led to see the truths of the Word such as they are in heaven, for the Lord flows-in through heaven into their understandings, for the interior understanding of man is what is illustrated ; and the Lord at the same time in such case flows-in with faith, by means of the co-operation of the new will, a property of which is to be affected with truth for the sake of truth. From these considerations it may now be manifest in what manner the doctrine of truth and good is given to man from the Lord. That this doctrine supports the Word

as to its literal or external sense, is evident to every considerate person, for every one in the Church, who thinks from doctrine, sees truths in the Word from his doctrine and according to it, and explains those which do not coincide with it, and those which appear opposite to it he passes over as if he did not see or did not understand. That all act in like manner, even heretics, is a known thing. But they who are in the genuine doctrine of truth derived from the Word, and in illustration when they read the Word, these see every where concordant truths, and nothing at all repugnant; for they do not stick in such things of the Word as are said according to appearances, and according to the vulgar apprehension of man, because they know that if appearances be unfolded, and as it were unswaddled, the truth is there manifested in nakedness; neither do falses grounded in the fallacies of the external senses seduce these, like the heretical and fanatic, especially the Jews and Socinians, nor falses grounded in the loves of self and the world, like those who are meant by Babel. Both the former and the latter, inasmuch as they cannot be illustrated, hatch doctrine from the external sense alone in favour of their own loves, and superadd several things from their own *proprium*; hence the Word is in no wise supported, but falls to the ground. It is to be noted, that the internal sense of the Word contains the genuine doctrine of the Church. From these considerations it is now evident, what is the quality of the doctrine which is here represented by Aaron and Hur; which, inasmuch as it was derived from the external sense of the Word only without the internal, was merely idolatrous; wherefore it is said of Aaron, by whom such doctrine was represented, that he made an idol, or golden calf, *Exod. xxxii. 2, 3, 4, 5, 21, 35; Deut. ix. 16.* In the Word also such doctrines are described by idols, as in the prophets throughout; thus in *Ezekiel*, "I entered and saw all the idols of the house of Israel; it was painted on the wall round about; and seventy men of the elders of the house of Israel were standing before them, and each had a censer in his hand, and abundance of a cloud of incense went up," *viii. 10, 11.* Where the idols of the house of Israel are doctrines derived from the external sense of the Word alone, not by illustration from the Lord, but by man's own intelligence, thus they are falses; worship according to them is signified by a censer in the hand of every one, and by abundances of a cloud of incense. So in *Hosea*, "They add to sin, they make to themselves a graven thing out of their silver, the whole work of artificers in their own intelligence; they say to themselves; sacrificing a man, they kiss calves," *xiii. 2.* Where a graven thing from silver, and the work of artificers, denotes doctrine derived from their own proper intelligence, and not from the Lord, thus from the external sense of the Word separate from the internal, which is the case with

those who are only in externals and not at the same time in internals, that is, with those who are in the loves of self and the world, and not in love to the Lord and in love towards their neighbour. And in Isaiah, "*In that day a man shall cast the idols of his silver and the idols of his gold, which they made to themselves, to bow themselves down to moles and wasps, to enter into the cliffs of rocks, and into the cliffs of craggy rocks,*" ii. 20, 21; chap. xxxi 7. Where idols of silver denote falses of doctrine, and idols of gold denote evils of doctrine; to bow themselves down to moles and wasps, and to enter into the cliffs of rocks and ragged rocks, denotes worship grounded in the falses and evils of faith. Again, in the same prophet, "*Ye shall judge unclean the covering of the graven thing of thy silver, and the clothing of thy molten gold; thou shalt disperse them as a menstruous cloth, thou shalt call it dung,*" xxx. 22. Where the covering of the graven things of silver and the clothing of molten gold, denote scientifics of the false and evil, which are acknowledged and worshiped for truths and goods. Again, "*I told thee from that time, lest thou shouldest say, my idol have done these things, and my graven thing, and my molten thing hath commanded them,*" xlviii. 5. In which passages also an idol, a graven thing, and a molten thing, denote doctrinals derived from man's own intelligence. And in Jeremiah, "*Every man is made foolish by science, every founder is ashamed of a graven thing, because his molten thing is a lie; neither is there any spirit in them, they are vanity, the work of errors,*" x. 14, 15. Where also a graven thing and a molten thing denote doctrines derived from man's own intelligence, which in the external form, because from the external sense of the Word, appear as truths, but in the internal form are falses; hence he is called a foolish man from science, and a graven thing is said to be a lie, and there is no spirit in them; also they are called vanity and the work of error. In like manner in Habakkuk, "*What profiteth a graven thing, because the fabricator thereof hath graven it, a molten thing and the teacher of a lie, because the fabricator of his device confideth in it,*" ii. 18. And in Isaiah, "*The artificer fuseteth a graven thing, and the founder covereth it over with gold, and casteth chains of silver; he seeketh to himself a wise artificer to prepare a graven thing,*" xl. 19, 20. Where in like manner a graven thing denotes a doctrinal derived from man's own intelligence; the resemblance of truth, which is induced on it by the Word from its mere external sense, and at the same time from fallacies and external appearances, is signified by the founder covering it over with gold, and casting chains of silver, and by seeking a wise artificer to prepare it. Again, in the same prophet, "*The formers of a graven thing are all vanity, and their most desirable things do not profit; he fabricateth iron with the forceps [pincers], and worketh with coal, and*"

with sharp hammers he formeth it; *thus he worketh it by the arm of his strength*; he fabricateth wood, he stretcheth out a thread, and describeth it with a rule, he maketh it into angles, and defineth it with a circle, that he may make it in the form of a man [*vir*], according to the beauty of a man [*homo*], to dwell in the house," xlv. 9 to 13. In this passage is described in what manner doctrine grounded in man's own intelligence, and not in any illustration from the Lord, is formed, and how the resemblance of truth is induced on falses by applications of the Word from its external sense alone, and by reasonings grounded in the fallacies of the senses; wherefore it is said that he may make it in the form of a man [*vir*], according to the beauty of a man [*homo*], to dwell in the house, hence there is a resemblance of truth in the external form, but falsity in the internal. Falsity is in the internal form when the thought is not right concerning truths; for one and the same truth is differently thought of by different persons, but falsely by all those who are in evil; for one truth consists of infinite other truths, but with those who are in evil, of infinite falsities. Hence with the latter there is no life in that truth, which is meant by there being no spirit in them, and by their not hearing, nor seeing, nor understanding, Jer. li. 17; Psalm cxv. 4, 5, 6. The case herein is as with a picture after the resemblance of a man, in which inwardly there is nothing but clay, in respect to the form of the man himself, in which inwardly there is life, and heavenly beauty, if truths derived from good be therein.

9425. "Every one who hath words, let him come to them"—that hereby is signified that hence falses are to be removed, appears from the signification of having words, as denoting to dispute concerning truths, for words are truths, n. 1288, 4692, 5272; and from the signification of coming to them, as denoting that they may be judged from that doctrine, for by Aaron and Hur, to whom they were to come, is signified doctrine derived from the external sense of the Word; thus also denoting that falses should be removed, for he who judges from doctrine in a dispute concerning truths, removes falses. But that he did not remove falses, but removed truths, is manifest from the worship of a calf instead of Jehovah, which is treated of in what follows; for, as was said just above, they who teach the external of the Word without its internal, thus without the genuine doctrine of good and truth, do not discern between the truth and the false, neither between good and evil, but call that truth which favours the fallacies of the senses, and that good which favours concupiscencies, thus the false they call truth, and evil they call good.

9426. "And Moses went up to the mountain"—that hereby is signified to heaven, appears from what was explained above, n. 9420, where the same words occur.

9427. "And a cloud covered the mountain"—that hereby are signified the externals of the Word, appears from the signification of a cloud, as denoting the external of the Word, or its literal sense, see preface to chap. xviii. Gen., and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819; and from the signification of this mountain which the cloud covered, as denoting Divine Truth proceeding from the Lord, thus the Word; and whereas Divine Truth proceeding from the Lord makes heaven, by that mountain is also signified heaven, n. 9420. Hence it is that by a cloud covering the mountain, is signified the external sense of the Word covering the internal, and also heaven.

9428. Verses 16, 17, 18. *And the glory of Jehovah tarried on Mount Sinai, and the cloud covered it six days; and He called to Moses on the seventh day out of the midst of the cloud. And the aspect of the glory of Jehovah was as devouring fire on the head of the mountain to the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up to the mountain; and Moses was in the mountain forty days and forty nights.* And the glory of Jehovah tarried on Mount Sinai, signifies the interiors of the Word of the Lord in heaven. And the cloud covered it, signifies the ultimate of the Word, which is thus respectively obscure. Six days, signifies when in a state of truth. And He called to Moses on the seventh day, signifies the coming of the Lord when truth is conjoined to good. Out of the midst of the cloud, signifies out of the obscurity which before existed. And the aspect of the glory of Jehovah was as devouring fire on the head of the mountain to the eyes of the sons of Israel, signifies Divine Truth in heaven itself resplendent from the good of love, but hurting and vastating with those who are in its external separate from the internal. And Moses entered into the midst of the cloud, signifies the Word in the external sense. And went up to the mountain, signifies elevation to heaven. And Moses was in the mountain forty days and forty nights, signifies what is plenary as to information and influx.

9429. "And the glory of Jehovah tarried on Mount Sinai"—that hereby are signified the interiors of the Word of the Lord in heaven, appears from the signification of the glory of Jehovah, when concerning the Word, as denoting its internal sense, thus the interiors of the Word, see preface to chap. xviii. Gen. and n. 5922, and from the signification of Mount Sinai, as denoting the Divine Truth proceeding from the Lord, and hence heaven, see above, n. 9420, 9427. The reason why the interiors of the Word are called glory is, because the Divine Truth proceeding from the Lord, as a sun, is the light in heaven, which gives sight to the angels there, and at the same time intelligence and wisdom, see n. 1531, 1619 to 1632, 2776, 3138, 3167.

3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6907, 8644, 8707, 8861. From that Divine light is all glory in heaven, which is such as to exceed all human apprehension. Hence it is evident, from what ground it is that the internal sense of the Word is glory; for the internal sense of the Word is the Divine Truth proceeding from the Lord in heaven, thus the light from which all glory there exists. This is meant by glory in several passages in the Word, as that they should “see the Son of Man *in a cloud with glory*,” Matt. xxiv. 30; Luke xxi. 27. And that the Lord, when he had suffered, *was to enter into His glory*, Luke xxiv. 26. That when He was to come in His glory, He was to sit *upon the throne of His glory*, Matt. xxv. 31. Where to sit upon a throne of glory, is to judge from the Divine Truth which is from Himself. Also that Moses and Elias were seen in glory, Luke ix. 30, 31; that Moses and Elias in this passage denote the Word, see preface to chap. xviii. Gen. and n. 2762, 5247, 9372. It is also meant by the glorification of the Lord in John, “*Now is the Son of Man glorified*, and God is *glorified* in Him; God *shall also glorify Him* in Himself; and shall immediately *glorify Him*,” xiii. 31, 32. To be glorified in God, is to be made Divine Good, from which comes Divine Truth. In like manner, in the same Evangelist, chap. xii. verse 28, by glory is signified the Divine Truth proceeding from the Lord, such as it is in heaven. Also in the following passages, “The voice of one crying in the wilderness, prepare ye the way of Jehovah; and *the glory of Jehovah shall be revealed*, and all flesh shall see it together,” Isaiah xl. 3, 5; speaking of the Lord’s coming, where the glory of Jehovah, which shall be revealed, is Divine Truth. That the Lord is that truth, because it is from Him, is manifest from John, “In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was *the light of men*; He was *the true light*; and the Word was made flesh, and we saw *His glory*, the glory as of the only begotten of the Father,” i. 1, 4, 9, 14. The Word in this passage is Divine Truth, in like manner light, whence it is evident what it is to see His Glory. That the Lord did not appear in other glory in the world, except when He was transformed, is a known thing. Besides in another passage in John, “These things said Esaias, *when he saw His glory*, and spake of Him. But they loved *the glory of men more than the glory of God*; I am come a light into the world, that every one who believeth in Me, may not abide in darkness,” xii. 41, 43, 46. In this passage also the glory of the Lord, and the glory of God denote Divine Truth, and the glory of men denotes what is false. So in Isaiah, “Be enlightened, because *thy light is come*, and *the glory of Jehovah is risen upon thee*; Jehovah shall arise upon

thee, and His *glory shall be seen upon thee*. The glory of Lebanon shall come to thee to decorate the place of My sanctuary. Thy sun shall no more set, and thy moon shall not be gathered, because Jehovah shall be to thee *for a light of eternity*," lx. to the end. Where the subject treated of is manifestly concerning the Lord's coming, concerning His kingdom, concerning heaven, and concerning the Church; the Divine Truth proceeding from His Divine Human [principle], is described in that chapter throughout, and is called light, honour, and glory. Again, "They shall fear the name of Jehovah from the setting of the sun, and *His glory* from the rising of the sun; the Redeemer shall come to Zion," lix. 19, 20; speaking also of the Lord. The name of Jehovah denotes every truth of faith and good of love in which worship is grounded, n. 2724, 3006, 6674, 9310. Again, "I have called Thee in justice, and I will give Thee for a covenant to the people, *for a light of the nations*: I am Jehovah, this is My name, and *My glory will I not give to another*," xlii. 6, 8; speaking also of the Lord, where a light of the nations is the Divine Truth which is from Him; not to give glory to another denotes that that Divine Truth proceeds from no other than from the Lord, who is one with Jehovah; as also in the same prophet, "For the sake of Myself, for the sake of Myself I will do [it], and *My glory will I not give to another*," xlviii. 11. In like manner in another passage in Isaiah, "*Thy light shall break forth as the day dawn; My justice shall walk before Thee, the glory of Jehovah shall gather Thee*," lviii. 8. Again, "He shall come to gather together all nations and tongues that they may come and see *My glory*," lxvi. 18. Again, "Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and *His glory before the elders*," xxiv. 23. And in Moses, "Jehovah said, I am alive, and the *whole earth shall be filled with the glory of Jehovah*," Numb. xiv. 21; in these passages the Lord is treated of, and glory denotes the Divine Truth which is from Him. So in Isaiah, "I saw the Lord sitting upon a throne high and exalted, and the seraphim standing above Him; and this [one] cried to Him, Holy, Holy, Holy, Jehovah Zebaoth, *the fulness of all the earth is His glory*," vi. 1, 2, 3. And in David, "*The heavens enumerate the glory of God*," Psalm xix. 1. And again, "That the nations may fear the name of Jehovah, and the *kings of the earth Thy glory*, because Jehovah hath built Zion, and hath appeared in *His glory*," Psalm cii. 15, 16. And in the Apocalypse, "*The glory of God shall enlighten the holy Jerusalem, and the Lamb is the lamp thereof; and the nations which are saved shall walk in His light; and the kings of the earth shall bring their glory and honour into it*," xxi. 23, 24. The holy Jerusalem denotes the New Church, the glory of God denotes Divine Truth from the Lord therein, in like manner

His light in which they shall walk ; the kings of the earth which shall bring glory denote those who are in truths grounded in good, n. 2015, 2069, 4581, 4966, 5044, 6148. From these considerations it may now be manifest what is signified by the glory of Jehovah which tarried on Mount Sinai ; see also n. 8427.

9430. "And a cloud covered it"—that hereby is signified the ultimate of the Word which is thus respectively obscure, appears from the signification of a cloud, as denoting the ultimate of the Word, or its literal sense, see preface to chap. xviii. Gen. and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781. The reason why this sense is called a cloud is, because it is in obscurity in respect to the internal sense, for this latter is in the light of heaven ; the reason why it is in obscurity and like a cloud is, because it is for man during his abode in the world, whereas the internal sense is for man when he comes into heaven : but it is to be noted that man, during his abode in the world, is at the same time in the internal sense of the Word, when he is in the genuine doctrine of the Church as to faith and as to life, for by that doctrine the internal sense of the Word is then inscribed both on his understanding and his will, on his understanding by faith, and on his will by life. Such a man, when he comes into heaven, apprehends the Word no otherwise than entirely according to its internal sense, and knows nothing of its external sense, this latter appearing to him at that time as a cloud that absorbs the rays of his light. It is said that man then apprehends the Word according to its internal sense, and not according to its external sense ; the reason of this is, because all, who are in heaven, are instructed by the Lord from Truth Divine which appertains to man, thus from the Word ; the reason is, because man is in the ultimate of order, and all interior things close in the ultimate, the ultimate being as it were a prop [or support] to things interior, on which the latter subsist and rest. The Word in the letter is Divine Truth in the ultimate of order, in like manner the man of the Church, to whom Divine Truth appertains, as to his natural and sensual principle ; in this latter, as in the former, interior things terminate and rest. They are as a house and its foundation ; the house itself is heaven, and Divine Truth there such as the Word is as to the internal sense, and the foundation is the world, and Divine Truth there such as the Word is in the external sense. As a house rests on its foundation, so also heaven on the Church, consequently the Divine Truth in heaven upon the Divine Truth in earth ; for there is a continual connexion from the Lord through heaven even to man by the Word. This is the reason why it is always provided by the Lord, that there may be a Church on earth, where Divine Truth may be in its ultimate. This is an arcanum which no one as

yet knows, and which is meant by what was adduced, n. 9357, 9360. Let all therefore take heed to themselves, lest they injure the Word by any means, for they who injure the Word, injure the Divine [principle] Itself.

9431. "Six days"—that hereby is signified when in a state of truth, appears from the signification of six days, as denoting a state of labour and of combat, see n. 737, 8510, 8888, 8975. The reason why it denotes a state of truth is, because there are two states appertaining to man who is regenerating by the Lord; the first state is called a state of truth, and the other state is called a state of good. The reason why the first state is called a state of truth, is, because man at that time is introducing by truth to good; and the reason why the other state is called a state of good is, because man, when he is in good, he is introduced; and also when man is in a state of truth, he is out of heaven, but when he is in good, he is in heaven, thus introduced to the Lord; moreover when man is in the first state, or a state of truth, he is then in labour and combat, for he then undergoes temptations; but when he is in the other state, or a state of good, he is then in rest and in the tranquillity of peace. The former state is what was represented in the Word by the six days which precede the seventh, but the latter state is what was represented by the seventh day or the Sabbath, see n. 8890, 8893, 9274. Concerning those two states, which are called states of truth and states of good, appertaining to the man who is regenerating, see what has been before amply shown, n. 7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274.

9432. "And He called to Moses on the seventh day"—that hereby is signified when truth was conjoined to good, appears from the signification of the seventh day, as denoting the other state when truth is conjoined to good, or when man is in good, see what was shown just above, n. 9431.

9433. "Out of the midst of the cloud"—that hereby is signified out of the obscurity which before existed, appears from the signification of cloud, as denoting the ultimate of the Word, which is so respectively obscure, see above, n. 9430. The reason why that ultimate is a cloud is, because the Divine Truth, which is from the Lord, cannot in any wise appear in the beam of brightness itself in which it is, since man would thereby perish, inasmuch as his intellectual principle would be absolutely blinded by the light of truth, and his will-principle would be absolutely extinguished by the fire of good, thus the all of his life would be annihilated; hence it is that the Divine Truth is accommodated to the apprehension of every one, and as it were veiled with a cloud, even with the angels, n. 6849. This veiling amongst spirits appears as a cloud, of a

density and lightness according to every one's reception. This is meant by these words in Isaiah, "*Jehovah createth upon every habitation of Mount Zion, and upon her assemblies, a cloud by day and smoke and the brightness of a flame of fire by night; for upon all the glory shall be a covering, and a shed for a shade by day from the heat, and for a refuge and for a covert against an inundation and against rain,*" iv 5, 6. The habitation of Mount Zion denotes heaven and the Church; her assemblies denote goods and truths; a cloud by day, a smoke by night, and a covering, denote the veiling of Truth Divine, thus accommodation according to the apprehension; that the glory upon which the covering was to be, denotes the Divine Truth which is from the Lord, see above, n. 9429; a shed [or cottage] denotes the ultimate of Truth Divine which hides the interiors; its being for a shade by day from the heat, and for a refuge against inundation and rain, denotes that man may be safe and not hurt. The veiling of Divine Truth is also described in David, "*Jehovah, my God, Thou art exceedingly great, Thou hast put on glory and honour, who covereth Himself with light as with a garment; He layeth the beams of His chambers in the waters; He setteth the clouds His chariot, He foundeth the earth upon its basis, that it may not be moved to eternity for ever; Thou hast covered it with the abyss as with a garment; Thou hast set a limit that they may not pass,*" Psalm civ. 1 to 9. The glory and honour with which Jehovah clothed Himself, that is, the Lord, is Divine Truth, n. 9429. The light with which He is covered as with a garment, is the Divine Truth, such as it is in heaven and in the Church; that this truth in the Word is light, see what is cited above, n. 9429. The chambers, of which He layeth the beams in the waters, are the heavenly societies, and the waters are truths, n. 2702, 3058, 3424, 4976, 5668, 8568, 9323. The clouds, which he setteth for a chariot, are truths from which doctrine is derived; that a chariot denotes doctrine, see n. 5321, 8215. The earth, concerning which it is said that it is founded upon its bases, that it may not be moved to eternity, is the Church; that earth in the Word denotes the Church, see what is cited, n. 9325. The bases on which it is founded are truths in ultimates, such as are those of the Word in its literal sense, hence it is said that it may not be moved to eternity. The abyss with which it is covered as with a garment, is scientific truth for the natural man, n. 6431, 8278. Hence it is evident, what is meant by the limit set that they may not pass, namely, that it is the ultimate of Truth Divine, into which the interior things close, and on which, as on a prop and foundation, they subsist and rest, as was said above.

9434. "And the aspect of the glory of Jehovah was as devouring fire on the head of the mountain to the eyes of the

sons of Israel"—that hereby is signified Divine Truth in heaven itself resplendent from the good of love, but hurting and vastating with those who are in its external separate from the internal, appears from the signification of the aspect of the glory of Jehovah, as denoting the appearance of Divine Truth proceeding from the Lord; that aspect denotes appearance before the eyes, is evident; and that the glory of Jehovah is the Divine Truth proceeding from the Lord, see n. 9429; and from the signification of fire, as denoting love in both senses, see n. 4906, 5215, 6314, 6832, 7324, in this case Love Divine Itself; and from the signification of the head of the mountain, as denoting the inmost [principle] of heaven, for by Mount Sinai is signified heaven, n. 9420, 9427; and by its supreme [part], which is called the head and top, is signified its inmost [principle], n. 9422; and from the signification of devouring, as denoting to consume, thus to hurt and vastate; and from the representation of the sons of Israel, as denoting those who are in externals without internals, see frequently above. From these considerations it may be manifest, that by the aspect of the glory of Jehovah as of fire on the head of the mountain, is signified Divine Truth in heaven itself resplendent from the good of love; and that by its being as devouring fire to the eyes of the sons of Israel, is signified that it was hurtful and vastating to those who were in its external without the internal. The case herein is this; there are two loves altogether, opposite to each other, heavenly love and infernal love; heavenly love is love to the Lord, and love towards the neighbour; and infernal love is the love of self and the love of the world; they, with whom infernal loves reign, are in hell; but they with whom heavenly loves reign, are in heaven; for love is the very vital [principle] itself of man, since without love there is no life at all; for from love every one has the heat and fire of his life. That without vital heat and fire there is no life, is very evident; hence it follows, that such as the love is, such is the life, consequently, such as the love is, such is the man, wherefore every one may know from his own loves themselves, whether heaven be in him, or hell. Love is as a fire or flame with man, and is also vital fire or flame, as was said, and faith is as light from that fire, or from that flame, and also is the light, which illuminates the interior things of his understanding. Hence also it is evident what is the quality of the light, from which they have faith who are in infernal love; that from this light comes persuasive faith, which in itself is not faith, but a persuasion that a thing is so for the sake of self and the world, see n. 9363 to 9369. In the Church at this day spiritual life, which is life eternal, is made to consist of faith alone, thus in faith without the goods of heavenly love, but what the quality of that life is, every one, if he consider it, may see from what was just now said. It is now

expedient to shew how the case is with Divine fire which is Divine love, with those who are in heavenly love, and how with those who are in infernal love; with those who are in heavenly love, the Divine fire or love is continually creating and renovating the interiors of the will, and illuminating the interiors of the understanding; but with those who are in infernal love, the Divine fire or love is continually hurting and vastating; the reason is, because with the latter the Divine love falls into opposites, by which it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt of others in comparison with itself, into enmities against all who do not favour itself, and thus into hatreds, into revenges, and at length into cruelties. Hence now it is that the fire of Jehovah, before the eyes of the sons of Israel, appeared as devouring or consuming; for they were in the love of self and of the world, inasmuch as they were in externals and not in internals. That that fire was to them devouring and consuming, is evident also from another passage in Moses, "It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain was burning with fire, ye came near to me, all the heads of your tribes, and your elders, and ye said, behold Jehovah our God hath made us to see His glory and His greatness, and we have heard His voice out of the midst of the fire: *nevertheless wherefore should we die, because this great fire will devour us; if we add any longer to hear the voice of Jehovah our God, we shall surely die,*" Deut. v. 23, 24, 25, see also what was shewn, n. 6832, 8814, 8819; and that that people was of such a quality, see what is cited, n. 9380. By devouring fire also in other passages in the Word is signified vastation, and it is said of the wicked, as in Joel, "The day of Jehovah cometh, a day of darkness and of thick darkness; a day of cloud and obscurity; before it *a fire devoureth*, after it a flame enflameth; the earth is as the garden of Eden before it, but after it a *desert of wasteness*," ii. 1, 2, 3. And in Isaiah, "*Jehovah will make the glory of His voice to be heard in a flame of devouring fire,*" xxx. 30. Again, "Who shall abide for us *with devouring fire*; who shall abide for us with fire-places of eternity," xxxiii. 14. Again, "Thou shalt be visited by Jehovah with a *flame of devouring fire,*" xxix. 6. And in Ezekiel, "*Thy posterity shall be devoured by fire,*" xxiii. 25. In these passages a devouring fire is the fire of lusts which are from the loves of self and the world, inasmuch as this is the fire which consumes man, and which vastates the Church. This also was represented by the fire from before Jehovah, *which devoured the sons of Aaron, Nadab and Abihu*, because they put *strange fire* into their censers, Levit. x. 1, 2. To put strange fire into their censers is to institute worship from other love than from heavenly: that such fire is the love of self

and of the world, and every lust thence derived, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141.

9435. "And Moses entered into the midst of the cloud"—that hereby is signified the Word in the external sense, appears from the representation of Moses, as denoting the Word, in this case the Word in the external sense, because it is said that he entered into the midst of the cloud, and by the cloud is signified the external sense of the Word. That Moses is the Word, see above, n. 9414; and that a cloud is its external sense, n. 9430. That Moses remained in the extreme of the mountain six days, and that being called on the seventh day he entered into the cloud, and ascended to the mountain, was done for this reason, that he might represent an intermediate, or a mediate between the people and the Lord, according to what was said above, n. 9414. The degrees of ascent from the people to the Lord are thus described: when he came at length into the mountain, then first he represented the holy external of the Word, which is mediating; for that mountain signifies heaven the abode of what is holy: nevertheless he was not admitted further than to the first threshold of heaven, where the holy external of the Word closes: how far he was admitted, was shewn to me representatively by a spirit, who, as to the upper part of the face even to the chin, was seen in the light of heaven, but as to the lower part from the chin, and as to the whole body with it, was in a cloud; hence it was made evident how much he represented of the holy external, which is mediating. That the six days, in which Moses remained in the extreme of the mountain, signified a state of truth, and that the seventh, in which he went up to the mountain, signified a state of good, is plain from what was explained above, n. 9431, 9432; the reason is, because they who are regenerating by the Lord have similar degrees of ascent from the world to heaven; for man is elevated from external things to internal, because from the natural man who is in external things, to the spiritual who is in internal things. Such elevation or ascent was also represented by Moses when he put on the representation of a holy external, which mediates; for the holy external of the Word is an entrance to a state of good, thus to heaven.

9436. "And went up to the mountain"—that hereby is signified elevation to heaven, appears from the signification of going up, as denoting elevation towards things interior, see n. 3084, 4539, 4969, 5406, 5817, 6007; and from the signification of Mount Sinai, as denoting heaven where Divine Truth is in the light, see above, n. 9420, 9427.

9437. "And Moses was in the mountain forty days and forty nights"—that hereby is signified what is plenary as to information and influx, appears from the signification of forty, as denoting what is plenary. The reason why forty denotes what

is plenary is, because four denotes what is full, n. 9103, in like manner ten, n. 3107, 4638; and the number forty arises from four multiplied into ten; for numbers multiplied signify a like thing with the simple ones from which they are multiplied, n. 5291, 5335, 5708, 7973; that all the numbers in the Word signify things, see n. 575, 3252, 4264, 4495, 4670, 5265, 6175; hence now it is that Moses was in the mountain forty days and forty nights. That forty here signifies what is plenary for information and for influx, is evident from what follows from chap. xxv. to xxxii., where the things are mentioned concerning which he was informed, which were concerning the ark, concerning Aaron, concerning urim and thummim, and concerning sacrifices. The reason why forty also signifies what is plenary for influx is, because from that time Moses began to represent the external holy [principle] of the Word, which mediates between the Lord and the people, and mediation is effected by an influx through that holy [principle] into the representative in which the people was, n. 9419. Inasmuch as forty signified what is plenary, therefore Moses remained on Mount Sinai, not only on this occasion but also on another, *forty days and forty nights*, Exod. xxxiv. 28; Deut. ix. 18, 25; chap. x. 10. And on this account the sons of Israel wandered in the wilderness *forty years*, and as it is said, *until all that generation was consumed*, Numb. xiv. 33, 34; chap. xxxii. 13. And on this account it was said by Jonah to the Ninevites, that the city should be overturned *after forty days*, Jonah iii. 4. And therefore the prophet was commanded to lie on the right side, and to bear the iniquity of the house of Judah *forty days*, Ezek. iv. 6. Therefore also it is said of Egypt, that it should be given to plenary desertion *forty years*, and after those years the people should be gathered together, Ezek. xxix. 11, 12, 13. And therefore it rained upon the earth, that it might be overflowed with a flood *forty days and forty nights*, Gen. vii. 4, 12, 17. Hence it is evident why it was ordained that a wicked man was to be smitten with *forty stripes*, Deut. xxv. 3; for forty stripes signified punishment to the full. Hence also it is evident what is meant in the prophetic song of Deborah and Barak, by a shield not being seen, nor spear, in *the forty thousands of Israel*, Judg. v. 8; in the forty thousands of Israel denotes in all. It is also hence evident, why the temple built by Solomon was *forty cubits long*, 1 Kings vi. 17. In like manner, the new temple described in Ezekiel, chap. xli. 2; for by the temple is signified, in the supreme sense, the Lord; in the internal sense, heaven and the Church; and thus by forty what is plenary as to representation. In like manner in other passages.

OF THE EARTHS IN THE STARRY HEAVEN; WITH AN ACCOUNT
OF THEIR INHABITANTS, SPIRITS, AND ANGELS.

9438. *THOSE* who are in heaven can discourse and converse with angels and spirits, who are not only from the earths in this solar system, but also with those who are from earths in the universe out of this system; and not only with spirits and angels thence, but also with the inhabitants themselves whose interiors have been opened, so as to be able to hear those who speak from heaven. A similar privilege is granted to man, during his life in the world, to whom it has been given by the Lord to discourse with spirits and angels, for man is a spirit and angel as to his interiors, the body which he carries about with him in the world serving him only for functions in this natural or terrestrial sphere, which is the ultimate. But it is given to no one as a spirit and angel to speak with angels and spirits, unless he be of such a quality that he can consociate with them as to faith and love; nor can he consociate unless the faith be directed to the Lord and the love to the Lord, inasmuch as man by faith in Him, thus by truths of doctrine, and by love to Him, is conjoined, and when he is conjoined to Him, he is secure from the insult of evil spirits who are from hell. With others the interiors cannot be opened at all, for they are not in the Lord. This is the reason why there are few at this day, to whom it is given to discourse and converse with angels; a manifest proof of which circumstance is, that it is scarcely believed at this day that spirits and angels are, still less that they are attendant upon every man, and that by them man hath connexion with heaven, and through heaven with the Lord; and that it is still less believed that man when he dies as to the body, lives a spirit, also in a human form as before.

9439. Inasmuch as at this day in the Church amongst the generality there is no faith concerning a life after death, and scarcely any concerning heaven, nor concerning the Lord as being the God of heaven and earth, therefore the interiors which are of my spirit, have been opened by the Lord, that I might be enabled, whilst I am in the body, to be together with the angels in heaven, and not only to discourse with them, but also to see there stupendous things, and to describe the same, lest possibly hereafter it should also be said, who has come from heaven to us, to assure us of its existence, and of what is contained therein? But I know that they who have heretofore in heart denied a heaven and a hell, and a life after death, will also still be obstinate in opposing the existence of those things, and in the denial of them; for it is easier to make a raven white, than to effect belief in those, who have once in heart rejected it. But let these things, which have been heretofore shewn concerning heaven and hell, and concerning a life after death, be for the use of those few who are in the faith. ~~But that the rest may~~

be brought to something of acknowledgment, it is granted to relate such things as delight and allure the man who is desirous of knowledge; such are the things now about to be related of the earths in the universe.

9440. *He who does not know the arcana of heaven, may believe that it is impossible for a man to see earths so remote, and from sensible experience to give any account concerning them. But let him know that spaces and distances, and hence the progressions, which appear in the natural world, in their first cause and origin are changes of the state of the interiors, and that with angels and spirits they appear according to those changes; and that thus they [angels and spirits] can be translated by them from one place to another, and from one earth to another, even to earths which are at the end of the universe; the same is true also of man as to his spirit, whilst his body still remains in its own place; as has been the case also with myself, since, by the Divine Mercy of the Lord, it has been given me to converse with spirits as a spirit, and at the same time with men as a man. That spaces and distances, and hence progressions in heaven are appearances grounded in changes of the state of the interiors, see n. 5605. That man as to the spirit can be so translated, is inconceivable to the sensual man, inasmuch as he is in space and in time, and measures his progressions accordingly.*

9441. *That there are several worlds, may be manifest to every one from this consideration, that so many stars appear in the universe, and it is a known thing in the learned world, that every star is like a sun in its own place, for it remains fixed as the sun of our earth in its place; and that distance makes it to appear in a small form like a star, consequently that it has planets revolving around it, which are earths, in like manner as the sun of our world has. To what other purpose could so great a heaven be intended with so many constellations? For the end of the creation of the universe is man, that from man there may be an angelic heaven; but what would mankind and an angelic heaven from one single earth avail to answer the purposes of an infinite Creator, for which a thousand, yea, ten thousand earths would not suffice? By calculation it has been discovered, that supposing there were in the universe one million earths, and on every earth three hundred million men, or three hundred millions, and two hundred generations within six thousand years, and that to every man was allotted a space of three cubic ells, in this case the sum of men collectively would not occupy a space equal to a thousandth part of this earth, consequently not so much as the space possessed by one of the satellites of Jupiter or Saturn, which would be a space so diminutive in respect to the universe as to be scarcely discernible, for a satellite of Jupiter or Saturn, is scarcely visible to the naked eye. And what would this be in regard to the purpose of the Creator of the universe, to answer*

which, the whole universe, though filled with earths, would be inadequate, for He is infinite. In discoursing on this subject with the angels, they have told me, that they have a like idea concerning the fewness of the human race in respect to the infinity of the Creator; but that they do not think from spaces, but from states, and that according to their idea, supposing the number of earths to be as many myriads as could be conceived in thought, they would still be as nothing to the Lord. Moreover, that the angelic heaven, of which the human race is the seminary, corresponds to all things appertaining to man, and that such a heaven cannot be constructed by the angels from one earth, but from innumerable.

9442. *What is said of the earths in the starry heaven in what now follows, is from experience itself, whereby it will also be manifest, how translations thither were effected as to my spirit, whilst the body remained in its own place.*

EXODUS.

CHAPTER THE TWENTY-FIFTH.

THE DOCTRINE OF CHARITY AND FAITH.

9443. THE subject now to be spoken of is concerning the remission of sins.

9444. The sins which man commits are in-rooted in his very life, and constitute it; wherefore no one is liberated from them, unless he receive new life from the Lord, which is effected by regeneration.

9445. That man cannot do good, nor think truth, from himself, but from the Lord, is manifest from John, "*A man cannot do any thing unless it be given him from heaven,*" iii. 27. "*He that abideth in Me and I in him, the same beareth much fruit, because without me ye cannot do any thing,*" xv. 5. Hence it is evident, that no one can lead away any one from sins, thus remit them, but the Lord alone.

9446. The Lord continually flows-in to man with the good of love, and with the truths of faith, but they are differently received, in one way by one, and in another way by another; by those who are regenerated, well; but by those who do not suffer themselves to be regenerated, ill.

9447. They who are regenerated, are continually held by the Lord in the good of faith and of love, and in such case are

withheld from evils and falses; but they who do not suffer themselves to be regenerated by the Lord, are withheld also from evil, and held in good; for from the Lord continually flows in good and truth with every man, but infernal loves, which are the loves of self and of the world, in which they are principled, oppose and turn the influx of good into evil, and of truth into the false.

9448. From these considerations it is manifest what remission of sins is. To be able from the Lord to be held in the good of love and the truth of faith, and to be withheld from evils and falses, is remission of sins. And in this case to shun what is evil and false, and to hold them in aversion, is repentance. But these things are not given, except with those who have received from the Lord new life by regeneration; for those things are of new life.

9449. The signs that sins are remitted, are those which follow. There is a delight perceived in worshiping God for the sake of God, in serving the neighbour for the sake of the neighbour, thus in doing good for the sake of good, and in believing truth for the sake of truth; there is an unwillingness to merit by any thing of charity and faith; evils are shunned and held in aversion, as enmities, hatreds, revenges, unmercifulnesses, adulteries, in a word, all things which are against God and against the neighbour.

9450. But the signs that sins are not remitted, are those which follow. God is worshiped not for the sake of God, and the neighbour is served not for the sake of the neighbour, thus good is not done and truth not spoken for the sake of good and truth, but for the sake of self and the world; there is a willingness to merit by actions; others are despised in comparison with self; delight is perceived in evils, as in enmity, in hatred, in revenge, in cruelty, in adulteries; moreover the holy things of the Church are despised, and in heart are denied.

9451. Sins are believed to be wiped away, and washed away, when they are remitted, as filth is washed away by water; nevertheless they remain with man, and when they are said to be wiped away, it is from the appearance, when man is withheld from them.

9452. The Lord out of Divine Mercy regenerates man, which effect is wrought from his infancy even to the last [moment] of life in the world, and afterwards to eternity; thus out of Divine Mercy, he leads man away from evils and falses, and leads to the truths of faith and the goods of love, and then keeps him in those principles; and afterwards out of Divine Mercy elevates him to himself into heaven, and renders him happy; these are the things which are meant by the remission of sins out of mercy. They who believe that sins are otherwise remitted, are altogether deceived; for it would be of unmerci-

•fulness to see a multitude of men in the hells, and not to save them, if it could have been done otherwise; when yet the Lord is mercy itself, and wills not the death of any one, but that he may live.

9453. •They therefore who do not suffer themselves to be regenerated, thus not to be withheld from evils and falses, remove from themselves and reject the above mercies of the Lord. Hence it is, that the impossibility of being saved is chargeable upon themselves.

9454. These are the things that are meant in John, "*As many as received, to them gave He power to be the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of the man, but of God,*" i. 12, 13. Of bloods denotes those who are against the goods of faith and charity; of the will of the flesh, denotes those who are in evils derived from the loves of self and of the world; of the will of man, denotes those who are in the falses thence derived; to be born of God, is to be regenerated. That no one can come into heaven unless he be regenerated, is thus taught in the same evangelist, "*Verily, verily, I say unto thee, unless a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God,*" iii. 3, 5. To be born of water denotes by the truth of faith; and to be born of the Spirit denotes by the good of love. From these considerations it may now be manifest, who they are to whom sins are remitted, and to whom they are not remitted.

CHAPTER XXV.

1. And JEHOVAH spake to Moses, saying,

2. Speak to the sons of Israel, and let them receive for Me a gathering, from with every man whom his heart hath spontaneously moved ye shall receive My gathering.

3. And this is the gathering which ye shall receive from with them, gold, and silver, and brass.

4. And blue and purple, and scarlet double-dyed, and fine linen thread, and wool of the she-goats.

5. And skins of red rams, and skins of badgers, and shit-tim wood.

6. Oil for the luminary, spices for the oil of anointing, and for incense of spices.

7. Onyx-stones, and stones of fillings for the ephod and the breast-plate.

8. And let them make for Me a sanctuary, and I will dwell in the midst of them.

9. According to all that I shew, the form of the habitation, and the form of all the vessels thereof, and so shall ye make [it].

10. And let them make an ark of shittim-wood, two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11. Thou shalt cover it over with pure gold, from within and from without thou shalt cover it over, and thou shalt make above it a border of gold round about.

12. And thou shalt cast for it four rings of gold, and shalt give [them] upon the four corners thereof; and two rings shall be upon one side of it, and two rings upon the other side of it.

13. And thou shalt make staves of shittim-wood, and shalt cover them over with gold.

14. And thou shalt bring the staves into the rings on the sides of the ark, to carry the ark in them.

15. In the rings of the ark shall be staves, they shall not be removed from it.

16. And thou shalt give to the ark the testimony, which I will give to thee.

17. And thou shalt make a propitiatory, with pure gold, two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two cherubs, of solid gold thou shalt make them, from the two extremities of the propitiatory.

19. And make one cherub from the extremity on this side, and one cherub from the extremity on that side; from the propitiatory ye shall make cherubs upon the two extremities thereof.

20. And the cherubs shall be spreading their wings upwards, covering with their wings over the propitiatory, and their faces of a man to his brother, to the propitiatory shall be the faces of the cherubs.

21. And thou shalt give the propitiatory over the ark from above, and to the ark thou shalt give the testimony, which I will give to thee.

22. And I will meet thee there, and will speak with thee from above the propitiatory, from between the two cherubs which are over the ark of the testimony, all that I command thee for the sons of Israel.

23. And thou shalt make a table of shittim-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24. And thou shalt cover it over with pure gold, thou shalt make for it a border of gold round about.

25. And thou shalt make for it a closure of a span round

about; and thou shalt make a border of gold for the closure thereof round about.

26. And thou shalt make for it four rings of gold, and thou shalt give the rings upon the four corners which are on the four feet thereof.

27. Over against the closure shall be rings for houses to the staves to carry the table.

28. And thou shalt make staves of shittim-wood, and cover them over with gold, and the table shall be carried with them.

29. And thou shalt make the dishes thereof, and the plates thereof, and the little dishes thereof, and the bowls thereof, with which it shall be covered, of pure gold thou shalt make them.

30. And thou shalt give upon the table bread of faces to My faces continually.

31. And thou shalt make a candlestick of pure gold, the candlestick shall be made solid, its shaft and its pipe, its bowls, its pomegranates, and its flowers, shall be from it.

32. And six pipes going forth from its sides, three pipes of the candlestick from one side of it, and three pipes of the candlestick from the other side of it.

33. Three bowls made like unto almonds in one pipe, the pomegranate and the flower, and three bowls made like unto almonds in one pipe, the pomegranate and the flower, so for the six pipes going forth from the candlestick.

34. And in the candlestick four bowls like unto almonds, its pomegranates and its flowers.

35. And a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, for the six pipes going forth from the candlestick.

36. Their pomegranates and their pipes, shall be from it, all of it, one solid of pure gold.

37. And thou shalt make seven lamps thereof, and let it cause its lamps to ascend, and let it illuminate over against its faces.

38. And its tongs, and its snuff-dishes, shall be of pure gold.

39. A talent of pure gold thou shalt make it with all those vessels.

40. And see and make in the form of those things, which thou wast made to see in the mountain.

THE CONTENTS.

9455. IN this chapter is described the gathering for the tent, for the tables there, also for the garments of Aaron, and likewise the construction of the ark, of the table for the bread, and of the candlestick, by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are from the Lord there. By the habitation [was represented] heaven itself, by the ark there the inmost heaven, by the testimony or law in the ark, the Lord. By the bread of faces upon the table, and by the candlestick celestial things, and by the garments of Aaron the spiritual things, which are from the Lord, in the heavens.

THE INTERNAL SENSE.

9456. VERSES 1, 2. *And Jehovah spake to Moses, saying, Speak to the sons of Israel, and let them receive for Me a gathering, from with every man, whom his heart spontaneously moves, ye shall receive My gathering.* And Jehovah spake to Moses, saying, signifies information concerning the holy things of heaven which were to be represented. Speak to the sons of Israel, signifies the representative Church. Let them receive for Me a gathering, signifies the interior things of worship which were to be represented, which are required. From with every man whom his heart spontaneously moves, signifies that all things should be from love, thus from freedom. Ye shall receive My gathering, signifies the things required for worship.

9457. "And Jehovah spake to Moses, saying"—that hereby is signified information concerning the holy things of heaven which were to be represented, appears from things which follow, for those things which Jehovah spake to Moses are the holy things of heaven, which were to be represented. For a Church was instituted amongst the Israelitish people, in which, in an external form, might be presented representatively the celestial things which are of the good of love, and the spiritual things which are of the good and truth of faith, such as are in heaven, and such as ought to be in the Church; from which it is manifest, that by Jehovah speaking, is signified information concerning the holy things of heaven which were to be represented. Inasmuch as those things which follow are representative of the celestial and spiritual things, which are from the Lord in the heavens, therefore it may be expedient to say what a representative Church is, and why it is. There are three heavens, the inmost or third; the middle or second, and the ultimate

or first. In the inmost heaven the good of love to the Lord has rule, in the middle heaven the good of charity towards the neighbour has rule, in the ultimate are represented those things which are thought, are said, and exist in the middle and inmost heavens. The representatives which are in that heaven are innumerable, as paradises, gardens, forests, fields, plains; also cities, palaces, houses; and likewise flocks and herds, also animals, and birds of several kinds, besides numberless other things. These things appear before the eyes of angelic spirits there, more clearly than similar things in the light of mid-day on earth, and what is wonderful, it is apperceived also what they signify. Such things likewise appeared to the prophets, when their interior sight, which is the sight of the spirit, was opened; as horses to Zechariah, chap. vi. 1 to 8; animals which were cherubs, and afterwards the New Temple, with all things appertaining to it, to Ezekiel, chap. i. ix. x. xl. to xlviii; a candlestick, thrones, animals which were also cherubs, horses, the New Jerusalem, and several other things, to John, which are treated of in the Apocalypse; in like manner horses and chariots of fire to the boy of Elisha, 2 Kings vi. 17. Similar things appear continually in heaven before the eyes of spirits and angels, and are natural forms, into which the internal things of heaven close, and in which they are figured, which are thus rendered visible before the very eyes. These things are representations. The Church therefore is representative, when the internal holy things, which are of love and of faith from the Lord and to the Lord, are presented by forms visible in the world; as in this chapter and in the following, by the ark, the propitiatory, the cherubs, by the tables there, by the candlestick, and by the other things of the tabernacle, for that tabernacle was so constructed that it might represent the three heavens, and all the things which are therein: and the ark, in which was the testimony, was so constructed that it might represent the inmost heaven, and the Lord Himself there; wherefore the form thereof was shewn to Moses in the mountain, Jehovah saying on the occasion, "*That they should make for Him a sanctuary, and He would dwell in the midst of them,*" verse 8. Every one who is gifted with any faculty of interior thought, may perceive that Jehovah could not dwell in a tent, but that He dwells in heaven; and that that tent could not be called a sanctuary, unless it had reference to heaven, and to the celestial and spiritual things which are there; let every one think with himself, what would it be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation made of wood, covered over with gold, and encompassed around with curtains, unless heaven and the things of heaven had been there represented in form. For the things which are represented in form, appear indeed in a like form in the ultimate or first heaven, be-

fore the spirits who are there, but in the superior heavens are perceived the internal things which are represented, which things, as was said, are the celestial things which are of love to the Lord, and the spiritual things which are of faith in the Lord. Such were the things which filled heaven, when Moses with the people were in an external holy [principle], and adored it as the habitation of Jehovah Himself; hence it is evident what is meant by a representative, also that by it heaven was present with man, thus the Lord. Therefore a representative Church, when the ancient ceased, was instituted amongst the Israelitish people, that by such things there might be conjunction of heaven, thus of the Lord with the human race, for without conjunction of the Lord through heaven, man would perish; for man has his life from that conjunction. But those representatives were only external mediums of conjunction, with which the Lord miraculously conjoined heaven, see n. 4311. But when conjunction by those things also perished, then the Lord came into the world, and opened the internal things themselves which were represented, which are the things of love and of faith in Him; these things now conjoin; nevertheless the only medium of conjunction at this day is the Word, inasmuch as it is so written, that all and singular the things therein correspond, and hence represent and signify the Divine Things which are in the heavens.

9458. "Speak to the sons of Israel"—that hereby is signified the representative Church, appears from the representation of the sons of Israel, as denoting the Church, specifically the Spiritual Church, see n. 8805, 9340, but in this case the representative Church, because the subject treated of is concerning such things as represented the holy things of the Church and of heaven, as concerning the ark, the propitiatory, the cherubs, the table upon which was the bread of faces, the candlestick. And in what follows concerning the tabernacle, the garments of Aaron, concerning the altar and the sacrifices, which were all representative. The reason why the Spiritual Church is signified by the sons of Israel is, because it was represented by them. But that with that people a representative Church could not be instituted, but only the representative of a Church, see n. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320.

9459. "Let them receive for Me a gathering"—that hereby are signified the interior things of worship, which were to be represented, which are the things required, appears from the signification of a gathering, as denoting the things required for worship, in this case the interior things which were to be represented; for such things are signified by those things which were gathered for the tent, for the tables, and for the candlestick, also for the garments of Aaron, which were gold, silver,

brass, blue, purple, scarlet double-dyed, fine linen, the wool of she-goats, and several other things, as is manifest from their signification treated of in what follows.

9460. "From with every man whom his heart hath spontaneously moved"—that hereby is signified that all things should be from love, thus from freedom, appears from the signification of the expression, whom the heart has spontaneously moved, as denoting from freedom. The reason why it denotes from love is, because all freedom is of love, for what a man does from love, this he does from freedom. That the heart denotes what is of the love because of the will, see n. 7542, 8910, 9050, 9113, 9300; and that all freedom is of the love or of the affection, n. 2870 to 2893, 3158, 9096. Hence that worship should be from freedom, n. 1947, 2880, 2881, 7349.

9461. "Ye shall receive My gathering"—that hereby are signified the things required for worship, appears from the signification of a gathering, as denoting the interior things of worship which were to be represented, which are the things required, see above, n. 9459.

9462. Verses 3 to 7. *And this is the gathering which ye shall receive from with them, gold and silver, and brass: and blue, and purple, and scarlet double-dyed, and fine linen thread, and wool of she-goats. And skins of red rams, and skins of badgers, and shittim-wood. Oil for the luminary, spices for the oil of anointing, and for the incense of spices. Onyx-stones, and stones of fillings for the ephod and for the breast-plate.* And this is the gathering which ye shall receive from with them, signifies that those things shall be altogether required. Gold and silver, signifies good and truth in general. And brass, signifies external good. And blue, signifies the celestial love of truth. And purple, signifies the celestial love of good. And scarlet double-dyed, signifies mutual love. And fine linen thread, signifies the truth thence derived. And wool of she goats, signifies the good thence derived. And skins of red rams, and skins of badgers, signifies external truths and goods, by which they are kept together. And shittim-wood, signifies the goods of merit which are from the Lord, thus of the Lord alone. Oil for the luminary, signifies internal good which is in mutual love and charity. Spices for the oil of anointing, signify internal truths which are of inaugurating good. And for the incense of spices, signifies for grateful perception. Onyx-stones and stones of fillings, signify spiritual goods and truths in general. For the ephod and for the breast-plate, signify which should be for a covering to celestial things, external and internal.

9463. "And this is the gathering which ye shall receive from with them"—that hereby is signified that those things

shall be altogether required, appears from the signification of a gathering, as denoting things required, as above, n. 9459, 9461. The reason why it denotes that they should be altogether required is, because it is here said a third time, and repetition involves necessity.

9464. "Gold and silver"—that hereby is signified internal good and truth in general, appears from the signification of gold, as denoting good, and of silver, as denoting truth, see n. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932. The reason why they denote internal good and truth is, because by brass, which follows, is signified external good.

9465. "And brass"—that hereby is signified external good, appears from the signification of brass, as denoting natural good, or what is the same thing, external good, see n. 425, 1551. External good is the good of the external or natural man, but internal good is the good of the internal or spiritual man.

9466. "And blue"—that hereby is signified celestial love of truth, appears from the signification of blue, as denoting celestial love of truth. The reason why blue has this signification is, because it is of a celestial colour, and by that colour is signified truth from a celestial origin, which is truth derived from the good of love to the Lord. This good reigns in the inmost heaven, and presents in the middle or second heaven a purple and blue colour; the good itself a purple colour, and the truth thence derived a blue colour. For colours in the other life, and in heaven itself, appear most beautiful, and all take their origin from good and truth. For the sphere of the affections of good and truth is presented sensibly before the eyes of angels and of spirits even by colours, and specific things by objects variously coloured; and also before the nostrils by odours. For every celestial thing which is of good, and every spiritual thing which is of truth, is represented in the inferior heavens by such things as appear in nature, thus before the external senses themselves of the spirits and angels dwelling there. The reason why the spheres of the affection of good and truth are presented visible by colours is, because colours are modifications of heavenly light, thus of intelligence and wisdom, see n. 4530, 4677, 4742, 4922. Hence now it is, that amongst things which were gathered for the tabernacle and for the garments of Aaron, were blue, purple, scarlet double-dyed, the skins of red rams; for by the tabernacle was represented the heaven of the Lord, and by the things of which it was constructed and tied together, were represented celestial and spiritual things, which are of good and truth, in like manner by the garments of Aaron, n. 9458. Hence it is that the vail, within which was the ark of the testimony, was woven of blue, purple, scarlet double-dyed, and fine linen, *Exod. xxvi. 31*. In like manner the covering for the door of the tent, verse 36 of the

same chapter; and likewise the covering of the gate of the court, Exod. xxvii. 16; also that the loops upon the edge of the curtain were of *blue*, Exod. xxvi. 4; hence likewise it was, that the ephod was of gold, blue, purple, scarlet double-dyed, and fine linen interwoven; and likewise the breast-plate of judgment, Exod. xxviii. 6, 15. By blue is signified the celestial love of truth, and by garments of blue the knowledges of truth derived from that love, in Ezekiel, "Fine linen of needle-work from Egypt was thy spreading forth, that it might be to thee for a sign: *blue and purple* from the islands of Elisha was thy covering: thy traders with perfections, with *folds of blue of needle-work*, and with treasures of precious garments," xxvii. 7, 24, speaking of Tyre, by which are signified the knowledges of truth and good, n. 1201. Science and intelligence thence is described by needle-work from Egypt, and by blue and purple from the islands of Elisha; needle-work from Egypt is the scientific of truth; blue and purple from the islands of Elisha is the intelligence of truth and good. Again, in the same prophet, "Two women, the daughters of one mother, in their youth committed whoredom in Egypt, Ohola and Oholiba. Ohola committed whoredom under me, *and loved the Assyrians neighbours*, clothed with blue, captains and leaders, horsemen riding on horses," xxiii. 1 to 7. Ohola denotes Samaria, and Oholiba denotes Jerusalem; Samaria in this case is the spiritual Church perverted; to commit whoredom in Egypt is to falsify truths by scientifics; to love the Assyrians neighbours denotes to love reasonings thence; clothed with blue denotes appearances of truth derived from good, because derived from the literal sense of the Word perversely explained. In like manner in Jeremiah, "Silver extended is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder, *blue and purple is their garment*, the whole work of the wise," x. 9. Speaking of the idols of the house of Israel, by which are signified false doctrinals confirmed from the external sense of the Word badly explained, n. 9430. The work of the workman, and of the hands of the founder, also the whole work of the wise, denotes that it was from man's own intelligence; silver from Tarshish, and gold from Uphaz, is truth and good apparent in the external form, because from the Word; in like manner blue and purple, which was their garment. And in the Apocalypse, "I saw horses in vision, and them that sat on them, having coats of mail fiery and *blue*, and sulphureous, by which were slain a third part of men," ix. 17, 18. Where horses, and they that sat on them, denote inverted and perverted understanding of truth; coats of mail fiery, blue and sulphureous, denote the defence of falses, which are derived from the evils of diabolical loves; in this case, therefore, fire denotes the infernal love of evil, and blue the infernal love of

the false, thus in an opposite sense; for most of the expressions in the Word have also an opposite sense.

9467. "And purple"—that hereby is signified the celestial love of good, appears from the signification of purple, as denoting the celestial love of good. The reason why this is signified by purple is, because by a red colour is signified the good of celestial love; for there are two fundamental colours, from which the rest are derived, red colour and white colour; red colour signifies the good which is of love, and white colour the truth which is of faith. The reason why red colour signifies the good which is of love is, because it descends from fire, and fire is the good of love. And the reason why white colour signifies the truth which is of faith is, because it descends from light, and light is the truth of faith; that fire is the good of love, see n. 5215, 6314, 6832, 6834, 6849, 7324, 9434. And that light is the truth of faith, n. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407. That red denotes the good of love, see n. 3300; and that white denotes the truth of faith, n. 3993, 4007, 5319. Hence it is evident what the rest of the colours signify; for so much as they draw from red, so much they signify the good which is of love; and so much as they draw from white, so much they signify the truth which is of faith; for all the colours, which appear in heaven, are modifications of heavenly light and flame, upon those two planes. For heavenly light is real, and in itself is the Divine Truth proceeding from the Divine Good of the Lord; wherefore the modifications of that light and flame are variegations of truth and good, thus of intelligence and wisdom. From these considerations it may be manifest from what ground it is, that the vails and curtains of the tent, also the garments of Aaron, were to be woven of blue, purple, scarlet double-dyed, and fine linen, Exod. xxv. 4; chap. xxvi. 31, 36; chap. xxvii. 16; chap. xxviii. 6, 15; namely, that by those things might be represented the celestial things which are of good, and the spiritual things which are of truth, treated of in what follows. Good, from a celestial origin, is also signified by purple in Ezekiel, "Fine linen of needle-work from Egypt was thy spreading forth, *blue and purple* from the islands of Elisha was thy covering," xxvii. 7. Speaking of Tyre, by which are signified the knowledges of truth and good; blue and purple for a covering denote the knowledges of truth and good from a celestial origin. Like things are signified by purple and fine linen in Luke, "There was a certain rich man, who was *clothed in purple and fine linen*, and fared sumptuously every day," xvi. 19. By the rich man, in the internal sense, was meant the Jewish nation, and the Church there, which was called rich from the knowledges of good and truth, derived from the Word which they possessed; garments of purple and fine linen are

those knowledges, of purple the knowledges of good, of fine linen the knowledges of truth, both from a celestial origin, because from the Divine [being or principle]. The like is also signified by purple in the Apocalypse, "The woman sat on a scarlet beast, clothed in purple and scarlet," xvii. 3, 4. Speaking of Babylon, by which is signified the Church where the holy things of the Word are applied to profane uses, that is, to obtaining dominion in heaven and in earth; thus grounded in the infernal love of self and the world.

9468. "And scarlet double-dyed"—that hereby is signified mutual love, appears from the signification of scarlet and of double-dyed, as denoting celestial truth, which is the same thing with the good of mutual love. There are two kingdoms, into which the angelic heaven is distinguished, the celestial kingdom and the spiritual kingdom; in each there is an internal and an external. The internal in the celestial kingdom is the good of love to the Lord, and the external is the good of mutual love; this latter good is what is signified by scarlet double-dyed; by scarlet the good itself, and by double-dyed its truth. But in the spiritual kingdom the internal is the good of charity towards the neighbour, and the external is the good of obedience, grounded in faith. The reason why scarlet double-dyed denotes the good of mutual love and its truth, is from its appearance in the other life; for when the sphere of that good and truth is presented visible in the lower heaven, it then appears of a scarlet colour; for what flows down from the celestial heaven, and appears beneath, this derives a colour from what is flaming, and beneath becomes scarlet from the brightness of the light of the middle heaven, which it passes. Hence it is that *double-dyed scarlet*, amongst other colours, was applied on the curtains of the habitation, Exod. xxvi. 1; and on the vail before the ark, Exod. xxvi. 31; and on the covering for the door of the tent, Exod. xxvi. 36; and on the covering at the gate of the court, Exod. xxvii. 16; and on the ephod, Exod. xxviii. 6; and on the belt, Exod. xxviii. 8; and on the breast-plate of judgment, Exod. xxviii. 15; and on the borders of the cloke of the ephod, Exod. xxviii. 33. That scarlet double-dyed signifies the good of mutual love, which is the external good of the celestial kingdom or Church, is evident from this consideration, that cloth of scarlet double-dyed was to be spread over the table where the bread of faces was, and was next to be covered with a covering of badgers' skins, Numb. iv. 8. For the inmost things, which are of the celestial kingdom or Church, were signified by the things which were on the table, especially by the bread; but the exterior things by those things which covered. Hence also it is, that the things which were to be collected, are recounted in such an order, namely, the inmost things first, which were blue and purple, the exterior

things in the second place, which were scarlet double-dyed, fine linen thread, and the wool of she-goats; and, lastly, the things altogether external, which were skins of red rams, and skins of badgers; in like manner in what follows throughout. Inasmuch as external celestial good and its truth is signified by scarlet double-dyed, therefore the Word, as to the external sense, and what is doctrinal thence derived, is expressed by it. The reason is, because the Word is Divine Truth proceeding from the Divine Good of the Lord; and it appears as flaming light in the inmost heaven, and as bright light in the middle [heaven]; thus the Word, and what is doctrinal derived from the Word, is expressed in the second book of Samuel, "David lamented lamentation over Saul and over Jonathan, and wrote to teach the sons of Judah the bow. Ye daughters of Israel weep over Saul, *who clothed you with double-dyed*, with things delightful, who set an ornament of gold upon your raiment," chap. i. 17, 18, 24. Where to clothe with double-dyed denote to instruct concerning truths, which are of the good of mutual love, thus concerning truth from a celestial origin. The subject treated of in that prophetic passage is concerning the doctrine of faith separate from the doctrine of love and charity, namely that truths are extinguished by that separate faith, but that they are restored by the latter, or by the doctrine of love and charity; for by the Philistines, by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith, separate from the doctrine of love and charity, see n. 3412, 3413, 8093, 8096, 8099, 8313; and by teaching the sons of Judah the bow, is signified to instruct those who are in the good of love and charity, concerning the truths of doctrine. That the sons of Judah denote those who are in the good of love, see n. 3654, 3881, 5583, 5603, 5782, 5794, 5833, 6363; and that a bow denotes the doctrine of truth, n. 2686, 2709. And in Jeremiah, "Thou, therefore, being vastated, what wilt thou do? if thou clothest thyself with what is *double-dyed*, if thou adornest thyself with ornament of gold, in vain wilt thou render thyself beautiful," iv. 30; where the subject treated of is concerning the Church vastated. To clothe herself with what is double-dyed, and to adorn herself with ornament of gold, denotes to teach truths of doctrine from a celestial origin, and goods of life, consequently truths and goods from the Word. In like manner, in the same prophet, "They who did eat delicacies, are devastated in the streets; *they that were educated upon scarlet*, have embraced a dunghill, Lam. iv. 5; where to be educated upon scarlet, denotes to be instructed from infancy in the good of mutual love, derived from the Word. Inasmuch as those things which are of the Word, in the external sense, appear in heaven in a scarlet colour, for the reason spoken of above, therefore they who apply the

external sense of the Word to confirm falses, derived from the evils of the love of self and of the world, thus which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be clothed in purple and scarlet; for the externals, inasmuch as they are from the Word, so appear, but the internals are profane. Such things are signified by scarlet in the Apocalypse, "I saw a woman sitting on a scarlet beast, full of names of blasphemy, she was clothed in purple and scarlet," xvii. 3, 4; speaking of Babylon, by which is meant a religion, whereby the holy things of the Word are profaned by application to falses favouring diabolical loves, which are the loves of self and of the world, thus to gain rule in the heavens and in the earth. Again, "The great city, which was clothed in fine linen, and purple and scarlet, gilded with gold, and precious stone and pearls," Apoc. xviii. 16. Therefore also among the wares of Babylon are recounted *fine linen, purple, and scarlet*," Apoc. xviii. 12. Inasmuch as the external of the Word appears of a scarlet colour in heaven, and inasmuch as out of heaven there is an influx into the memory of man, in which those things that are from the Word appear of such a colour, therefore scarlet was applied about the remembrances of a thing, as in Moses, "The sons of Israel shall make to themselves a fringe upon the borders of their garments, and shall put upon the fringe of the border a scarlet thread, that by it they may remember all the precepts of Jehovah, and do them," Numb. xv. 38, 39. For the same reason it was also usual in ancient time, when significatives were in use, to tie a scarlet thread for the memory or recollection of a thing, as is written of Perez the son of Tamar, upon whose hand the mid-wife *tied what was double-dyed*," Gen. xxxviii. 28, 30. And concerning the harlot Rahab, who tied a *scarlet thread* in the window, that the spies might remember their promise," Josh. ii. 18, 21. Inasmuch as man cannot be led away from evils and falses except by truths and goods, which he has from the Word, therefore in the cleansing of leprosy, the wood of cedar, *scarlet* and hyssop were applied," Levit. xiv. 4 to 7; 49 to 52; for the leprosy is truth profaned, thus falsified, n. 6963; to be cleansed from such profanation and falsification is to be led by truths and goods, which are from the Word. In like manner *scarlet* was applied for the waters of separation and expiation [made] from a red heifer, Numb. xix. 6; the waters of separation and of expiation also signified purification and a withdrawing from evils and falses by truths and goods derived from the Word. As most expressions have an opposite sense, so also have double-dyed and scarlet, and in this case they signify falses and evils, contrary to those truths and goods, as in Isaiah, "If your sins be as *things double-dyed*, they shall be white as snow, if they be red as *scarlet*, they shall be as wool," i. 18; the case herein is as with the colour of

red, with blood, with flame, with fire, which in the genuine sense signify the goods of love and of faith, but in the opposite sense the evils contrary thereto.

9469. "And fine linen thread"—that hereby is signified truth thence derived, namely, from good which is from a celestial origin, appears from the signification of linen, as denoting truth, see n. 7601; and of fine linen, as denoting truth from the Divine [being or principle], n. 5319, each truth in the natural man; the reason why fine linen thread denotes truth from a celestial origin, is because of its whiteness and softness.

9470. "And wool of she-goats"—that hereby is signified the good thence derived, namely, from the good of mutual love, appears from the signification of a she-goat, as denoting the good of innocence in the external or natural man, see n. 3519, 7840, and from the signification of wool, as denoting the truth of that good; but whereas good is signified and not truth, therefore in the original tongue, it is not said the wool of she-goats, but only she-goats; as also in other passages, as in the following in Exodus, "All the wise women brought spinning, blue, purple, scarlet double-dyed, fine linen; and they, whose heart impelled them, *spun she-goats*," xxxv. 25, 26; where to spin she-goats, denotes what was woven from the wool of she-goats. But that wool denotes truth from a celestial origin, which in itself is good, is manifest in the passages in the Word where it is named, as in Hosea, "She said, I will go after my lovers, that give my bread and my waters, *my wool and my linen*; therefore I will return, and will take my corn in its time, and will snatch away *my wool and my linen*," ii. 5, 9. The subject treated of in this passage is concerning the perverted Church, who is there called mother; the lovers, with whom she is said to have committed whoredom, are they who pervert goods and truths; bread and waters are the internal goods of love and truths of faith; wool and linen are the same, but external. And in Daniel, "I saw until the thrones were cast down, and the Ancient of Days sat, His garment was as white snow, and *the hair of His head was as clean wool*, vii. 9; where the subject treated of is concerning the vastation of the Church as to every truth of faith, and concerning its restoration by the Lord; a plenary vastation is signified by the thrones being cast down; the Ancient of Days is the Lord as to celestial good, such as was in the most ancient Church, which was a celestial Church, and in the Word is called ancient. Its external truth is signified by a garment which was as white snow, and its external good is signified by the hair of the head, which was as clean wool. In like manner in the Apocalypse, "In the midst of the seven candlesticks was one like the Son of Man, *his head and hairs were white as white wool, as snow*," i. 13, 14. Such truth, which being a form of celestial good, is in itself good, is also signified by wool in Ezekiel, "Damascus

was thy merchant in wine of Heshbon and *wool of Zachar*," xxvii. 18. And in Isaiah, "If your sins be as things double-dyed, they shall be white as snow; if they be red as scarlet, *they shall be as wool*," i. 18. Inasmuch as by the garments of Aaron were represented such things as are of the Lord's spiritual kingdom, thus the spiritual things which are of truth, therefore his garments of holiness were of linen and not of wool; for linen is spiritual truth, but wool is celestial truth, which respectively is good. On this account it is said in Ezekiel, "The priests, the Levites, the sons of Zadoc, when they shall enter into the gates of the interior court, *shall put on garments of linen, neither shall wool come up upon them; caps of linen* shall be upon their heads; *breeches of linen* shall be upon their loins," xlv. 15, 17, 18. That the garments of Aaron also were not of wool but of linen, is manifest from Levit. chap. xvi. 4, 32. From these considerations it may be manifest, that linen signifies spiritual truth, which is truth of the good of faith, but wool celestial truth, which is truth of the good of love; and since they who are in the latter truth, cannot be in the former, for they differ as light from the sun, and light from the stars, therefore it was ordained that no one should put on *a garment mixed of wool and linen*, Deut. xxii. 11. That such distinction exists between what is spiritual and what is celestial, and that both are not together in one subject, see what was cited above, see n. 9277.

9471. "And skins of red rams, and skins of badgers"—that hereby are signified the truths and goods by which they are kept together, appears from the signification of skins as denoting things external, see n. 3540; and from the signification of rams as denoting the spiritual things which are of truth, see n. 2830, 4170; and from the signification of red, as denoting good, see n. 3300; thus the skins of red rams denote external truths which are from good; and from the signification of badgers, as denoting goods. That badgers have this signification, is manifest from this consideration, that in the Word, where truth is treated of, good is treated of also, by reason of the heavenly marriage of truth and good, see n. 9263, 9314. Hence, inasmuch as the skins of red rams signify external truths which are from good, the skins of badgers signify the goods themselves. The reason why they denote truths and goods by which they are kept together is, because all external things keep together [contain] internal things, which is also here evident from the use of those skins, in that they served for coverings, the skins of badgers for coverings over things more holy than the skins of rams, Exod. xxvi. 14; Numb. iv. 6, 8, 10, 11, 12, 14.

9472. "And shittim-wood"—that hereby are signified the goods of merit which are from the Lord, thus of the Lord alone, appears from the signification of wood, as denoting the good of merit, see n. 1110, 2784, 2812, 4943, 8740. The good of merit

is the good proceeding from the Divine Human [principle] of the Lord, which is Christian good, or the spiritual good appertaining to man; this good is that by which man is saved; for the good which proceeds from any other source is not good, inasmuch as the Divine [being or principle] is not in it, thus neither is heaven in it, consequently salvation is not in it. Shittim-wood was wood of the most excellent cedar, and by cedar is signified the spiritual principle of the Church; that shittim-wood was a species of cedar, is manifest from Isaiah, "*I will give in the wilderness the cedar of Shittah*, and the myrtle, and the wood of the olive-tree," xli. 19; where the cedar of Shittah denotes spiritual good, and the wood of the olive-tree celestial good. Inasmuch as the good of merit, which is of the Lord alone, is the only good which reigns in heaven, and which constitutes heaven, therefore that wood was the only wood which was applied to the construction of the tabernacle, by which heaven was represented; as to the ark itself, in which was the testimony; to *its staves*; to the *table* on which was the bread of faces, and to its staves; to the *poles* for its habitation; to the *staves* and to the *pillars* of the covering; also to the *altar* and its staves; as is manifest from verses 10, 13, 23, 28 of this chapter; and from verses 15, 26, 37 of the following chapter xxvi; and from 1, 6, of chapter xxvii.

9473. "Oil for the luminary"—that hereby is signified the internal good which is in mutual love and in charity, appears from the signification of oil, as denoting the good of love, see n. 886, 4582, 4638; and from the signification of luminary, as denoting mutual love and charity; the reason why luminary denotes mutual love, is from flame, by which that love is signified; and the reason why it denotes charity, is from the heat and light thence derived; for spiritual heat is the good of charity, and spiritual light is the truth of faith. It may be expedient here briefly to say, what is meant by the internal good which is in mutual love, and in charity. Nothing exists from itself, but from what is prior to itself, this is the case also with truth and good; that from which any thing exists is internal, and what exists is its external; all and singular the things that exist, are circumstanced like cause and effect; no effect can exist without the efficient cause; the efficient cause is the internal of the effect, and the effect is the external thereof; and they are circumstanced like endeavour [*eonatus*] and motion; no motion can exist without endeavour, insomuch that, when the endeavour ceases, the motion ceases, wherefore the internal of motion is endeavour, or the moving force. The case is similar with living endeavour which is will, and with living motion which is action; no action can exist without will, insomuch that on the cessation of will, the action ceases, wherefore the internal of action is will. From these considerations it is evident, that in all and sin-

gular things there must be an internal, that they may exist, and next that they may subsist, and that without an internal they are not anything. So also it is with the good which is of love; unless internal good be in it, it is not good; internal good in the good of faith is the good of charity, which is spiritual good; but internal good in the good of charity is the good of mutual love, which is celestial external good; but internal good in the good of mutual love is the good of love to the Lord, which also is the good of innocence, this good is celestial internal good; but the internal good in the good of love to the Lord, or in the good of innocence, is Good Divine Itself proceeding from the Divine Human [principle] of the Lord, consequently is the Lord Himself; this latter good must be in every good, that it may be good; wherefore there is not any good given, unless its internal be from that source; for unless its internal be from that source, it is not good but evil, inasmuch as it is from the man himself, and what proceeds from man is evil; for man respects himself in every good which he does, and also the world, thus not the Lord, neither heaven; if the Lord and heaven are thought of by him, they are to him as means [or mediums] subservient to his own honour and his own gain; consequently those goods are as whitened sepulchres, which outwardly appear beautiful, but within are full of the bones of the dead and of all uncleanness, Matt. xxiii. 27, 29.

9474. "Spices for the oil of anointing"—that hereby are signified internal truths which are of inaugurating good, appears from the signification of spices, as denoting interior truths, which are truths of internal good, of which we shall speak presently; and from the signification of oil, as denoting the good of love, as above, n. 9473; and from the signification of anointing, as denoting inauguration to represent; for those things which represented holy things, were anointed with aromatic oil, and were thereby inaugurated, as is manifest from the following words in Exodus, "Take unto thee *spices*, from things principal [or chief], noble *myrrh*, *aromatic cinnamon*, *sweet-smelling calamus*, *cassia*, *oil of olive*. Afterwards thou shalt make it *oil of the anointing of holiness*, *ointment of ointment*, *it shall be oil of the anointing of holiness*, with which thou shalt anoint the *tent* and all its vessels, the *candlestick* and its vessels, the *altar of incense*, the *altar of burnt-offering*, and all its vessels, and the *laver* and its basis; thus thou shalt sanctify those things, that they may be the holy of holies. *And thou shalt anoint Aaron and his sons*," xxx. 23 to 30. The reason they were holy when anointed was, because they then represented holy things; whence it is evident that anointing was inauguration to represent. The reason why anointing was made by oil was because oil signified celestial good, and celestial good is the good of love from the Lord, and hence the good of love to the Lord; this good is

the very essential in all and singular the things of heaven and eternal life. The reason why this oil was rendered odoriferous by spices was, that what is grateful might be represented; for odours signify perception, and a delightful and sweet odour grateful perception, see n. 925, 1514, 1517, 1518, 1519, 3577, 4624 to 4634, 4748. And whereas all perception of good is by truth, therefore spices were applied, by which are signified interior truths, n. 4748, 5621. It may be expedient briefly to say further, why the oil of anointing, and also the incense, were rendered sweet-smelling; oil, as was said above, signifies the good of love, and spice internal truth. The good which is, of love does not come to perception except by truths, for truth is the testation of good, and also the revelation of good, and may be called the form of good. The case herein is as with the will and understanding appertaining to man, the will cannot manifest itself except by the understanding, for the understanding receives the good of the will, and declares it; the understanding also is the form of the will; truth likewise appertains to the understanding, and good to the will. From these considerations it may be manifest, why the oil of anointing was made aromatic [spicy], and also the incense; but the difference is, that the aromatic of the oil of anointing signifies the gratefulness of internal perception, whereas the aromatic of incense signifies the gratefulness of external perception; for the aromatic of the oil of anointing presented a sweet odour without smoke, thus without external appearance, whereas the aromatic of incense was with smoke.

9475. "And for the incense of spices"—that hereby is signified for grateful perception, appears from the signification of incense, as denoting the things of worship which are gratefully perceived, as confessions, adorations, prayers, and the like; and from the signification of spices, as denoting the truths of faith which are grateful because derived from good; for sweet odours, so far as they are aromatic, signify what is grateful, and whatsoever is grateful is grateful from good by truths. Hence it is, that by the incense of spices is signified the grateful perception which is of truth derived from good. The spices of which that incense was composed, are recounted, and its preparation is described in these words, "*Take unto thee spices, stacte and onycha, and galbanum, spices, and pure frankincense, thou shalt make them an incense, salted, pure, holy: thou shalt beat of it very small, and shalt give of it before the testimony in the tent of the assembly, it shall be the holy of holies unto you, the incense shall be holy to thee for Jehovah,*" Exod. xxx. 34 to 37. The altar of burning of incense, and the burning the incense itself is thus described: "*Thou shalt make an altar of the burning of incense, thou shalt cover it over with pure gold; thou shalt set it before the vail which is over the ark of the testimony*

before the propitiatory, that Aaron may burn incense of spices upon it every morning, when he shall adorn the lamps he shall burn incense upon it, and between the evenings," Exod. xxx. 1 to 10; chap. xxxvii. 25 to the end; chap. xl. 26, 27; and in another place, "When Aaron shall enter into the holy, he shall take a censer full of burning coals of fire from off the altar, and his hands full of small incense of spices; then he shall bring it within the vail, so that he may give the incense upon the fire before Jehovah, and the cloud of incense may cover the propitiatory which is over the testimony," Levit. xvi. 12, 13. Inasmuch as by incense was signified such things of worship as are from good by truths, such as are all things which are of faith grounded in the good of love, therefore the fire from the altar smoked; for by the fire of the altar was signified the good of Love Divine, n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852; wherefore when fire was taken elsewhere, they were affected with a plague and died, Levit. x. 1, 2; Numb. iii. 4; for by fire elsewhere, or strange fire, was signified love not divine. That such things as are of faith grounded in the good of love and charity, such as are confessions, adorations, and prayers, are signified by incense, is manifest from David, "My prayers are accepted, incense before Thee," Psalm cxli. 2. And in the Apocalypse, "The four animals and the twenty-four elders fell down before the Lamb, having each of them harps, and golden vials full of incense, which are the prayers of the saints," v. 8. Again, "The angel having a golden censer, and there was given to him much incense, that he should give it to the prayers of all saints upon the golden altar which was before the throne; the smoke of incense ascended from the prayers of the saints," Apoc. viii. 3, 4. The reason why such things are signified by incense is, because they are of the thought and thence of the mouth, but the things that are of the affections and thence of the heart are signified by meat-offering in Malachi, "From the rising of the sun even to the setting, the name of Jehovah shall be great amongst the nations, and in every place shall incense be brought to My name, and clean meat-offering," i. 11; and by a burnt-offering in Moses, "The sons of Levi shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense into Thy nose, and a burnt-offering upon Thine altar," Deut. xxxiii. 10, where incense denotes such things as are of the thought and mouth, and have respect to the truth of faith; and meat-offering and burnt-offering denote such things as are of the affection and heart, and have respect to the good things of love. Hence, in the opposite sense worship grounded in the falses of faith is meant by *burning incense* to other gods, Jer. i. 16; chap. xlv. 3, 5; and by *burning incense to idols*, Ezek. viii. 11; chap. xvi. 18; and by *burning incense to Baalim*, Hosea ii. 13.

9476. "Onyx-stones and stones of fillings"—that hereby are signified spiritual truths and goods in general, appears from the signification of onyx-stones, as denoting the truths of faith which are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths; and from the signification of stones of fillings, as denoting the goods of faith, or spiritual goods. The reason why stones of fillings denote the goods of faith, and onyx-stones the truths of faith, is, because stones of fillings were for the breast-plate, and by the breast-plate upon the ephod was signified the good of faith or spiritual good; but the onyx-stones were upon the shoulders of the ephod, and by the shoulders of the ephod are signified the truths of faith or spiritual truths. That by precious stones in the Word are signified the truths and goods of faith, or spiritual truths and goods, see n. 114, 643, 3858, 6335, 6640. And whereas the goods and truths of faith are signified by precious stones, by the same stones are also signified intelligence and wisdom, for intelligence is from the truths of faith, and wisdom from the goods of faith. So in Ezekiel, "*Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God, every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish, the onyx-stone,*" xxviii. 12, 13, 15; speaking of the king of Tyre, by whom is signified intelligence derived from the knowledges of the truth of faith, n. 1201.

9477. "For the ephod and for the breast-plate"—that hereby is signified which might be for a covering to things celestial both external and internal, appears from the signification of an ephod, as denoting that which covers celestial good; for by Aaron, as chief priest, was represented the Lord as to the good of love; by his garments, and especially by the ephod, was represented the truth of faith which is from the good of love. The good of love is celestial, and the truth of faith is its covering, for truths cover goods; wherefore truths are signified in the Word by garments, n. 4545, 5248, 5319, 5954, 9093, 9212: for the celestial things, which are of the good of love, in heaven are represented naked, wherefore they who are of the Lord's celestial kingdom, appear naked; but they who are of the spiritual kingdom, which are they who by the truths of faith are introduced of the Lord into the good of charity, appear clothed with garments. This latter kingdom is beneath the celestial kingdom, and what is beneath is a covering to what is above; for what is inferior is exterior, and what is superior is interior, n. 2148, 3084, 4599, 5146, 8325. Hence it is evident, what is signified by the ephod, when by Aaron the Lord is represented as to the Divine Celestial [principle]. That priests represented the Lord as to Divine Good, and kings as to Divine Truth, see n. 6148. But it is to be noted, that by the ephod

was signified a covering for external celestial things, and by the breast-plate a covering for internal celestial things; but more will be said on these subjects in what follows, where the ephod, and the breast-plate, in which was the urim and thummim, are treated of.

9478. Verses 8, 9. *And let them make for Me a sanctuary, that I may dwell in the midst of them. According to all that I shew thee, the form of the habitation, and the form of all the vessels thereof, and so shall ye make [it].* And let them make for Me a sanctuary, signifies a representative of the Lord, thus of heaven. That I may dwell in the midst of them, signifies thence the presence of the Lord in the representative Church. According to all that I shew thee, the form of the habitation, signifies a representative of heaven where the Lord is. And the form of the vessels thereof, signifies a representative of all celestial and spiritual things which are from Him. And so shall ye make [it], signifies a certain and genuine representative.

9479. "And let them make for Me a sanctuary"—that hereby is signified a representative of the Lord, thus of heaven, appears from the signification of a sanctuary, as denoting the Lord, and as denoting heaven, but in this case denoting a representative of the Lord and of heaven, inasmuch as the tabernacle was made of wood, and covered about with curtains, which could not be a sanctuary except by representation: for a sanctuary is the Holy [principle] Itself, and nothing is Holy but the Divine [principle] alone, thus the Lord alone, n. 9229. The reason why heaven is a sanctuary is, because heaven is heaven from the Divine [being or principle] there, for the angels who are there, so much as they have from the Divine [principle] of the Lord, so much they constitute heaven, but so much as they have from themselves, so much they do not constitute heaven; hence it is evident how it is understood, that the Lord is all in all of heaven. That the Lord dwells in His own, thus in the Divine [principle] with the angels, thus in heaven, see n. 9338. That a sanctuary in the supreme sense is the Lord, because He alone is holy, and that alone is holy which proceeds from Him; also that a sanctuary is heaven, and likewise the Church; and that sanctuaries are those things which are in heaven and in the Church from the Lord, is manifest from the passages in the Word, where a sanctuary and sanctuaries are spoken of as in Ezekiel, "The Lord Jehovah said, I will disperse them into the lands, and *will be to them for a little sanctuary* in the lands whither they shall come," xi. 16; where sanctuary denotes the Lord Himself, for the Lord Jehovah in the Word is the Lord, n. 9373. And in Isaiah, "*Look forth from the heavens, and see from the habitation of Thy holiness,*" lxiii. 15. And in Jeremiah, "As a

throne of glory, the height from eternity, *the place of a sanctuary*," xvii. 12; where the habitation of holiness and a sanctuary denote heaven. And in Isaiah, "It is not far off, but Thou wilt possess *the people of Thy holiness, our enemies have trodden down Thy sanctuary*," lxiii. 18. And in Jeremiah, "The nations have come into *His sanctuary*," Lam. i. 10. Again, "The Lord hath forsaken his altar, *He hath abominated His sanctuary*," Lam. ii. 7. And in Ezekiel, "The Lord Jehovah hath said, behold I am about to *profane My sanctuary*, the magnificence of your strength, the desire of your eyes," xxiv. 21. And in Moses, "I will give your cities for a waste, and *will desolate your sanctuaries*," Levit. xxvi. 31. In these passages a sanctuary denotes the Church, and sanctuaries denote the things which are of the Church. From these considerations it is manifest, from what ground it is that the tabernacle is called a sanctuary, namely, from this, that by it was represented heaven and the Church, and that by the holy things therein, were represented the Divine things which are from the Lord in heaven and in the Church.

9480. "That I may dwell in the midst of them"—that hereby is signified hence the presence of the Lord in the Church representative, appears from the signification of dwelling in the midst, when said of the Lord, as denoting His presence, for by dwelling is signified to be and to live, n. 1293, 3613, 4451; hence to dwell in the midst, denotes to be and to live present. The reason why it denotes in the Church representative is, because the presence of the Lord with that people was not in the internal things, which are of love and faith, but only in the external things which represented those internal things. What the quality of that presence was, see n. 4311, and what is cited, n. 9320, 9380.

9481. "According to all that I shew to thee the form of the habitation"—that hereby is signified a representative of heaven where the Lord is, appears from the signification of the form of a habitation, as denoting a representative of heaven, for a form denotes what is representative, and a habitation denotes heaven. The reason why a form denotes what is representative is, because Divine things in the heavens are also presented visible in form; those visible things are representative: and that a habitation denotes heaven, where the Lord is, see n. 8269, 8309. What sort of representatives appear in heaven, is manifest from the prophets, as from John, in the Apocalypse, where mention is made of *candlesticks*, chap. i. 12, and of *a throne, with twenty-four thrones around it*, and of four animals before the throne, chap. iv. 2, and following verses; and of *a book with seven seals sealed*, chap. v.; and of *horses going forth when the seals were opened*, chap. vi.; and of *angels variously clothed, with vials*, chap. ix. x. xv.; and of *a white horse*, chap.

xix.; and lastly of the *New Jerusalem*, whose walls, gates, foundation, heighth, breadth, and length, are described, chap. xxi. xxii. Similar things are also mentioned by the other prophets. All these things are representatives, such as continually appear before the angels in the heavens, and present in a visible form the Divine Celestial things which are of the good of love, and the Divine Spiritual things which are of the good of faith. Such things in the sum were represented by the tabernacle, and by those things which were in the tabernacle, as by the ark itself, by the table on which was bread, by the altar of incense, by the candlestick, and by the rest of the things, which, inasmuch as they were the forms of Divine celestial and spiritual things, therefore when they were seen by the people, at the time they were engaged in holy worship, on such occasions were presented in heaven such things as were represented, which, as was said above, were the Divine Celestial things which are of the good of love to the Lord, and the Divine Spiritual things which are of the good of faith to the Lord. Such an effect in heaven had all the representatives of that Church. It is to be noted, that spirits and angels are always attendant on man, and that man cannot live without them; in like manner that by them man has connexion with the Lord, and that thereby the human race subsists, and also heaven. Hence it may be manifest for what end the representatives, and also the rituals of the Church with the Israelitish nation were instituted; also for what end the Word is given, wherein all things, which are in the sense of the letter, correspond to the Divine things which are in heaven, thus wherein all things represent, and all expressions signify. Hence man has connexion with heaven, and by heaven with the Lord; without which connexion he would have no life at all, for without connexion with the very esse of life, from whom is all the existence of life, no one has life. But these things are not apprehended by those who believe that life is in the man himself, and that man lives without spirits and angels, thus without influx through heaven from the Divine [being or principle]; when yet every thing unconnected with the Divine [being or principle] perishes and becomes none, and nothing can in any case exist without what is prior to itself, thus without the Divine [being or principle], which is the first, and the very esse from Itself or Jehovah, consequently neither can it subsist, for to subsist is perpetually to exist. Inasmuch as habitation signifies heaven, where the Lord is, it also signifies the good of love and of faith, for these constitute heaven. And whereas all good is from the Lord, and heaven is called heaven from love and faith in the Lord, hence also habitation, in the supreme sense, signifies the Lord, as is evident from Isaiah, chap. lxiii. 15; Jer. xxv. 30; Ezek. chap. xxxvii. 26, 27; Psalm xxvi. 8; Psalm xliii. 3; Psalm xc. 1; Psalm xci. 9;

Exod. xv. 13; Deut. xii. 5; and in other places. Hence it is manifest, that the tabernacle was called the sanctuary and habitation of Jehovah from this ground, that the things above-mentioned were representative.

9482, "And the form of all the vessels thereof"—that hereby is signified a representative of all celestial and spiritual things which are from the Lord, appears from the signification of a form, as denoting a representative, as just above, n. 9481; and from the signification of vessels, as denoting truths, see. n. 3068, 3079, 3316, 3318, in this case celestial things and spiritual things which are from the Lord, for by vessels are meant all things which were in the tabernacle, and constituted it; by which are signified celestial and spiritual things, when by the tabernacle itself is signified heaven, where the Lord is, n. 9479, and by the testimony which was in the ark, the Lord himself.

9483. "And so shall ye make [it]"—that hereby is signified a certain and genuine representative, appears from the signification of so making, when it is again said, and becomes a closing period, as denoting what is certain and genuine.

9484. Verses 10 to 16. *And let them make an ark of shittim-wood, two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt cover it over with pure gold, from within and from without shalt thou cover it over: and thou shalt make above it a border of gold round about. And thou shalt cast for it four rings of gold, and shall give them upon the four corners thereof; and two rings upon its one side, and two rings upon its other side. And thou shalt make staves of shittim-wood, and shalt cover them over with gold. And thou shalt bring the staves into the rings upon the sides of the ark, to carry the ark in them. In the rings of the ark shall be staves, neither shall they be removed from it. And thou shalt give to the ark the testimony which I will give to thee.* And let them make an ark, signifies the inmost heaven. Of shittim-wood, signifies justice. Two cubits and a half the length thereof, signifies every thing as to good. And a cubit and a half the breadth thereof, signifies what is full as to truth. And a cubit and a half the height thereof, signifies what is full as to degrees. And thou shalt cover it over with pure gold, signifies all those things to be founded on good. From within and from without thou shalt cover it over, signifies everywhere. And thou shalt make over it a border of gold round about, signifies termination derived from good, lest they should be approached and hurt by evils. And thou shalt cast for it four rings of gold, signifies Divine Truth conjoined to Divine Good, which is everywhere round about. And thou shalt give them upon its four corners, signifies firmness. And two rings on the one side of it, and two rings on the other side of it, signifies the marriage of truth with

good, and of good with truth. And thou shalt make staves of shittim-wood, signifies power thence derived. And shalt cover them over with gold, signifies good everywhere. And thou shalt bring the staves into the rings, signifies the power of the Divine Sphere. Above the sides of the ark, signifies in ultimates. To carry the ark in them, signifies thus the existence and subsistence of heaven. In the rings of the ark shall be staves, signifies that power consists of the divine sphere of good and truth. They shall not be removed from it, signifies for ever without change. And thou shalt give to the ark the testimony, signifies Divine Truth, which is the Lord in heaven. Which I will give to thee, signifies its representative.

9485. "And let them make an ark"—that hereby is signified the inmost heaven, appears from the signification of an ark, as denoting the inmost heaven, for by the testimony or the law in the ark, is signified the Lord, by reason that the testimony is Divine Truth, and Divine Truth is the Lord in heaven, see below, n. 9503; hence now the ark signifies the inmost heaven; wherefore it was most holy, and by the people was worshiped for Jehovah, for they believed that Jehovah dwelt there and amongst the cherubs, as is manifest from David, "We have heard in Ephrāta; we will enter into his habitation; we will bow down ourselves to the stool of His feet; arise Jehovah to rest, *Thou and the ark of Thy fortitude*," Psalm cxxii. 6, 7, 8, treating of the Lord, where Ephrāta is Bethlehem, where the Lord was born, Micah v. 2; Matthew ii. 6. Habitation denotes heaven, where the Lord is; Thou and the ark of Thy fortitude, denotes the Lord and His representative. That the ark is a representative of the Lord is evident from Jeremiah, "I will bring you back to Zion; *in those days they shall say no longer the ark of the covenant*, neither shall it come up upon the heart, neither shall they make mention of it, neither shall they desire it, neither shall it be any more repaired; in that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together to it, on account of the name of Jehovah [to] Jerusalem," iii. 14, 16, 17; where the subject treated of is concerning a New Church, the representative of the former Church, which representative was then to be abolished, is meant by the ark, which was not to be spoken of any more, neither to come up upon the heart, neither to be repaired. Jerusalem, to which the nations were to be gathered together, is that New Church; hence it is evident, that by the ark is signified a representative of the Lord, and of the worship of Him in the Church; the same as by what was perpetual, and by the habitation of the sanctuary in Daniel, chap. viii. 11. That the ark was worshiped instead of Jehovah by the Israelitish and Jewish people, and that it was believed that He dwelt there, and between the cherubs, is evident from the second book of Samuel, "*David*

made the ark of God to come up, the name of which is called the name of Jehovah Sabaoth, sitting on the cherubs above it," vi. 2. And in Moses, "When the ark journeyed, Moses said, *arise Jehovah, let Thy foes be dispersed: when it rested, he said, return Jehovah, the myriads of the thousands of Israel,*" Numb. x. 33 to 36. The reason why the inmost heaven was signified by the ark was, because by the whole tabernacle or tent was represented the universal angelic heaven, its ultimate by the court, its middle by the habitation where the priests ministered, and the inmost by the habitation within the veil, where the ark was, in which was the testimony.

9486. "Of shittim-wood"—that hereby is signified justice, appears from the signification of shittim-wood, as denoting the good of merit, which is of the Lord alone, see above, n. 9472, thus also justice, which is the good of merit. For the Lord from His own proper power reduced the universal heaven into order, and subjugated the hells, and at the same time, and on the same occasion made the Human [principle] in Himself Divine, hence He has merit and justice; wherefore the one only good which reigns in heaven, and which constitutes heaven, is the good of merit and the justice of the Lord, thus His Divine Human [principle], for this was made merit and justice. That those things were done by the Lord from His own proper power, is manifest from Isaiah, "*Who is this who cometh from Edom? I who speak in justice, great to save: I have trodden the wine-press alone, and of the people there was not a man with Me; I looked around, but there was none to help; and I was amazed, but there was none to support; therefore My own arm brought salvation to Me,*" lxiii. 1 to 5. Again, "*He saw that there was not a man, and he was amazed that there was none to intercede; therefore His own arm brought salvation to Him, and His justice stirred Him up; He put on justice as a coat of mail,* lx. 16, 17. And in Jeremiah, "*This is His name, which they shall call Him, Jehovah our justice,*" xxiii. 6; chap. xxxiii. 15, 16. And in John, "*I lay down My soul, and I will take it again; no one taketh it away from Me, I lay it down of Myself; I have power to lay it down, and I have power to take it again,*" x. 17, 18. From these passages it is evident that the Lord, as to the Divine Human [principle], has merit and justice from Himself; inasmuch as by the ark is signified heaven where the Lord is, therefore for its construction shittim-wood was applied, by which that good is signified: for by wood in general is signified good, n. 643, 3720, 8354; wherefore they who place merit in works, appear in the other life to cut wood, beneath which there is something of the Lord, n. 1110, 4943, 8740; hence by cutting the wood of the burnt-offerings, is signified the good of merit, or the good which is of works, n. 2784, 2812.

9487. "Two cubits and a half the length thereof"—that

hereby is signified every thing as to good, appears from the signification of two and a half, as denoting what is much and full, and when concerning the Divine [being or principle], denoting all. The reason why two and a half denote what is much and what is full is, because that number signifies the like with five, with ten, with a hundred, and with a thousand, for the double of two and a half is five, and the double of five is ten, and ten times ten is a hundred; for the numbers doubled and multiplied, signify the same with the simple numbers of which they are compounded, n. 5291, 5335, 5708, 7973. That the number five denotes what is much, and what is full, see n. 5708, 5956, 9102; that ten in like manner, n. 3107, 4638; that also a hundred, n. 2636, 4400; and a thousand, n. 2575, 8715; hence it is that those numbers, when they have reference to the Divine [being or principle], denote all; and from the signification of length, as denoting good, see n. 1613, 8898. That length in the Word signifies good, and breadth truth, may seem a paradox, but still it is so; the cause originates in this, that all and singular things in the Word, signify such things as are of heaven and the Church, thus such things as have reference to the good of love, and to the truth of faith; concerning these things it is impossible that anything of space, such as length and breadth involve, can be predicated, but instead of space the state of the esse, which is the state of good, and hence the state of the existere, which is the state of truth; in heaven also spaces are appearances derived from those states, n. 4882, 9440; from which considerations it may be manifest, that things are signified by measure and dimensions in Ezekiel, chap. xl. to xlvii.; where the subject treated of is concerning the new temple, and concerning the new earth; consequently in this case, where the subject treated of is concerning the ark, concerning the habitation, and concerning the court, concerning the tables there, and concerning the altars; in like manner where the temple of Jerusalem is treated of. And by the holy Jerusalem descending from heaven being four square, its length as great as its breadth, Apoc. xxi. 16, and Zech. ii. 1, 2; for by Jerusalem is signified the New Church, and by its mensuration as to length the quality of good, and as to breadth the quality of truth. That by breadth is signified truth, is very manifest in David, "*In straitness I have invoked Jah, He answers me in breadth,*" Psalm cxviii. 5. Again, "*Thou hast made my feet to stand in the breadth,*" Psalm cxxi. 8. And in Isaiah, "*The extensions of the, wings of Ashur shall be the fulness of the breadth of the land,*" viii. 8. And in Habakkuk, "*I stir up the Chaldeans, a nation bitter and swift, walking into the breadths of the land,*" i. 6; where to walk into the breadths of the land, when it is said of the Chaldeans, denotes to destroy the truths of faith.

9488. "And a cubit and a half the breadth thereof"—that hereby is signified what is full as to truth, appears from the signification of one and a half, as denoting what is full. The reason why this number signifies what is full is, because three signify what is full, for the half of a number signifies the same with its whole, inasmuch as a number multiplied retains the same signification with the simple number from which it arises by multiplication, see n. 5291, 5335. That three denotes what is full, see n. 2788, 7718, 9198; and that all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 7973, 9175; and from the signification of breadth, as denoting truth, see just above, n. 9487.

9489. "And a cubit and a half the height thereof"—that hereby is signified what is full as to degrees, appears from the signification of height, as denoting degrees as to good and as to truth. The reason why height has this signification is, because all good and truth thence derived proceeds from the Lord, and the Lord is in the Highest, and is therefore called the Highest, n. 8153, for He is the Sun of Heaven, n. 5097, 8812, and the Sun is above the heavens, and is the centre from which the universal heaven, which is beneath, exists and subsists. All heights in heaven, from its Sun as the centre, are the differences of good and the truth thence derived; hence they, who are in the inmost heaven, are nearer to the Lord, because in the good of love to Him, thus in a good superior to the rest; they who are in the middle heaven are more distant thence, because they are in inferior good, and still more so they who are in the ultimate heaven; but they who are in hell are altogether remote from the Lord, because in evil and the false thence derived; these latter do not even look at the Sun, but backwards from the Sun; wherefore they appear, when they are inspected by the angels in an inverted situation, with the feet upwards and the head downwards. Inasmuch now as distances and spaces in the other life are appearances according to states of good and of truth thence derived, n. 9440, therefore height in the spiritual sense signifies degrees as to good and as to truth, or degrees from the highest, who is the Lord, thus Divine Good Itself. Hence it is manifest, what is signified by height in the following passages, as in Jeremiah, "They shall come and sing in the *height of Zion*, and shall flow together *to the good of Jehovah*, and their soul shall be as a watered garden," xxxi. 12; where the height of Zion denotes celestial good, which is a good above spiritual good; inasmuch as height denotes good, therefore it is said that they shall flow together to the good of Jehovah. And in Ezekiel, "Ashur is a cedar in Libanus, his height was made high, and his branches were *made long* by many waters; he was beautiful in his greatness, *by the length of*

his branches," xxxi. 3, 5; where Ashur denotes the rational principle illustrated, a cedar in Libanus denotes the spiritual Church, its height denotes the degree of good. Again, in the same prophet, "*In the mount of the height of Israel* will I plant Him," xvi. 23. Again, "*In the mountain of My holiness, and in the mountain of the height of Israel*, all the house of Israel shall serve Me," xx. 40; where the mountain of the height of Israel denotes the highest degree of good and of truth thence derived, appertaining to those who are of the Spiritual Church. Inasmuch as most of the expressions in the Word have an opposite sense, so also has height, and in that sense signifies the evil of self-love, thus elation of mind, as Isaiah xiv. 14; Ezek. xxxi. 10, 14; chap. xxxii. 5; Amos ii. 9; and in several other passages. A further reason why height denotes degrees as to good and the truth thence derived is, because what is high signifies what is internal, and good is perfect according to degrees towards things interior. That what is high denotes what is internal, see n. 1735, 2148, 4210, 4599.

9490. "And thou shalt cover it over with pure gold"—that hereby is signified that all those things were to be founded upon good, appears from the signification of covering over, when concerning heaven which is signified by the ark, as denoting to found, of which we shall speak presently; and from the signification of gold, as denoting good, see n. 113, 1551, 1552, 5658, 6914, 6917. The reason why to cover over denotes to found is, because the good proceeding from the Lord as a Sun (for heat from the Sun is the good of love) encompasses not only heaven in general, but also the heavenly societies which are in heaven in particular, and likewise every angel in singular, and thereby defends from the irruption of evil out of hell; what in heaven encompasses, the same founds, for it leans or rests upon it as a house on its foundation, and as the extremes of body on the air and ether pressing about them; for it is what terminates, includes, and contains, consequently what supports and sustains. From these considerations it is evident, that by covering over is signified to found, and by covering over with gold to found upon good.

9491. "From within and from without thou shalt cover it over"—that hereby is signified everywhere, appears from the signification of from within and from without, as denoting everywhere, namely, round about, for it is said thou shalt cover it over; for within was shittim-wood, which was covered over with gold, and by shittim-wood is signified the essential good proceeding from the Lord's Divine Human [principle], n. 9472, 9486; but from without and from within was gold, by which also is signified good, but such as appears before the sense, thus respectively external. By everywhere round about from within and from without, when concerning heaven which is signified

by the ark, is meant heaven in general, and every heavenly society in particular; heaven in general is from without, and the heavenly societies are from within, because they are within heaven.

9492. "And thou shalt make upon it a border of gold round about"—that hereby is signified termination derived from good lest they should be approached and hurt by evils, appears from the signification of a border, as denoting a termination, of which we shall speak presently; and from the signification of gold, as denoting good, see just above, n. 9490. The reason why it denotes lest they shall be approached and hurt by evils is, because good proceeding from the Lord protects those who are in heaven, lest they should be approached and hurt by evils which are from hell; for the hells continually breathe evil, and attempt to destroy heaven, n. 8295, whence there appears there as an effervescence, and as an ebullition, n. 8209. For in the minds of those who are in the hells reside hatred against the neighbour, and hatred against God, wherefore they are seized with madness when they perceive the blessedness of the well-disposed, n. 1974; but the good proceeding from the Lord, which encompasses heaven in general, and the heavenly societies and singular the angels there in particular, protects and represses the assaults, and this continually; that a sphere of endeavours to do ill and to destroy is perpetual from the hells, and a sphere of endeavours to do good and to protect is perpetual from the Lord, see n. 8209. This terminating good, by which the Lord protects heaven, is signified by the border of gold round about the ark.

9493. "And thou shalt cast for it four rings of gold"—that hereby is signified Divine Truth conjoined to Divine Good, which is everywhere round about, appears from the signification of rings, as denoting the conjunction of good and truth, in this case of Divine Truth with Divine Good, because by the ark is signified heaven where the Lord is, see beneath, n. 9496. The reason why the rings were four is, because by that number is signified conjunction. n. 1686, 8877, and the reason why they were of gold is, because by gold is signified good, n. 113, 1551, 1552, 5658, 6914; and good is that to which truth is conjoined, for good is as ground, and truth as seed.

9494. "And thou shalt give them upon the four corners"—that hereby is signified firmness, appears from the signification of corners, as denoting strength and firmness. The reason why corners have this signification is, because in them is the greatest resistance, and also the connexion of the whole. Inasmuch as corner denotes strength and firmness, such as is that of Divine Truth from Divine Good, therefore the Lord is called the stone of the corner in David, "*The stone, which the builders rejected, is made into the head of the corner,*" Psalm cxviii. 22; Matt.

xxi. 42. And in Zechariah, "*Out of Judah shall be what is of the corner*, out of Him the nail, and out of Him the bow of war," x. 4. Also in Isaiah, "The Lord Jehovah shall lay in Zion a stone of probation, a *corner* of price, of a foundation founded," xxviii. 16, where in like manner corner denotes firmness of doctrine grounded in truth which is from good. And in Jeremiah, "*Neither shall they take from thee a stone for a corner*, and a stone of foundations," li. 26. Inasmuch as by corners is signified firmness, therefore horns were set over the four corners of the altar, concerning which it is thus written in Moses, "*Thou shalt make the horns of the altar over the four corners, out of itself shall be its horns*," Exod. xxvii. 2. That horns denote the power of truth from good, thus strength and firmness, see n. 2832, 9081. By corners is also signified strength and power in Jeremiah, "A fire hath come forth out of Heshbon, *which hath devoured the corners of Moab*," xlviii. 45. And in Moses, "A star shall arise out of Jacob, and a sceptre shall arise out of Israel, *which shall bruise the corners of Moab*," Numb. xxiv. 17. Moab, whose power was to be destroyed, denotes those who adulterate the goods of the Church, n. 2468; their corners denote the power of the false derived from adulterated goods. Inasmuch as corners denote power and strength, therefore they who are not in the power of truth from good, are called *corners cut off*, Jer. ix. 26; chap. xxv. 23. What is signified by corners, when by them are meant the quarters of the world or the winds, see below, n. 9642.

9495. "And two rings upon its one side, and two rings upon its other side"—that hereby is signified the marriage of truth with good and of good with truth, appears from the signification of rings, as denoting the conjunction or marriage of good with truth, as above, n. 9493, which marriage is reciprocal, namely, of truth with good and of good with truth; an idea of this marriage may be had from the conjunction of the heart and of the lungs; the heart conjoins itself with the lungs, and the lungs in turn with the heart, for the heart from its right auricle sends forth blood into the lungs, and the lungs remit it in turn into the heart, but into its left auricle, and so continually. Such also is the marriage of good with truth, and of truth with good in heaven, where also the heart corresponds to the good which is of love, and the lungs to the truth which is of faith, n. 3883 to 3896, 9300. The reason why two rings were to be on one side, and two rings on the other side, was because two signify conjunction, n. 1686, 5194, 8423, and side signifies the good which is to be conjoined to truth, that hence may be derived the power treated of in the article which now follows.

9496. "And thou shalt make staves of shittim-wood"—that hereby is signified power thence derived, appears from the sig-

nification of staves, as denoting the power which is of truth from good, of which we shall speak presently; and from the signification of shittim-wood, as denoting the good of merit which is of the Lord alone, see above, n. 9472, 9486. It may be expedient here to say from what ground it is that by the ark and the habitation could be represented heaven, and in this case by the border of the ark, termination; by the corners, firmness; by the rings, the conjunction of good with truth, and by the staves, power. It has been shewn that universal nature, thus all and singular the things therein which are in order, are representative of the Lord's kingdom, that is, of heaven, and of the heavenly things therein, n. 9280. It has been also shewn, that the universal heaven resembles one man, and that on this account heaven is called the **GRAND MAN**, n. 9276; from which considerations it now follows, that all the forms, by which heavenly things are represented, have reference to the human form, and have a signification according to their congruity with that form. Hence now it is evident from what ground it is, that when the ark signifies heaven where the Lord is; the border of the ark signifies termination; the sides, good with which truth is to be conjoined; the corners, firmness; the rings, conjunction itself; and the staves, power. For the staves have reference to the arms appertaining to man, whence also they signify the like with arms; the rings have reference to the ginglymoid articulations by which the arms are conjoined with the breast; the angles to the eminences themselves, where that conjunction is effected; the sides, to the pectoral or thoracic part; the border to the circumference in which is termination. Hence it may be manifest, that by staves is signified power, as by arms; that arms and hands denote power, see n. 878, 4931, to 4937, 5327, 6292, 6947, 7188, 7189, 7205, 7568, 7673, 8050, 8153, 8281, 9025, 9133; and that by the sides is signified the like as by the pectoral or thoracic part of the body, namely, good, for in that part are the heart and the lungs: and by the heart is signified celestial good, and by the lungs spiritual good, n. 3883 to 3896, 9300. Hence it is evident, that the rings signify the same as the ginglymoid articulations of the breast with the shoulders, and of the shoulders with the arms, namely, the conjunction of good with truth; and that by corners is signified firmness, for the strength of the body there puts itself forth, which strength and power exists by the arms. From these considerations it may be manifest, from what ground it is, that natural forms not alive represent similar things with living forms, or with forms in the human body, namely, that it is from this ground, because heaven resembles one man, and the things which are in heaven have reference to those things which appertain to man, as may be seen from what has been largely shewn concerning the correspond-

ence of man with the **GRAND MAN**, or with heaven, see what is cited, n. 9276. As the staves, by which the ark was carried, signified power, so also the staves [or bars], by which the gates of cities were strengthened, as is manifest from the following passages, “The sword falls into his cities, *and consumes his staves* [or bars],” Hosea xi. 6. Where the sword denotes truth combating against the false; cities denote doctrinals; staves denote power. And in Isaiah, “For your sakes I have sent to Babel, *and will cast down all the staves*,” xliii. 14. And in Jeremiah, “The mighty ones of Babel sit in the fortifications, *their power is given to forgetfulness, his staves are broken*,” li. 30. And in Amos, “*I will break the staves of Damascus*,” i. 5. And in Isaiah, “I will break in pieces the gates of brass, *and cut in sunder the staves* [or bars] *of iron*,” xlv. 2. In like manner in David, Psalm cvii. 16. And in Jeremiah, “They have no gates, *they have no staves* [or bars], they dwell solitary,” xlix. 31. And in Ezekiel, “They all dwell without a wall, *they have neither staves nor gates*,” xxxviii. 11. And in Jeremiah, “Her gates are sunk into the earth, *He hath destroyed and broken in pieces her staves*,” Lam. ii. 9. And in David, “Praise thy God, O Zion, *for he strengtheneth the staves of thy gates*,” Psalm cxlvii. 12, 13. In these passages cities signify doctrinals, n. 2450, 2712, 3216, 4492, 4493; gates signify firmness and protection, and staves [or bars] the power which is of truth derived from good; that all power is of truth, but of truth which is from good, see n. 6344, 6413, 8200, 8304, 9133, 9327, 9410.

9497. “And thou shalt cover them over with gold”—that hereby is signified good on all sides, appears from the signification of covering over, as denoting to encompass, thus on all sides; and from the signification of gold, as denoting good, see above, n. 9490.

9498. And thou shalt bring the staves into the rings”—that hereby is signified the power of the Sphere Divine, appears from the signification of staves, as denoting power, see just above, n. 9496; and from the signification of rings, as denoting Divine Truth conjoined to Divine Good, which is on every side round about, see also above, n. 9493, thus the Sphere Divine, which encompasses and includes heaven in general, and the heavenly societies, and the angels themselves in particular, according to what was before shewn, n. 9490, 9493. For the Divine Truth proceeding from the Divine Good of the Lord is not to be conceived as speech and its influx into the ear, but as a sphere from the sun, which by degrees, as it is extended to a distance from the sun, decreases in ardour and splendour, and at length is so tempered, as to be accommodated to the reception of angels. Within the sphere, but far from the sun, on account of its ardour and splendour, is the angelic heaven. This sphere also extends itself out of heaven even into hell, but they who

are there do not receive it adequately, but turn it into what is contrary. Hence it may be manifest what is meant by the Sphere Divine, which includes and contains heaven, namely, that it is the Divine Truth which is conjoined to the Divine Good, which is in every direction about heaven, and about those who are in heaven; the heat proceeding from the Lord as a sun there, is the Divine Good of His Divine Love, accommodated to the reception of the angels who are in heaven, and the light proceeding from the Lord as a sun is the Divine Truth of His Divine Good; nevertheless each is called the Divine Truth proceeding from the Lord.

9499. "On the sides of the ark"—that hereby is signified in ultimates, appears from the signification of the sides of the ark, as denoting the Sphere Divine encompassing heaven in ultimates, for sides are terminations, in this case the terminations of heaven. But ultimates and terminations in heaven differ from ultimates and terminations in the world in this, that in the world they have respect to spaces, but in heaven they have respect to goods conjoined to truths. Divine Good conjoined to Divine Truth, which is the ultimate, terminating, concluding, and containing principle of heaven, is comparatively as the atmosphere in the world, which floats around man, and contains all the surface of his body in its connexion, to prevent its dissolution; but in the world it is a natural principle which produces this effect, and operates on the human body as being material; whereas in heaven it is the Divine-celestial and Divine-spiritual principle from the Lord which operates around an angel, and keeps him together in his form and power.

9500. "To carry the ark in them"—that hereby is signified thus the consistence and subsistence of heaven, appears from the signification of carrying, as denoting thus to exist and subsist in a state of good and truth. For by the staves in the rings is signified the power of the Sphere Divine, or the power of Divine Truth conjoined to Divine Good, n. 9498, thus existence and subsistence, for by that power heaven subsists; and from the signification of the ark, as denoting heaven, see n. 9485.

9501. "In the rings of the ark shall be the staves"—that hereby is signified that power consists of the Divine Sphere of good and truth, appears from the signification of the rings of the ark, as denoting the Divine Sphere of good and truth; and from the signification of staves as denoting power, see above, n. 9498.

9502. "They shall not be removed from it"—that hereby is signified for ever without change, appears from the signification of not being removed, as denoting existence and subsistence for ever and without change, for by the Sphere Divine of good and of truth encompassing and including heaven in general

and in particular, heaven existed and was created, and by the same it subsists and is preserved; for subsistence is perpetual existence, and preservation is perpetual creation. Perpetuity without change was represented by the non-removal of the staves from the ark; and the eternal protection of heaven by the Divine Sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubs and being covered, as is manifest from the first book of the Kings, "*The cherubs spread their wings over the place of the ark, so that the cherubs covered the ark, and the staves thereof, from above*; the staves indeed were stretched forth, and the heads of staves were seen from the Holy [place] towards the faces of the sanctuary, but were not seen abroad," viii. 7, 8.

9503. "And thou shalt give to the ark the testimony"—that hereby is signified Divine Truth, which is the Lord in heaven, appears from the signification of the ark, as denoting heaven, concerning which see above; and from the signification of the testimony, as denoting Divine Truth, thus the Lord in heaven, of which we shall speak presently. The reason why Divine Truth is the Lord in heaven is, because the Lord is Good Itself and Truth Itself, for each proceeds from Him, and what proceeds from Him, is Himself. Hence it is that the Lord is heaven, for the Divine Truth which is from Him, and is received by the angels, makes heaven; hence it is that the angels, the more perfectly they receive Divine Truth which is from the Lord, thus the Lord, so much the more perfect human forms they are, and at length so perfect, that their beauty exceeds belief. He that shall see, as I have seen, will be amazed; for they are celestial loves and charities in form, which is the form truly human. The reason why the angels are human forms is, because the Divine [principle] in heaven is the Lord, and they who receive Divine Truths in good from Him are His images. As to what concerns the signification of testimony, a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, covenants, as may be manifest from very many passages, especially from David, in Psalm cxix. where all those things are named, and testimonies, verse 2, 14, 31, 46, 59, 88, 91, 111, 124, 138, 144, 168; in like manner in other places. "*The law of Jehovah is perfect, refreshing the soul; the testimony of Jehovah is firm, rendering wise the simple; the commandments of Jehovah are right, gladdening the heart; the precept of Jehovah is pure, illuminating the eyes; the judgments of Jehovah are truth, they are just together*," Psalm xix. 7, 8, 9; and also in Moses, Deut. iv. 45; chap. vi. 17, 20; also in Jeremiah, chap. xlv. 23, and in several other passages. From the above passages it may be manifest, that testimony is the Divine Truth, which testifies concerning the Lord, thus that it is the Word,

for the Word, in the supreme sense, treats of the Lord alone, and hence, in the internal sense, testifies concerning Him, that is, teaches Him, and the truths which are of faith and the goods which are of love, which are from Him. In this sense mention is made of testimony also in the Apocalypse, "Who were slain for the *Word of God*, and for the *testimony* which they had," vi. 9. And in another place, "They overcame the dragon by the blood of the Lamb, and by the *Word of His testimony*," xii. 11. The blood of the Lamb is the Divine Truth proceeding from the Lord, n. 7846, 7877, 9127, 9393: and the Word of the testimony is the Divine Truth received by man. In like manner, chap. xii. 17; chap. xix. 10. That the Divine Truth proceeding from the Lord is called a testimony from this consideration, because it testifies concerning the Lord, is manifest from the words of the Lord Himself in John, "He who cometh from heaven is above all; what He hath seen and heard *this He testifies*; whosoever receiveth *His testimony*, hath sealed that God is true," iii. 31, 32, 33. Again, "I am *who testify concerning Myself*, and the Father who sent Me *testifieth concerning Me*," viii. 18. Again, "Search the Scriptures, for they are they *which testify of Me*," v. 39. And again, "The *Paraclete*, the Spirit of Truth, *He shall testify of Me*," xv. 26, 27. From these passages it is manifest, that the Divine Truth is called a testimony from its testifying concerning the Lord; this Truth is the Word, for the Word in the supreme sense, as was said above, treats of the Lord alone, hence the Word is Divine, and hence its Holy [principle]. The Ten Words also, or the Law which was promulgated from Mount Sinai, and inscribed on two tables, and repositied in the ark, is what is here called the *testimony*. That that Law signifies the Word or the Divine Truth proceeding from the Lord in every complex, see n. 9416. That the Lord is the source of Divine Truth, is evident from His words to Pilate, "Pilate said, art thou a King? Jesus answered, thou sayest, I am a King; for this was I born, and for this came I into the world, *that I might give testimony to the truth*," John xviii. 37. By King, in the internal sense, is signified Divine Truth, see n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148; wherefore He said, I am a King, and for this was I born, that I might give testimony to the truth, that is, that Himself is Divine Truth. From these considerations it is now evident, that by the testimony in the ark is signified Divine Truth, thus the Lord in heaven.

9504. "Which I will give to thee"—that hereby is signified the representative thereof, appears from the representation of Moses to whom it was given, as denoting the Lord as to Divine Truth, see n. 9372.

9505. Verses 17 to 22. *And thou shalt make the propitiatory of pure gold, two cubits and a half its length, and a cubit*

and a half its breadth. And thou shalt make two cherubs, of solid gold thou shalt make them, from the two extremities of the propitiatory. And make one cherub from the extremity on this side, and one cherub from the extremity on the other side. From the propitiatory ye shall make cherubs over the two extremities of it. And the cherubs shall be stretching the wings upwards; covering with their wings over the propitiatory, and their faces shall be of a man to his brother; to the propitiatory shall be the faces of the cherubs. And thou shalt give a propitiatory over the ark from above, and to the ark thou shalt give the testimony which I will give to thee. And I will meet thee there, and will speak with thee from above the propitiatory, from between the two cherubs, which are over the ark of the testimony, all that I command thee for the sons of Israel. And thou shalt make a propitiatory of pure gold, signifies the hearing and reception of all things which are of worship grounded in the good of love. Two cubits and a half its length, signifies all as to good. And a cubit and a half its breadth, signifies what is full as to truth. And thou shalt make two cherubs, signifies a letting-in and passage to the Lord only by the good of love. Of solid gold thou shalt make them, signifies a representative of that good. From the two extremities of the propitiatory, signifies Good Celestial and Good Spiritual. And make one cherub from the extremity on this side, and one cherub from the extremity on that side, signifies passage for Good Celestial and passage for Good Spiritual. From the propitiatory ye shall make cherubs over the two extremities, signifies the reception of all things which are of worship grounded in those goods. And the cherubs shall be stretching their wings upwards, signifies the elevation of the truth of faith. Covering with their wings over the propitiatory, signifies spiritual things covering-in. And their faces of a man to his brother, signifies the conjunction of truth and of good. To the propitiatory shall be the faces of the cherubs, signifies the interiors continually looking to good, thus to the Lord. And thou shalt give the propitiatory over the ark from above, signifies thus the hearing and reception of all things of worship which are grounded in the good of love. And to the ark thou shalt give the testimony, signifies from the Lord in heaven. Which I will give to thee, signifies what is representative. And I will meet thee there, signifies hearing and reception. And I will speak with thee from above the propitiatory, signifies conjunction. From between the two cherubs, signifies where Good Celestial and Good Spiritual are conjoined. Which are over the ark of the testimony, signifies with the Lord in heaven. All that I command thee for the sons of Israel, signifies the worship of the representative Church.

9506. "And thou shalt make a propitiatory of pure gold"—that hereby is signified the hearing and reception of all things

of worship grounded in the good of love, appears from the signification of a propitiatory, as denoting a cleansing from evils, or remission of sins, consequently the hearing and reception of all things which are of worship, of which we shall speak presently; and from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914. That a propitiatory denotes cleansing from evils and remission of sins, is manifest from the passages in the Word where mention is made of propitiation or expiation; the reason why it also denotes the reception of all things of worship is, because they who are propitiated or expiated, that is, cleansed from evils, are alone heard, and their worship is received by the Lord, but not the worship of those who are in evils, that is, who are not expiated or propitiated: on this account also it was not allowed to Aaron to come to the propitiatory, until he had cleansed and expiated himself and the people. That hence the propitiatory denotes the hearing and reception of all things which are of worship, is also manifest from this consideration, that Jehovah spake with Moses over the propitiatory between the cherubs. The reason why worship grounded in the good of love is what is received, is because no one is admitted into heaven, thus to the Lord, unless he be in good, namely, in the good of love to the Lord, and in the good of charity towards the neighbour, see n. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274, consequently no one else is heard, neither is his worship received: on this account also over the propitiatory were cherubs, for by cherubs is signified guard and providence to prevent the Lord being come at except by the good of love, thus to prevent any entering into heaven except they be in good, also to prevent those, who are in heaven, from being approached and hurt by those who are in hell. From these considerations it may be manifest, what was signified by the propitiatory being over the ark, and by the cherubs being over the propitiatory, and by the propitiatory and the cherubs being of pure gold, for gold signifies the good of love, and the ark heaven, where the Lord is. That the propitiatory signifies cleansing from evils, thus the remission of sins, is manifest from the passages in the Word, where mention is made of propitiation or expiation; as in David, "*Jehovah, expiate our sins, for the sake of Thy name,*" Psalm lxxix. 9. Again, "*He being merciful expiated iniquity,*" Psalm lxxviii. 38. Again, "*Thou shalt expiate me with hyssop, and I shall be clean, Thou shalt wash me, and I shall be made whiter than snow,*" Psalm li. 7. And in Isaiah, "*Evil shall come upon thee, which thou shalt not know how to deprecate; calamity shall fall upon thee, which thou shalt not be able to expiate,*" xlvii. 11. And in Moses, "*Sing ye nations, His people; who will revenge the blood of His servants, and will expiate His land, His people,*" Deut. xxxii. 43.

Expiations were made by sacrifices, and when they were made, it is written, *that the priest shall expiate him from sins, and he shall be pardoned,* Levit. iv. 26, 31, 35; chap. v. 6, 10, 13, 16, 18; chap. ix. 7; chap. xv. 15, 30; they were also made by silver, Exod. xxx. 16; Psalm xlix. 8. Hence "*the days of expiations* before the feast of tabernacles," Levit. xxiii. 27 to 32. But it is to be noted, that those expiations were not real cleansings from evils, nor remissions of sins, but that they represented them; for every ritual with the Israelitish and Judaic nation was merely representative of the Lord, of his kingdom and Church, and of such things as relate to heaven and the Church. In what manner representations presented such things before the angels in heaven, see n. 9229. Inasmuch as cleansing from evils, and remission from sins, were signified by the propitiatory, therefore also was signified the hearing and reception of all things which are of worship; for he who is cleansed from evils is heard, and his worship is received. This was represented by Jehovah over the propitiatory speaking with Moses, and commanding what the sons of Israel should do, as is manifest from verse 22 of this chapter, where it is said, "*I will meet thee there, and will speak with thee from above the propitiatory from between the two cherubs, which are over the ark of the testimony, all that I command thee for the sons of Israel.*" In like manner in another place, "*Moses, when he spake with Jehovah, heard a voice speaking from above the propitiatory, which is over the ark of the testimony from between the two cherubs,*" Numb. vii. 89. That man was then heard, and his worship received, when he was cleansed from evils, was represented by Aaron's not entering into the holy within the vail before the propitiatory until he had first expiated himself and the people, which was done by washing, by sacrifices, by incense, and by blood; and it is said, that "*Thus he shall expiate what is holy from the uncleannesses of the sons of Israel, and from their prevarications as to all their sins,*" Levit. xvi. 2 to 16; and that Jehovah would appear there in a cloud, verse 2 of the same chapter. In a cloud denotes in Divine Truth accommodated to the reception and apprehension of men, such as the Word is in the sense of the letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781.

9507. "Two cubits and a half the length thereof"—that hereby is signified every thing as to good, appears from what was shewn above, n. 9487.

9508. "And a cubit and a half the breadth thereof"—that hereby is signified what is full as to truth, see also above, n. 9488.

9509. "And thou shalt make two cherubs"—that hereby is signified a letting-in and passage to the Lord only by the good of love, appears from the signification of cherubs, as de-

noting guard and providence, lest the Lord should be come at, except by the good of love. Inasmuch as this was signified by the cherubs, therefore they were set over the propitiatory which was over the ark, and therefore they were made of solid gold; for by the ark is signified heaven where the Lord is, n. 9485; and by gold the good of love, n. 9490. The reason why there is no passage to the Lord, but by the good of love is, because love is spiritual conjunction, and all good is of love; they, therefore, who are in the good of love to the Lord, are introduced to Him in heaven, because they are conjoined to Him. In like manner they who are in the good of love towards the neighbour, for the neighbour is the good of a fellow-citizen, the good of a man's country, the good of the Church, the good of the whole kingdom of the Lord, and, in the supreme sense, the Lord Himself, because from Him that good appertains to man. There are two states during man's regeneration, and one succeeds the other; one, which is the first, is when he is led by the truths of faith to the good of love; the other is, when he is in the good of love, in which good, when he is principled, he is in heaven with the Lord; hence it is evident, that this good is heaven itself with man, because this good is the Lord with man, for it is from the Lord. Concerning these two successive states appertaining to the man who is regenerating, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and that man comes into heaven, when he is in good, that is, when by good he is led of the Lord, n. 8516, 8539, 8722, 8772, 9139. That cherubs signify guard and providence, to prevent the Lord, and also heaven being come at except by the good of love, that is, except by those who are in the good of love, also to prevent the good from being injured, which is from the Lord in heaven and with man, is manifest from the passages in the Word where cherubs are named, as chap. iii. Gen. "And He cast out the man, and *made to dwell on the east at the garden of Eden cherubs*, and the flame of a sword turning itself, to guard the way of the tree of lives," verse 24. That cherubs in this passage are guards, is evident, for it is said *to guard the way* of the tree of lives; the tree of lives is the good of love, which is from the Lord, thus is the Lord; and it is guarded by its not being come at except by the good of love. It is believed that the Lord may be come at by the truths of faith, but He cannot be come at by those truths separate from the good of love, nor indeed can heaven be come at, but as soon as truths separate are willing to enter, heaven is shut up, thus the way to the Lord is closed. And whereas truth cannot of itself enter, unless good be in it, and by good it be made of good, so neither can the intellectual principle, and still less scientifics, separate from the good of the will. Inasmuch as guard and providence to

prevent the Lord being come at, as also heaven, except by the good of love, is signified by cherubs, therefore in the Word Jehovah is said to sit upon cherubs, also to ride and to dwell upon cherubs, as in David, "Shepherd of Israel, give ear; *Thou who sittest upon the cherubs*, shine forth," Psalm lxxx. 1. Again, "Jehovah shall reign, the people shall be moved, *He sitteth on the cherubs*," Psalm xci. 1. Again, "Jehovah rode upon a cherub, and did fly," Psalm xviii. 10. And in Isaiah, "*Jehovah Sabaoth inhabiting the cherubs*," xxxvii. 16. And therefore "*cherubs were over the curtains of the habitation, and over the vail*," Exod. xxvi. 1, 31; chap. xxxvi. 35: and also "upon the *walls of the temple round about*, and upon the doors there," 1st Kings vi. 23 to 29, 31 to 35: in like manner *in the New Temple* spoken of in Ezekiel, chap. xli. 18, 19, 20. The cherubs upon the curtains of the habitation, upon the vail, upon the walls of the temple, and upon the doors there, signified the guard of the Lord, lest the Holy Divine [principle] should be come at except by the good of love; and the cherubs being over the ark, signified that the Lord Himself was not to be come at except by that good; therefore also the cherubs were made of solid gold, and in the temple at Jerusalem, of olive-wood, for by gold and by olive is signified the good of love. The above guard and providence of the Lord is described by the four animals, each of which had four faces, beneath the throne where the Lord was, in Ezekiel, chap. i. 1 to the end; and chap. x. 1 to the end: and also by the four animals round about the throne where the Lord was, in the Apocalypse, chap. iv. 6 to 10; chap. v. 6, 8, 11, 14. By the four animals is signified good under a different appearance proceeding from the Lord, and guarding and protecting lest any thing else but the good of love to the Lord, and the good of love towards the neighbour, should be let in. By the throne on which the Lord was, is signified heaven.

9510. "Of solid gold thou shalt make them"—that hereby is signified a representative of good, appears from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914. That gold is not the good of love, but its representative, is evident; in like manner olive-wood, of which the cherubs in the temple at Jerusalem were made, 1st Kings vi. 23. That olive-wood denotes the good of love, see n. 886; also that the olive [or oil] itself, n. 3728, 4582, 4638.

9511. "From the two extremities of the propitiatory"—that hereby is signified celestial good and spiritual good, appears from the signification of the cherub from one extremity, as denoting passage by celestial good; and from the signification of the cherub from the other extremity, as denoting passage by spiritual good. The like is here signified by the two extremities, as by the right-hand and left-hand of the Lord; by the

right hand is signified the good of celestial love, which is the good of love to the Lord; and by the left hand is signified the good of spiritual love, which is the good of love towards the neighbour. Hence also all things, which are on the right part of man, correspond to celestial good, and those on the left, to spiritual good; for all things appertaining to man, correspond to heaven. They who are in these goods, are meant by sitting on the right hand and the left of the Lord, in Mark, "*To sit on My right hand, and on My left, is not Mine to give, but to those for whom it is prepared,*" x. 40. To give to those for whom it is prepared, signifies to give them from mercy, who are in the good of life and of faith, n. 9305; thus who are in celestial good and in spiritual good.

9512. "And make one cherub from the extremity on this side, and one cherub from the extremity on that side"—that hereby is signified passage for celestial good and for spiritual good, appears from the signification of a cherub, as denoting a letting-in and passage to the Lord by the good of love, see above, n. 9509; and from the signification of from the extremity on this side, and from the extremity on that, as denoting celestial good and spiritual good, see just above, n. 9511.

9513. "From the propitiatory ye shall make cherubs over the two extremities"—that hereby is signified the reception of all things which are of worship derived from those goods, appears from the signification of a propitiatory, as denoting the hearing and reception of all things which are of worship grounded in the good of love, see n. 9506; and from the signification of cherubs, as denoting a letting-in and passage to the Lord by that good, see n. 9509; and from the signification of the two extremities, as denoting celestial good and spiritual good, see n. 9511. Hence it is evident that by these words, "From the propitiatory ye shall make cherubs over its two extremities," is signified the reception of all things which are of worship derived from those goods. What celestial good is; and what spiritual good, and what is the difference, see what is cited, n. 9277.

9514. "And the cherubs shall be spreading their wings upwards"—that hereby is signified the elevation of the truth of faith, appears from the signification of wings, as denoting the truths of faith, of which we shall speak presently; and from the signification of spreading wings upwards, as denoting to be elevated, for in the spreading of wings upwards, there is an endeavour to elevate themselves, the act of which is elevation, from which consideration it is evident, that by the wings of the cherubs expanded upwards, is signified the elevation of good to the Lord by the truths of faith, for by the cherubs is signified passage to Him by good. * It may be expedient here briefly to say how the case is with the elevation of good by the truths of

faith. There are two things to which all things in heaven, and also all things in the world, have reference, namely, good and truth. Good without truth is not good, neither is truth without good truth; for good without truth has not any quality, and truth without good has not any esse; for truth is the very form of good, and there must be a form that there may be a quality, and good is the very esse, whose existence is truth. Good is to truth altogether as the will to the understanding, for the will is dedicated to the reception of good, and the understanding to the reception of truth; the will receives its quality from the understanding, and the understanding its esse from the will; for the will is formed in the understanding and thereby clothes itself with quality. Good also is to truth, as the body to the arms and feet, and in birds to the wings; a body without arms and feet, or without wings, cannot move itself, but by them it does move itself; the body also in the Word corresponds to good, and arms and wings to truth, also to the powers of good by truth. From these comparisons, which also are correspondences, it may be known how the case is with the elevation of good by the truths of faith, which in general are called spiritual truths. That wings denote the truths of faith, see what was shewn, n. 8764.

9515. "Covering with their wings over the propitiatory"—that hereby are signified spiritual things covering-in, appears from the signification of covering over the propitiatory, as denoting to cover-in good by which there is passage to the Lord; and from the signification of wings, as denoting the truths of faith or things spiritual, see just above, n. 9514, and n. 8764. Spiritual things are said to cover-in, because the celestial principle, which is the good of love, in heaven is presented as naked, but by spiritual things, which are the truths of faith, as clothed.

9516. "And their faces of a man to his brother"—that hereby is signified the conjunction of truth and good, appears from the signification of a face, as denoting the interiors, in this case looking-at and conjunction, for when one looks at another mutually, they conjoin themselves as to the interiors; by faces also are signified the interiors, n. 1999, 2434, 3527, 3573, 4066, 4796 to 4805, 5102, 5585, 9306; and from the signification of a man to a brother, as denoting mutually, see n. 4725, thus of truth with good, for man [*vir*] signifies truth, n. 3134, 3309, 3459, 4725, 7716, 9007; and brother signifies good, n. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756.

9517. "To the propitiatory shall be the faces of the cherubs"—that hereby are signified the interiors continually looking to good, thus to the Lord, appears from the signification of the propitiatory, as denoting the good of love, from which is the hearing and reception of all things which are of wor-

ship, see above, n. 9506, thus also denoting the Lord, since all the good of love is from the Lord, and is the Lord Himself with angel and man; and from the signification of faces, as denoting the interiors, see just above, n. 9515; and from the signification of cherubs, as denoting a guard derived from Providence to prevent the Lord being come at except by the good of love, see n. 9509. The case herein is this; heaven and the Church, or the angels of heaven and the men of the Church, are guarded of the Lord by the elevation of their interiors to Himself, and when they are elevated, they are then in the good of love to Him, and in the good of love towards the neighbour; elevation to the Lord produces this effect; thus the angels of heaven and the men of the Church, as was said, are guarded. They who are elevated of the Lord, turn continually the face to the Lord, because the Lord keeps them conjoined to Himself by the good of love; but they who are not elevated, turn the face from the Lord. From these considerations it may be manifest what is signified by the faces of the cherubs being to the propitiatory; but concerning this conversion to the Lord, by the Divine Mercy of the Lord, more will be said from experience elsewhere.

9518. "And thou shalt give the propitiatory over the ark from above"—that hereby is signified thus the hearing and reception of all things of worship which are from the good of love, appears from the signification of a propitiatory, as denoting the hearing and reception of all things of worship which are from the good of love, see n. 9506; and from the signification of the ark, as denoting heaven where the Lord is, see above: hence it is evident, that by the conjunction of the propitiatory with the ark, is signified the hearing and reception of all things which are of worship grounded in the good of love from the Lord in heaven.

9519. "And to the ark thou shalt give the testimony"—that hereby is signified from the Lord in heaven, namely, the hearing and reception of all things which are of worship grounded in the good of love, appears from the signification of the ark, as denoting heaven. And from the signification of the testimony, as denoting the Lord, see n. 9503.

9520. "Which I will give to thee"—that hereby is signified what is representative, see above, n. 9504.

9521. "And I will meet thee there"—that hereby is signified hearing and reception, appears from the signification of meeting, when said by Jehovah, as denoting hearing and reception.

9522. "And I will speak to thee from above the propitiatory"—that hereby is signified conjunction, appears from the signification of speaking, when from Jehovah, as denoting influx, see n. 2951, 5481, 5743, 5797, 7270; thus also conjunction, for where influx is, there is conjunction.

9523. "From between the two cherubs"—that hereby is signified where celestial good and spiritual good are conjoined, appears from the signification of the two cherubs, as denoting celestial good and spiritual good, by which there is passage to the Lord; see above, n. 9511. The reason why there is such a passage, where celestial good and spiritual good are conjoined, is, because celestial good flows-in into spiritual good, and is thereby communicated.

9524. "Which is over the ark of the testimony"—that hereby is signified with the Lord in heaven, appears from the representation of the ark, as denoting heaven; and from the signification of the testimony, as denoting the Divine Truth, thus the Lord in heaven, see n. 9503.

9525. "All that I command thee for the sons of Israel"—that hereby is signified the worship of the representative Church, appears from the signification of commanding, when from Jehovah to Moses, as denoting those things which are of worship, for all things which Jehovah commanded Moses for the sons of Israel, were such things as concerned worship; and from the representation of the sons of Israel, as denoting the Spiritual Church, see n. 9340, in this case the Spiritual Church represented, for all things which were instituted amongst the sons of Israel were external things which represented the internal things of the Church, but not the internal things themselves in their own essence, on which subject see what is cited, n. 9320.

9526. Verses 23 to 30. *And thou shalt make a table of shittim-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and half the height thereof. And thou shalt cover it over with pure gold, and thou shalt make for it a border of gold round about. And thou shalt make for it a closure of a span round about; and thou shalt make a border of gold for the closure thereof round about. And thou shalt make for it four rings of gold, and thou shalt give the rings upon the four corners, which are on the four feet thereof. Over against the closure shall be the rings for houses to the staves, to carry the table. And thou shalt make staves of shittim-wood, and shalt cover them over with gold, and the table shall be carried by them. And thou shalt make the dishes thereof, and the plates thereof, and the little dishes thereof, and the bowls thereof, with which it shall be covered; of pure gold thou shalt make them. And thou shalt give upon the table the breads of faces, to My faces continually. And thou shalt make a table,* signifies a receptacle of the celestial things which are of the good of love. Of shittim-wood, signifies from mercy. Two cubits the length thereof, signifies all as to conjunction with good. And a cubit the breadth thereof, signifies somewhat as to conjunction with truth. And a cubit and a half the height

thereof, signifies what is full as to degrees. And thou shalt cover it over with pure gold, signifies a representative of that good derived from mercy. And thou shalt make for it a border of gold round about, signifies a sphere of good from the Divine Good of the Lord. And thou shalt make for it a closure of a span round about, signifies conjunction there with truth from the Divine [being or principle]. And thou shalt make a border of gold for the closure thereof round about, signifies the termination of the sphere of the Divine Good. * And thou shalt make for it four rings of gold, signifies the ultimate receptacle of the heavenly marriage, which is of the Divine Good with the Divine Truth. And thou shalt give the rings upon the four corners thereof, signifies hence firmness. Which are on the four feet thereof, signifies in a natural sphere. Over against the closure shall be rings for houses to the staves, signifies power thence derived. To carry the table, signifies for existence and subsistence. And thou shalt make staves of shittim-wood, signifies the power of truth from good. And thou shalt cover them over with gold, signifies what is representative of good. And the tables shall be carried by them, signifies hence consistence. And thou shalt make the dishes thereof, and the plates thereof, and the little dishes thereof, and the bowls thereof, with which it shall be covered, signifies the knowledges of celestial good and truth. Of pure gold thou shalt make them, signifies what is from good. And thou shalt give upon the table the bread of faces, signifies the Lord there as to celestial good. To My face's continually, signifies thus the presence of the Lord with celestial peace and joy out of mercy.

9527. "And thou shalt make a table"—that hereby is signified a receptacle of things celestial, appears from the signification of a table, as denoting heaven as to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the blessedness and happiness thence derived. These things are signified by a table, because by foods are signified the celestial things which are of the good of love and faith, and hence wisdom and intelligence, which in common discourse are also called heavenly foods, and are also meant by foods in the Word, see n. 56 to 58, 680, 681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003; these things also are occasionally exhibited in heaven representatively by a table, upon which are foods of every kind. Hence it is evident that by a table is signified a receptacle of things celestial, thus heaven as to the reception of such things as are from the Lord. These things are also signified by a table in Luke, "Jesus said, I arrange for you a kingdom, as My Father hath arranged for Me, *that ye may eat and drink on My table in My kingdom,*" xxii. 29, 30. And in Matthew, "Many shall come from the east and from the west, and shall *lie down* with

Abraham, and Isaac, and Jacob, in the kingdom of the heavens," viii. 11. Also in David, "*I will not be afraid of evil, thou wilt arrange before me a table, in the presence of my foes, thou wilt make fat my head with oil, my cup shall abound; good and mercy shall follow me,*" Psalm xxiii. 4, 5, 6. But table in the opposite sense signifies a receptacle of such things as are in hell, as in Isaiah, "*They err by strong drink, they err amongst those that see, they stagger in judgment, all tables are full of vomit,* whom shall He teach science, and whom shall He make to understand hearing," xxviii. 7, 8, 9. Again, "*Ye who forsake Jehovah, who prepare a table for Gad, and a drink-offering for Meni,*" lxv. 11. And in David, "*They gave me gall for My food, and in My thirst they gave Me vinegar to drink, their table shall become before them for a snare,*" Psalm lxix. 21, 22.

9528. "Of shittim-wood"—that hereby is signified from mercy, appears from the signification of shittim-wood, as denoting the good of merit which is of the Lord alone, see n. 9472, 9486, and whereas the good of merit is mercy, therefore this latter also is signified by shittim-wood, for the Lord out of pure love, thus out of pure mercy, assumed the human [principle] and sustained the most grievous temptations, and at length the passion of the cross, that He might save the human race; hence He has merit and justice; from which considerations it is evident that the good of merit is mercy. Mercy is the Divine Love towards those who are constituted in miseries. That the Lord underwent the most grievous temptations, and thereby arranged heaven and hell into order, and that he fought from Divine Love to save those who receive Him by love and faith, see n. 1266, 1663, 1668, 1676, 1690, 1691, 1737, 1787, 1789, 1812, 1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078.

9529. "Two cubits the length thereof"—that hereby is signified all as to conjunction with good, appears from the signification of two, as denoting conjunction, and as denoting all and singular things. That it denotes conjunction, see n. 1686, 5194, 8423, and hence all and singular things, n. 9166; and from the signification of length, as denoting good, see n. 9487; hence by the length of two cubits is signified all as to conjunction with good. By conjunction with good is meant the conjunction of the receptacle, which is signified by the table, with the good of love, which is signified by the breads of faces upon the table, concerning which see below. For the receptacle must be accommodated to the things which are to be received, and the things to be received have reference to good and to truth; accommodation and thence conjunction is described by the numbers, by which is marked length and breadth. That things are marked in the Word by numbers, see n. 9488.

9530. "And a cubit the breadth thereof"—that hereby is signified somewhat as to conjunction with truth, appears from the signification of a cubit, or of one, as denoting somewhat, for it is the half of the former [number], and when the double signifies all, then its half signifies somewhat, consequently somewhat for conjunction; and from the signification of breadth, as denoting truth, see n. 9487, 9488.

9531. "And a cubit and a half the height thereof"—that hereby is signified what is full as to degrees, see above, n. 9489.

9532. "And thou shalt cover it over with gold"—that hereby is signified a representative of that good from mercy, appears from the signification of covering over with gold, as denoting a representative of good; for by gold is signified the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, wherefore that good was represented by gold, where it was used for a covering. The reason why it denotes from mercy is, because all the good of love is from mercy, which is also signified by the shittim-wood, which was covered over with gold, n. 9528.

9533. "And thou shalt make for it a border of gold round about"—that hereby is signified the termination of the sphere of good, derived from the Divine Good of the Lord, appears from the signification of a border of gold round about, as denoting the termination of the sphere of good from the Lord, to prevent evils from approaching and hurting, see above, n. 9492.

9534. "And thou shalt make for it a closure of a span round about"—that hereby is signified conjunction there with truth from the Divine [being or principle], appears from the signification of a closure, as denoting the ultimate of termination, because it was out of the border, thus denoting conjunction with truth from the Divine [being or principle]. That this is signified by a closure cannot be known, unless it be known how the case is with the extension and termination of the sphere of good from the Lord, which encompasses, and thereby protects heaven. That the sphere of Divine Good encompasses heaven, and all the societies in heaven, and thereby protects from the bursting forth of evils from hell, see above, n. 9490, 9492, 9498. This Divine sphere extends itself even into the hells, and also guards them; hence it is that the Lord also reigns in the hells, but with this difference, that the Divine sphere, which encompasses and protects heaven, is a sphere of Divine Truth conjoined to Divine Good, but that which guards hell, is a sphere of Divine Truth separate from Divine Good. The reason why this sphere is in hell is, because all who are there receive Divine Good, thus the mercy of the Lord; such a sphere reigns in an external form in hell, but still the sphere of Divine Truth conjoined to Divine Good in the internal form; by this latter the infernal inhabitants are guarded

to prevent one doing evil to another beyond measure. Hence it is evident, that the sphere of Divine Good in the external form ceases where heaven ceases, and the sphere of Divine Truth separate from Divine Good begins where hell begins, and in the interstice is the conjunction, which is signified by the closure of a span round about.

9535. "And thou shalt make a border of gold for the closure thereof round about"—that hereby is signified the termination of the sphere of Divine Good; appears from the signification of a border of gold, as denoting the termination of Divine Good, as above, n. 9533; and from the signification of the closure thereof, as denoting conjunction with truth from the Divine [being or principle] according to what was shewn just above, n. 9534.

9536. "And thou shalt make for it four rings of gold"—that hereby is signified the ultimate receptacle of the heavenly marriage, which is of the Divine Good with the Divine Truth, appears from the signification of four rings of gold, as denoting Divine Truth conjoined to Divine Good, which are in every direction round about, see above, n. 9493; thus the ultimate receptacle of the heavenly marriage, which is of the Divine Good with the Divine Truth.

9537. "And thou shalt give the rings upon the four corners thereof"—that hereby is signified whence comes firmness, appears from the signification of rings, as denoting firmness, see above, n. 9494, namely, from the conjunction of Divine Truth with Divine Good in ultimates, which is signified by the four rings of gold, n. 9536.

9538. "Which are for the four feet thereof"—that hereby is signified in a natural sphere, appears from the signification of four, as involving conjunction, see n. 1686, 8877; and from the signification of feet, as denoting the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328. The reason why firmness is in the natural sphere is, because every thing spiritual closes in what is called natural truth, and every thing celestial in what is called natural good, and there subsists; hence it is that the natural principle is a foundation, consequently a firmament [or strengthening] to the former. That this is the case is yet known to few, wherefore by the Divine Mercy of the Lord, this subject will be elsewhere treated of from experience.

9539. "Over against the closure shall be rings for houses to the staves"—that hereby is signified power thence derived, appears from the signification of the closure, over against which the rings were to be, as denoting conjunction in ultimates with truth from the Divine [being or principle], see n. 9534; and from the signification of rings, as denoting the receptacle thereof, see also above, n. 9536; and from the significa-

tion of staves, as denoting power, see n. 9496. It is said for houses, because the subject treated of is concerning celestial good and the power of its receptacle, for that good is signified by the bread of faces, and its receptacle by the table on which that bread was set; by houses also is signified that good in ultimates; that house denotes good, see n. 2233, 2234, 2559, 3652, 3720, 4982, 7848, 7929.

9540. "To carry the table"—that hereby is signified existence and subsistence, appears from the signification of carrying, as denoting to keep together in a state of good, thus to exist and subsist, as above, n. 9500.

9541. "And thou shalt make staves of shittim-wood"—that hereby is signified the power of truth from good, see above, n. 9496, where like words occur.

9542. "And thou shalt cover them over with gold"—that hereby is signified a representative of good, see above, n. 9532.

9543. "And the table shall be carried by them"—that hereby is signified hence consistence, appears from the signification of being carried, as denoting to exist and subsist, see above, n. 9540, thus also to consist[stand together]; and from the signification of table, as denoting the receptacle of things celestial, see n. 9527. Thus is described the inmost or third heaven, as to the reception of good from the Lord; for the breads of faces denotes celestial good which is from the Lord, and the table on which those breads are, is the receptacle of that good. But it is not allowed to expound singular the things treated of according to the existence of each, inasmuch as very many things, which are in the Lord's celestial kingdom, do not fall into the idea of human thought; and scarcely into the idea of the thought of angelic spirits who are in the ultimate heaven; for all things which are in the Lord's celestial kingdom, are founded on the good which is of love, and not upon the truth which is of faith; by the goods which are of love they also discourse together, and not by the truths which are of faith as they who are in the Lord's spiritual kingdom, see what was cited, n. 9277. The Lord's celestial kingdom is the inmost or third heaven, in which, it is well-known, are things incomprehensible and ineffable, or such as never entered into the mind of any one, and which the eye has not seen, nor the ear heard; wherefore the things which exist in that heaven, are exhibited before the spirits beneath by representatives, from which some idea is formed of the incomprehensible and ineffable things which are there. The same things were represented in the world by the ark, the propitiatory, the cherubs, the table on which were the breads of faces, and by the candlestick; by these are exhibited all things which are in that kingdom; and by the habitation and court of the tent, and by the curtains and vails there, were represented those things which are in

the Lord's spiritual kingdom, which is the second or middle heaven.

9544. "And thou shalt make the dishes thereof, and the plates thereof, and the little dishes thereof, with which it shall be covered"—that hereby are signified the knowledges of celestial good and truth, appears from the signification of vessels in general, as denoting scientifics or knowledges, see n. 3068, 3079; thus the specific vessels, which are here enumerated, denote the knowledges of celestial good and truth; celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; the knowledges of those goods are signified by the above vessels; and inasmuch as knowledges are signified, and knowledges are of the memory of the natural man, and the natural principle is external, therefore it is said with which the table shall be covered; for the natural principle, inasmuch as it is without, or beneath, and covers and closes what is within or above, is therefore called a covering, n. 6377. What was the use of the above vessels, may be seen, Levit. chap. xxiv. 6, 7; and Numb. iv. 7, 8.

9545. "And thou shalt give upon the table the bread of faces"—that hereby is signified the Lord there as to celestial good, appears from the signification of the table, as denoting the receptacle of things celestial; and from the signification of bread, as denoting the Lord in the supreme sense, and in the respective sense the good of love which is from Him, thus the Lord as to celestial good, see n. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915: and that by bread is signified in general all celestial food, or food which nourishes the spiritual life of man, see n. 3478, 6118, 8410, 9323; and from the signification of faces when concerning the Lord, as denoting all that is from the Divine Love, as innocence, peace, joy, thus heaven itself with man and angels, see n. 222, 223, 5585, 9306.

9546. "To My faces continually"—that hereby is signified thus the presence of the Lord with celestial peace and joy from mercy, appears from the signification of the faces of Jehovah or the Lord, as denoting all things which are of the Divine Love or Mercy, as innocence, peace, joy, thus heaven itself with those who receive. For by faces, when relating to man and angel, are signified the interiors which are of the will and thence of the understanding, thus which are of the love and thence of the faith, see n. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168, 5585, 5592, 6604, 6848, 6849, 9306. Hence it may be manifest that by faces, when relating to Jehovah or the Lord, are signified those things which are of the Divine Love or Mercy, thus all celestial good, n. 222, 223, 5585, 9306.

9547. Verses 31 to 39. *And thou shalt make a candlestick of pure gold, the candlestick shall be made solid, its shaft, and its*

pipe, its bowls, its pomegranates, and its flowers, shall be from it. And six pipes going forth from its sides; three pipes of the candlestick from one side of it, and three pipes of the candlestick from the other side, of it. Three bowls made like unto almonds in one pipe, a pomegranate and a flower, and three bowls made like unto almonds in one pipe, a pomegranate and a flower; so for the six pipes going forth from the candlestick. And in the candlestick four bowls like unto almonds, its pomegranates and its flowers. And a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, for the six pipes going forth from the candlestick. Their pomegranates and their pipes shall be from it, all of it one solid of pure gold. And thou shalt make its seven lamps; and let it cause its lamps to ascend, and let it illuminate over against its faces. And its tongs and its snuff-dishes shall be of pure gold. A talent of pure gold thou shalt make it with all those vessels. And thou shalt make a candlestick, signifies the spiritual heaven. Of pure gold, signifies from celestial good. The candlestick shall be made solid, signifies that all is from good. Its shaft, and its pipe, its bowls, signifies things spiritual in the natural principle. Its pomegranates, signifies the scientifics of good. And its flowers, signifies the scientifics of truth. Shall be from it, signifies that they shall be from the spiritual principle which is derived from celestial good. And six pipes going forth from its sides, signifies all things of truth derived from good in the complex. Three pipes of the candlestick from one side of it, and three pipes of the candlestick from the other side of it, signifies what is full as to good and truth. Three shafts like unto an almond, signifies what is full as to scientifics derived from good. In one pipe, signifies the power of truth from good. A pomegranate and a flower, signifies the scientific of good and the scientific of truth. And three shafts like unto an almond in one pipe, a pomegranate and a flower, signifies like things. So for the six pipes going forth from the candlestick, signifies the power of truth derived from good as to all things in the spiritual heaven. And in the candlestick; signifies the middle thereof by which is conjunction, and from which are powers. Four shafts like unto an almond, signifies scientifics of truths derived from good. Its pomegranates and its flowers, signifies scientifics of good and of truth. And a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, signifies the scientific of good, to singular truths. To the six pipes going forth from the candlestick, signifies the power of truth derived from good as to all things in the spiritual heaven. Their pomegranates and their pipes shall be from it all of it, signifies that the scientifics of good and powers shall be from the Divine Spiritual [principle] which is from the Lord. One solid of pure

gold, signifies entire and perfect because from the same good. And thou shalt make its seven lamps, signifies holy spiritual things thence derived. And let it make its lamps to ascend, signifies the light of the spiritual heaven. And let it illuminate over against its faces, signifies from the Divine Good of the Divine Human [principle] of the Lord. And its tongs and its snuff dishes, signifies things for purification and evacuation in the natural principle. Of pure gold, signifies also from good. A talent of pure gold thou shalt make it with all those vessels, signifies celestial good from which is spiritual good together with its scientifics.

9548. "And thou shalt make a candlestick"—that hereby is signified the spiritual heaven, appears from the signification of a candlestick, as denoting the Divine Spiritual [principle] in heaven and in the Church from the Lord. The reason why by candlestick is signified the Divine Spiritual [principle] is, because by the table on which were the breads of faces, is signified the Divine Celestial [principle], as was shewn in what goes before. The Divine Celestial [principle] is the good of love, and the Divine Spiritual [principle] is the truth of faith thence derived, both proceeding from the Lord. That a candlestick denotes the Divine Spiritual [principle], is from illumination, for the Divine Truth, which proceeds from the Divine Good of the Lord, is what gives light in heaven, nor have the angels light from any other source. Hence it is that the Lord in the Word is called light, and that by light is signified faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407. That a candlestick denotes the spiritual heaven from the Divine Truth which is from the Lord, thus also the Church; and that a lamp denotes faith, and the intelligence of truth and the wisdom of good, which are from the Lord alone, is manifest from the passages in the Word where mention is made of a candlestick and of a lamp, as in the Apocalypse, "*I saw seven golden candlesticks, and in the midst of the seven candlesticks one like the Son of Man; the seven candlesticks are seven Churches,*" i. 12, 13, 20. And again, "*I will remove thy candlestick out of its place, if thou dost not repent,*" Apoc. ii. 5. The Church is here called a candlestick from the Divine Truth which it has from the Lord, for it is said, the seven candlesticks are seven Churches; that it is from the Divine Truth is evident from its being said, I will remove thy candlestick if thou dost not repent. That it is from the Lord, is also evident, for it is said, in the midst of the candlesticks was one like the Son of Man. That the Lord is called the Son

of Man from Divine Truth, see n. 2803, 2813, 3704. Again, "I will give to My two witnesses to prophesy a thousand two hundred and sixty days; these are the two olives and *two candlesticks* standing before the God of the earth," Apoc. xi. 3 to 10; the two witnesses are the Word of each testament, so far as it witnesses concerning the Lord; it is called olive from the Divine Good, and candlestick from the Divine Truth, which is from the Lord. And in Zechariah, "The angel said to the prophet, what seest thou? to whom I said, I see, and behold a *candlestick wholly of gold*; its *cruise* on its head, and *its seven lamps upon it*, seven pipes to the lamps, *two olives* near it, one on the right hand of the cruise, and one on its left," iv. 2, 3. The subject here treated of is concerning Zerubbabel, who was about to lay the foundation of the house of God, and to perfect it, by whom is represented the Lord, as about to come and restore the spiritual heaven and the Church, which are the candlestick, and the holy truths therein are the seven lamps. That a lamp denotes faith, and the intelligence of truth, and the wisdom of good, which are from the Lord alone, is manifest from the Apocalypse, "The holy Jerusalem hath no need of the sun, neither of the moon, *to give light in it*; the glory of God shall enlighten it, *and the Lamb is the lamp thereof*. The nations which are saved *shall walk in His light*," xxi. 23, 24. And again, "There shall be no night there, neither have they need of a lamp and of the light of the sun, *because the Lord God enlightens them*," Apoc. xxii. 5. Lamp in the former passage denotes the Divine Truth which is from the Lord, and light denotes faith, thus also intelligence and wisdom. Again, "*The light of a lamp shall not give light in thee any longer*; and the voice of the bridegroom and the bride shall not be heard in thee any longer," Apoc. xviii. 23. And in Jeremiah, "I will cause to perish the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of millstones, and *the light of a lamp*, that the whole land shall be a desolation, a devastation," xxv. 10, 11: speaking of the extinction of faith and thence of intelligence in spiritual things, which are the lamp, which shall no longer be, and the light of the lamp which shall be made to perish. In like manner in Job, "*How often is the lamp of the wicked extinguished*, and destruction comes upon them," xxi. 17. And in David, "*Thou illuminatest my lamp*, Jehovah my God causes my darkness to shine, Psalm xviii. 28; 2nd Samuel xxii. 29. Again, "By thy commandments I am made intelligent, *Thy Word is a lamp to my foot, and a light to my path*," Psalm cxix. 104, 105. And in Job, "*When God maketh a lamp to shine upon my head*, by His light I walked in darkness," xxix. 3. And in Matthew, "*The lamp of the body is the eye*, if thine eye be well disposed, thy whole body shall be lucid; but if

thine eye be evil, thy whole body shall be darkened ; if therefore the lumen which is in thee be darkness, how great is the darkness," vi. 22, 23 ; Luke viii. 16 ; chap. xi. 33, 36. By eye is here meant faith and consequent intelligence ; that these things in the internal sense are eyes, see n. 4403 to 4421, 4523 to 4534, 9051. Hence it is evident what is signified by the whole body being lucid, if the eye be well disposed, and by the whole body being darkened, if the eye be evil. Inasmuch as faith and the intelligence and wisdom thence derived are signified by a lamp, therefore the kings of Judah are called *lamps for David*, 1st Kings xi. 36 ; chap. xv. 4 ; 2nd Kings viii. 19 : and David is called the *lamp of Israel*, 2nd Samuel xxi. 17 ; not that the kings of Judah were lamps, neither David, but because by a king is signified the Divine Truth which is from the Lord, n. 6148, and by David the Lord as to Divine Truth, from which comes faith, intelligence, and wisdom, n. 1888.

9549. "Of pure gold"—that hereby is signified celestial good, appears from the signification of gold, as denoting the good of love, or celestial good, see n. 113, 1551, 1552, 5658, 6914, 6917. It may be expedient here briefly to shew why the candlestick was of pure gold. By candlestick is signified the Divine Spiritual [principle], or the Divine Truth which is from the Lord in heaven and in the Church, n. 9548. Inasmuch as this exists from the Divine Good, therefore the candlestick was of gold, for, as was said, gold signifies good. This is further evident from the influx of the Lord into the heavens ; the inmost or third heaven is celestial, the middle or second is spiritual ; the Lord flows in through the celestial heaven, which is in the good of love to Him, into the spiritual heaven which is in the truths of faith in Him. Hence it is manifest why the whole candlestick was of pure gold, as also the ten candlesticks in the temple built by Solomon, 1st Kings vii. 49 ; see also below, n. 9550, 9568.

9550. "The candlestick shall be made solid"—that hereby is signified that all shall be from good, appears from the signification of solid, as denoting the whole of quantity, thus all from good, which is signified by gold ; for all the spiritual principle, which is signified by candlestick, so far as it illuminates, exists from the celestial, and also continually subsists by it, as all truth from good ; for if good be withdrawn, truth is extinguished in a moment, for good is the soul of truth. The case herein is like that of the affection of love in regard to thought ; if the affection of love be withdrawn, thought is instantly extinguished ; for affection is the very life or soul of thought. All affection which is of love, is of good, and all thought thence is of truth. The truth which is from good is called spiritual, and the good from which truth is derived is called celestial.

9551. "Its shaft, and its pipe, its bowls"—that hereby are signified spiritual things in what is natural, appears from the signification of a shaft, of a pipe, and a bowl, which are productions from the candlestick itself, as arms, hands, and palms of the hands from the body, as denoting spiritual things in what is natural; for what is natural is produced and derived from what is spiritual, as what is spiritual from what is celestial, n. 9549. Hence it is evident, since the candlestick signifies the Divine Spiritual [principle], that the productions and derivations which are called the shaft, the pipe, and the bowls, denote spiritual things in what is natural.

9552. "Its pomegranates"—that hereby are signified the scientifics of good, appears from the signification of pomegranates, as denoting scientifics of good. There are scientifics of good and scientifics of truth, the former are signified by pomegranates, and the latter by flowers with which the candlestick was encompassed and adorned. That scientifics of good are signified by pomegranates is manifest from other passages where they are named, as in Moses, "A land of wheat and of barley, and of the vine, and the fig-tree, and the *pomegranate*," Deut. viii. 8. And in Haggai, "There is not yet seed in the barn, and even to the vine, and the fig-tree, and *pomegranate*," ii. 19. Wheat, barley, and seed in the barn, signify celestial things internal and external. The vine, the fig-tree and pomegranate signify spiritual and natural things in their order, the ultimates of which are scientifics, which are of the natural and sensual man, wherefore pomegranate is named in the last place. And in Zephaniah, "Jehovah shall destroy Ashur, flocks shall rest in the midst of her, every wild beast of the nation, *also the cormorant and the bittern shall pass the night in her pomegranates*," ii. 13, 14; where the cormorant and bittern in pomegranates denote the falses of evil in the scientifics of good. And in Amos, "I saw the Lord standing upon the altar, who said, *smite the pomegranate*, that the posts may tremble; that is, divide them all in the head, the last of them I will slay with the sword," ix. 1. Here to smite the pomegranate denotes to destroy the scientifics of good by the falses of evil; the posts are said in this case to tremble, because posts denote truths of the natural principle, n. 7847: to slay the last with the sword, denotes to destroy thus the ultimates; for sword denotes truth combating against what is false and destroying it, and *vice versa*, n. 2799, 4499, 6353, 7102, 8294.

9553. "And its flowers"—that hereby are signified the scientifics of truth, appears from the signification of flowers, as denoting the scientifics of truth. The reason why flowers have this signification is, because flowers are germinations which precede and in their manner produce fruits and seeds; for it is a known thing that trees and plants bear flowers before

they bear fruit. The case is the same with man, as to intelligence and wisdom; the scientifics of truth precede, and in their manner produce those things which are of wisdom with man; for they serve his rational principle for objects and thus for means of growing wise; hence it is that the scientifics of truth are as flowers, and the good of life, which is the good of wisdom, as fruit. Inasmuch as all things which are in the spiritual world have reference to such things as appertain to man, by reason that heaven resembles one man, and corresponds to all and singular the things appertaining to man, therefore also all things which are in the natural world, according to their agreement with such things as appertain to man, correspond, represent, and signify, n. 9496. Hence now it may be manifest from what ground it is that flowers signify the scientifics of truth, and in general truths, and that fruit and likewise seeds signify goods. That flowers denote the scientifics of truth and in general truths, is manifest from the following passages. "Their root shall be as corruption, and *their flowers as dust*, because they have refused the law of Jehovah Sabaoth, and have despised the discourse of the Holy One of Israel," Isaiah v. 24. Again, "Jacob shall cause them that are to come to take root, Israel shall *bear flowers and flourish*, so that the faces of the orb shall be filled with produce," xxvii. 6. Again, "Woe to the drunkards of Ephraim, and to the *flower of his fading glory* and gracefulness," xxviii. 1. Drunkards denote those who reason from falses, n. 1072; Ephraim denotes the intellectual principle of the Church, in this case perverted, n. 5354, 6222, 6234, 6238, 6267; glory denotes Truth Divine, n. 4809, 5922, 8267, 8427, 9429. Hence it is evident that flower denotes the scientific by which truth is produced. Again, "The grass withereth, *the flower fadeth*, the people is grass, but the Word of our God abideth for ever," xl. 6, 7, 8. And in Nahum, "The *flower of Lebanon* languisheth," i. 4. Where also flower denotes scientifics as means of growing wise. And in Daniel, "Nebuchadnezzar saw in a dream, behold a tree in the midst of the earth, its height great, its leaf beautiful, and *its flower much*; beneath it the beast of the field had shade, and in its branches dwelt the birds of heaven, and all flesh was nourished. But the Holy One from heaven crying out, said, cut down the tree, lop off its branches, shake off its leaf, scatter *its flower*; let the beast of the field beneath it fly, and the birds from its branches," iv. 7 to 14. By the tree and its height is signified the increase of the religious principle which is signified by Babel, which religious principle is holy in externals, but profane in internals, see n. 1182, 1283, 1304 to 1308, 1321, 1322, 1326, 1327. Leaf denotes scientific truth in general, n. 885; flower denotes the scientific of truth, so far as it serves for a medium

of growing wise; but in this case so far as it serves for a medium of growing insane, for it is said that the flower should be scattered. The beast of the field denotes those who are in the affections of good, and, in the opposite sense, who are in the affections of evil, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280. But the birds of heaven denote those who are in the affections of truth, and, in the opposite sense, who are in the affections of the false, n. 3219, 5149, 7441; therefore it is said, that under the shade of that tree dwelt the beast of the field, and in its branches dwelt the birds of heaven, and *all flesh was nourished*, and next that the beast of the field beneath it fled, and the birds from its branches.

9554. "Shall be from it"—that hereby is signified from its spiritual principle which is from celestial good, appears from the signification of the candlestick, from which the pomegranates and flowers were to be, as denoting the Divine Spiritual principle which is from the Divine Celestial, see above, n. 9548. Hence it is evident that by being from it is signified from the spiritual principle which is from celestial good.

9555. "And six pipes going forth from its sides"—that hereby are signified all things of truth derived from good in the complex, appears from the signification of six, as denoting all things in the complex, see n. 3960, 7973, 8148; and from the signification of pipes going forth from the sides, as denoting truths derived from good. For by the pipes from the candlestick the like is signified as by the arms and hands of a man, inasmuch as all and singular the things which are in nature have reference to the human form, and are thence significative, n. 9496, 9553; the arms and hands in man correspond to truths derived from good, and hence to power, n. 878, 4931 to 4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133. From which considerations it is evident, that by the six pipes going forth from the sides are signified all things of truth derived from good in the complex.

9556. "Three pipes of the candlestick from one side of it, and three pipes of the candlestick from the other side of it"—that hereby is signified what is full as to good and truth, appears from the signification of three, as denoting what is full, see n. 2788, 4495, 7715, 9198; and from the signification of the pipes of the candlestick, as denoting truths derived from good, and hence power, see above, n. 9555; and from the signification of from one side and from the other side, as denoting from good and the truth thence derived; for by those things which are in the right side of the body are signified goods, and by those things which are in the left, the truths thence derived,

as the right part and left of the face, the right and left eye, the right and left ear, the right and left foot ; in like manner the rest of the things in the body.

9557. "Three bowls made like unto almonds"—that hereby is signified what is full as to scientifics derived from good, appears from the signification of three, as denoting what is full, as just above, n. 9556 ; and from the signification of bowls [or cups] as denoting scientific truths which are from the good of charity, see n. 5120 ; and from the signification of almonds, as denoting goods of life corresponding to truths of interior natural good, see n. 5622. Hence it is evident that by three bowls like unto almonds is signified what is full as to scientific truths derived from good.

9558. "In one pipe"—that hereby is signified the power of truth derived from good, appears from the signification of a pipe, as denoting truth derived from good, and hence power, see above, n. 9555.

9559. "A pomegranate and a flower"—that hereby is signified a scientific of good and of truth, appears from the signification of a pomegranate, as denoting the scientific of good, see n. 9552 ; and from the signification of a flower, as denoting the scientific of truth, see n. 9553.

9560. "And three bowls like unto almonds in one pipe, a pomegranate and flower"—that hereby are signified things similar as those just above, n. 9557, 9558, 9559, appears without explication.

9561. "So for the six pipes going forth from the candlestick"—that hereby is signified the power of truth derived from good as to all things in the spiritual heaven, appears from the signification of six, as denoting all things in the complex, as above, n. 9555 ; and from the signification of pipes, as denoting truths derived from good, and hence power, see above, n. 9555, 9558 ; and from the signification of the candlestick, as denoting the spiritual heaven, see above, n. 9548. Hence it is evident, that by the six pipes going forth from the candlestick is signified the power of truth derived from good as to all things in the spiritual heaven.

9562 "And in the candlestick"—that hereby is signified the middle by which is conjunction, and from which are powers, appears from the signification of the candlestick, as denoting the spiritual heaven, see n. 9548, but in this case, inasmuch as the middle part is meant from which the six pipes went forth, by which pipes are signified powers, n. 9558, therefore the middle is signified, by which conjunction is effected and from which are powers.

9563. "Four bowls like unto almonds"—that hereby are signified the scientifics of truth derived from good, appears from the signification of four, as denoting conjunction, see n.

8877; and from the signification of bowls like unto almonds, as denoting scientifics derived from good, see above, n. 9557.

9564. "Its pomegranates and its flowers"—that hereby are signified the scientifics of good and truth, appears from the signification of pomegranates, as denoting the scientifics of good, see n. 9552; and from the signification of flowers, as denoting the scientifics of truth, see n. 9553.

9565. "And a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it, and a pomegranate under the two pipes from it"—that hereby is signified the scientific of good in singular truths, appears from the signification of a pomegranate, as denoting the scientific of good, see n. 9552; and from the signification of pipes, as denoting truths derived from good, see n. 9555; its being three times repeated signifies singulars, and in the internal sense plenary conjunction, for by three is signified what is plenary, n. 2788, 4495, 7715, 9198; and by two, conjunction, n. 683, 5194, 8423.

9566. "For the six pipes going forth from the candlestick"—that hereby is signified the power of truth derived from good as to all things in the spiritual heaven, see above, n. 9561.

9567. "Their pomegranates and their pipes shall be from it all of it"—that hereby is signified that the scientifics of good, and powers shall be from the Divine Spiritual principle, which is from the Lord, appears from the signification of pomegranates, as denoting the scientifics of good, see n. 9552; and from the signification of pipes, as denoting truths derived from good, and thence powers, see also above, n. 9555, 9558; and from the signification of the candlestick, from which they must be, as denoting the Divine Spiritual principle, which is in heaven and in the Church from the Lord, see n. 9548. Hence it is evident that by the pomegranates and the pipes being from the candlestick, is signified that the scientifics of good and powers shall be from the Divine Spiritual principle. How the case herein is, see what now follows.

9568. "One solid of pure gold"—that hereby is signified what is entire and perfect, because from the same good, appears from the signification of one solid, as denoting a whole quantity, thus all from good, which is signified by gold, n. 9550, thus what is entire and perfect; for what is wholly from good, is entire and perfect. By what is wholly from good, thus by what is entire and perfect, is meant when good is all in all, not in only the truths which are signified by the pipes, but also in the scientifics which are signified by the pomegranates and flowers. But it may be expedient to say how the case herein is. It is good which gives birth to truths, and truths derived from good are what give birth to scientifics, thus one is derived and produced from the other, nevertheless good is the all in the products and derivatives, because they are from

good. The case herein is similar to that of the end, the cause, and the effect; the end is the all of the cause, and the cause is the all of the effect, whence it follows that the end is the all of the effect, insomuch that if the end, or final cause be removed, there is neither its efficient cause nor its effect. In like manner the celestial principle, the spiritual, and the natural succeed each other; from the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial by the spiritual; every thing appertaining to man is called celestial which is of the good of love, and every thing spiritual which is of the truth of faith thence derived, and every thing natural which is of the scientific principle. The reason why the scientific principle is natural is, because the scientific principle is truth appearing in the light of the world, whereas the truth of faith, so far as it is of faith with man, is in the light of heaven. From these considerations it may now be manifest, how one thing is produced and derived from another, and that the first is all in the products and derivatives, insomuch that if the first be removed, the things which thence succeed perish. That the Divine [principle is the first of all things, every one may know who possesses any faculty of perception, wherefore it is all in all of the order of things, thus in all things of good and of truth, which constitute heaven, and which constitute the life of heaven with man; consequently good from the Divine principle is in all the truths of faith, and if good be not the all in them, and if the Divine [principle] of the Lord be not the all in good, man has not any thing of heaven, consequently not any thing of the Church in himself. But the Divine principle of the Lord is then in all things of good, and thence in all things of truth appertaining to man, when man wills from love and believes from the faith thence derived, that all good and all truth, thus the all of love and the all of faith is from the Lord, and nothing at all from himself; also that he possesses so much of the truth of faith, as he receives of good from the Lord; for, as was said, good is the all in all of truth, and truth without good is truth without life. From these considerations it may be manifest what is meant by what is entire and perfect, because from the same good, which is signified by one solid of pure gold.

9569. "And thou shalt make its seven lamps"—that hereby are signified holy spiritual things thence derived, appears from the signification of a lamp, as denoting faith and the intelligence of truth, which is from the Lord alone, see n. 9548; thus what is spiritual, for the Divine Truth, which is from the Lord, and which gives birth to faith, to intelligence and wisdom, is spiritual; and from the signification of seven, as denoting what is holy, see n. 395, 433, 716, 881; 5265, 5268. The reason why the lamps were seven in number was, because the Divine

Truth, from which comes faith, intelligence and wisdom, is what is called holy, by reason that it proceeds from the Divine Good of the Divine Love of the Lord, and the Divine Good of the Divine Love is what sanctifies. Hence it was that sanctifications were effected by oil, as the sanctification of the tent, and of all things therein, of the altar of Aaron and his sons, and of their garments, and afterwards of kings, whence they were called the anointed, for oil signifies the good of love, n. 886, 3728, 4582, 4638.

9570. "And let it make its lamps to ascend"—that hereby is signified the light of the spiritual heaven, appears from the signification of making the lamps to ascend, as denoting to kindle light there, that they may illuminate, and whereas by the candlestick was represented the spiritual heaven, n. 9548, therefore by making the lamps to ascend, is signified the light of the spiritual heaven. The light of the spiritual heaven is the Divine Truth proceeding from the Lord, and thence faith and the intelligence of truth, and the wisdom of good, see what was cited, n. 9548. It may be expedient to say briefly how the case is with the light of the spiritual heaven. In the Lord's celestial kingdom, which is the inmost or third heaven, there is light which immensely transcends the light that is in the Lord's spiritual kingdom, which is the middle or second heaven; the light of the celestial kingdom, or of the inmost heaven, does not appear as light, but as flame; the reason is, because in that heaven the good of love reigns, and the good of love is exhibited by flame in heaven; but in the Lord's spiritual kingdom, which is the middle or second heaven, there is light, which immensely transcends the light of the world, nevertheless it appears white, the reason is, because in that heaven the truth of faith, derived from the good of charity, reigns; and the truth of faith, derived from that good, is exhibited by white light in heaven. Hence also by light in the Word is signified the truth which is from good, and in the supreme sense the Divine Truth proceeding from the Divine Good of the Lord. From these considerations it may now be manifest, what is meant by the light of the spiritual heaven, and what by the flame of the lamp, from which that light proceeds.

9571. "And let it illuminate over against its faces"—that hereby is signified from the Divine Good of the Divine Human [principle] of the Lord, appears from the signification of illuminating, as denoting the Divine Truth proceeding from the Divine Good of the Lord, for this is what illuminates heaven, and the angels themselves there, also the Church, and the men therein, who are in faith grounded in good; illumination thence derived is illumination of the mind, whence comes intelligence and wisdom in the truths and goods of faith. The mind is illuminated by the Word, because the Word is Divine Truth from

the Lord; and from the signification of faces, when concerning the Lord, as denoting all that which is from the Divine Good of His Divine Love, see n. 9545, 9546. The reason why it denotes from the Divine Good of the Divine Human [principle] of the Lord, is because the Divine Human [principle] of the Lord is the source of light in heaven, for it is the sun of heaven, from which comes light, and the light thence proceeding is Divine Truth, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407. And that the Lord is the sun of heaven, n. 1053, 1521, 1529, 1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7171, 7173, 8644, 8812. The Divine Human [principle] of the Lord is the source of light in heaven, inasmuch as the Divine [being or principle] cannot be seen but under a human form, as the Lord also has taught in John, "*No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought him forth [to view],*" i. 18. And again, "*Ye have neither heard the voice of the Father at any time, nor seen his shape,*" v. 37.

9572. "And its tongs and its snuff-dishes"—that hereby are signified things purificatory and evacuatory in the natural principle, appears from the signification of tongs and snuff-dishes, as denoting things to snuff with, thus things purificatory and evacuatory. The reason why it denotes in the natural principle is, because the natural principle is the snuffer, thus the purificatory and evacuatory principle; for all the things which are of the internal or spiritual man descend even into the natural principle, and are purified, for in that principle things filthy and superfluous are discharged, and things suitable for uses are arranged. That these effects are wrought in the natural principle may be manifest from this consideration, that the internal or spiritual man, whilst he is in the body, thinks in the natural principle, and brings forth or utters what he thinks in the corporeal principle, and also wills in the natural principle, and what he wills brings forth into action in the corporeal principle; wherefore in those principles are things evacuatory and for snuffing. This is signified by washing of the feet, concerning which the Lord thus speaks in John, "*He that is washed, hath no need save to wash his feet, and is wholly clean,*" xiii. 10. Washing signified the purification of the internal man, n. 3147, 5954, 9088; and feet the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952.

9573. "Of pure gold"—that hereby is signified also from good, appears from the signification of gold, as denoting the good of love, see above, n. 9549. Why things purificatory and

evacuatory were also to be from good, is manifest from what was shewn above, n. 9568.

9574. "A talent of pure gold thou shalt make it with all those vessels;"—that hereby is signified celestial good, from which is spiritual good with its scientifics, appears from the signification of a talent of pure gold, as denoting one good from which are all things; for a talent is one, and gold is good, n. 9549; and the vessels, which were also to be from the same good, are scientifics, n. 9557, 9559, 9560, 9563, 9564; that vessels in general are truths and scientifics, see n. 3068, 3079, 9394, 9544. Inasmuch as good must be all in all to products and derivatives, thus good celestial must be in spiritual goods, and thence in scientifics, n. 9568; therefore it is said, that the candlestick should be made solid of pure gold, n. 9549, 9550; and that the shaft, the pipe, the bowls, the pomegranates and flowers, should be from it, n. 9551, 9552, 9553, 9554; and here, that he should make it of a talent of pure gold with all those vessels.

9575. Verse 40. *And see and make in the form of those things, which thou wast made to see in the mountain.* And see and make in the form of those things, signifies a representative of all things. Which thou wast made to see in the mountain, signifies which with the eyes of the spirit were seen in heaven.

9576. "And see and make in the form of those things"—that hereby is signified a representative of all things, appears from the signification of a form, as being a representative, as above, n. 9481, 9482, in this case of heaven where the Lord is, and of all things of heaven, or of all things of the Lord in heaven, for the form of the ark is meant of the habitation, of the table for the breads of faces, of the candlestick, and of the vessels, by which are represented the heaven where the Lord is and heavenly things.

9577. "Which thou wast made to see in the mountain"—that hereby is signified, which with the eyes of the spirit were seen in heaven, appears from the signification of seeing, when concerning representatives in heaven, as denoting to see with the eyes of the spirit, of which we shall speak presently; and from the signification of Mount Sinai, as denoting heaven, see n. 8805, 9420. In respect to seeing, when concerning the representatives which appear in heaven, as denoting to see with the eyes of the spirit, it is to be observed that angelic spirits, who are in the ultimate or first heaven, continually see forms of things like to those which are in the world, as paradises, trees therein with fruits, flowers and plants, also houses, palaces, and likewise animals of several kinds, besides innumerable other things which are not seen in the world. All those things are representatives of the celestial things which are in

the superior heavens, and which in the first heaven are exhibited in form, thus before the eyes of spirits beneath, that an angelic spirit can thence know and perceive singular the things which exist in the superior heavens; for all things as to the most singular represent and signify. Hence it may be manifest what is meant by the representative of heaven, and of the heavenly things which are signified by the ark, the cherubs, the habitation, the tables therein and the candlestick. Such things cannot be seen by the eyes of man, whilst he is in the world, for those eyes are formed to apprehend terrestrial and corporeal things, thus things material. They are therefore so gross, that they cannot even apprehend by vision the interior things of nature, as may be sufficiently manifest from the optical glasses, with which they must be armed, in order to see those things only which are proximately of interior nature. In a word, they are most dull, and being of such a quality, the representatives which appear to spirits in the other life, cannot be at all seen by them; but if those representatives must appear, the lumen of the world must be taken away from the eyes, in which case the things which are in the light of heaven are seen; for there is a light of heaven, and there is a light of the world; the light of heaven is for the spirit of man, and the light of the world for his body; and the case herein is this. Those things which are in the light of heaven are in thick darkness, so long as man sees from the light of the world; and *vice versa*, those things which are in the light of the world are in thick darkness, when man sees from the light of heaven. Hence it is, that when the light of the world is taken away from the sight of the corporeal eye, the eyes of man's spirit are then opened, and those things are seen which are in the light of heaven, thus the representative forms, as was said above. From these considerations it may be known, whence it is that man at this day is in thick darkness concerning heavenly things, and some in darkness so great, that they do not even believe that life after death is given, thus they do not believe that themselves are to live for ever. For man at this day is so much immersed in the body, thus in things corporeal, terrestrial and worldly, and hence in so gross a light of the world, that heavenly things are altogether thick darkness to him, and therefore the sight of his spirit cannot be enlightened. From these considerations it is now evident, that the eyes of the spirit were those, with which Moses saw the form of the tent in Mount Sinai.

OF THE EARTHS IN THE STARRY HEAVEN; IN THIS PLACE OF THE FIRST EARTH WHICH WAS THERE SEEN.

9578. *I WAS led by angels from the Lord to a certain earth in the universe, where it was given to look into the earth itself; yet not to discourse with the inhabitants there, but with the spirits who come from thence. For all the inhabitants, or men of every earth, after finishing their life in the world become spirits, and remain about their own earth. From them, however, information is given concerning the earth, and concerning the state of the inhabitants there; for men, who depart out of the body, carry along with them all their former life, and all their memory.*

9579. *To be led to the earths in the universe, is not to be led and translated thither as to the body, but as to the spirit; and the spirit is not led by spaces, but by variations of the state of interior life, which appear to it as progressions through spaces, see n. 5605, 7381, 9440; approaches are also made according to agreements and similitudes of states, for agreement or similitude of state conjoins, and disagreement or dissimilitude disjoins. Hence it may be manifest in what manner translation is effected as to the spirit, and its approach to things remote, whilst the man still remains in his own place.*

9580. *But to lead the spirit by variations of the state of its interiors out of its own orb, and to cause the variations successively to proceed, even to a state agreeing with or like to those to whom it is led, is in the power of the Lord alone; for there must be continual direction and foresight from first to last, forwards and backwards; especially to produce this effect with a man, who is yet as to the body in the world of nature, and thereby in space.*

9581. *That this effect has been wrought, they who are in sensual corporeal principles, and think from them, cannot be induced to believe; the reason is, because sensual corporeal things cannot apprehend progressions without spaces. Nevertheless they, who think from the sensual principle of their spirit in some degree removed or withdrawn from the sensual principle of the body, thus interiorly in themselves, may be induced to believe and may apprehend, inasmuch as in the idea of their thought, there is neither space nor time, but instead thereof such things as give birth to spaces and times; for the use of these latter therefore, the things which follow concerning the earths in the starry heaven are written, and not for the former, unless they be such as to suffer themselves to be instructed.*

9582. *In a waking state I was led, as to the spirit, by angels from the Lord to a certain earth in the universe, some spirits from this orb accompanying me; progression was made to the*

right, which continued two hours. About the end of our solar system, there appeared first a whitish cloud, but dense, and after it a fiery smoke, ascending from a great gulph; it was a great whirlpool separating, on that side our solar world, from certain worlds of the starry heaven. The fiery smoke appeared at a considerable distance. I was carried beyond that medium, and then there appeared underneath in that gulph or whirlpool several men, who were spirits. (For spirits appear all in a human form, and actually are men, n. 322, 1881). I heard them also discoursing there one amongst another, but whence they were, and of what quality, it was not given to know; yet one of them told me, that they were guards to prevent spirits passing from this world into any other in the universe without leave given.

9583. That this was the case was also confirmed, for certain spirits, who were in the company, to whom it was not permitted to pass, when they came to that great interstice, began to cry out exceedingly that they were perishing, for they were like those who are struggling in the agonies of death: wherefore they stopped short on that side of the whirlpool, nor could they be translated further; for the fiery smoke exhaling from the whirlpool seized them, and thus tormented them. A fiery smoke is the false derived from evils of concupiscences; so that false appears.

9584. The subject concerning the first earth, seen in the starry heaven, will be continued at the close of the following chapter.

EXODUS.

CHAPTER THE TWENTY-SIXTH.

THE DOCTRINE OF CHARITY AND FAITH.

9585. ALL that is called FREEDOM which is of the will, thus which is of the love, hence it is that freedom manifests itself by the delight of willing and of thinking, and thence of doing and of speaking; for all delight is of love, and all love is of the will, and the will is the esse of the life of man.

9586. To do evil from the delight of love appears like freedom, but it is servitude, because it is from hell. To do good from the delight of love appears like freedom, and also is freedom, because it is from the Lord. Servitude therefore consists

in being led of hell, and freedom in being led of the Lord. This the Lord thus teaches in John, "*Every one that doeth sin is the servant of sin; the servant abideth not in the house for ever; the Son abideth for ever; if the Son shall make you free, ye shall be truly free.*" viii. 34, 35, 36.

9587. The Lord keeps man in the freedom of thinking, and so far as external restraints, which are the fear of the law and of life, and the fear of the loss of reputation, of honour, and of gain do not hinder, he keeps him in the freedom of doing; but by freedom he bends him away from evil, and by freedom bends to good, leading man so gently and tacitly, that he knows no other than that all proceeds from himself. Thus the Lord in freedom inseminates and in-roots good into the very life of man, which good remains to eternity. This the Lord thus teaches in Mark, "*The kingdom of God is as a man who casts seed into the earth, which germinates and grows whilst he himself is ignorant; the earth beareth fruit of her own accord,*" iv. 26, 27, 28. The kingdom of God is heaven with man, thus the good of love and the truth of faith.

9588. What is inseminated in freedom, this remains, because it is in-rooted in the very will of man, which is the esse of his life. But what is inseminated in a state of compulsion, this does not remain, because what is of compulsion is not from the will of man, but is of him who compels. Hence it is, that worship grounded in freedom is pleasing to the Lord, but not worship from compulsion; for worship grounded in freedom is worship from the love, inasmuch as all freedom is of love.

9589. There is heavenly freedom and there is infernal freedom; heavenly freedom consists in being led of the Lord, and this freedom is the love of good and of truth. But infernal freedom consists in being led of the devil, and this freedom is the love of evil and of the false, properly it is concupiscence.

9590. They who are in infernal freedom believe that there is servitude and compulsion in not being allowed to do evil and to think what is false at pleasure. But they who are in heavenly freedom, dread to do evil and to think what is false, and if they are compelled thereto, they are tormented.

9591. From these considerations it may be manifest what FREE-WILL is, namely, that it consists in doing good from determination or from the will; and that they are in that freedom, who are led of the Lord.

CHAPTER XXVI.

1. AND thou shalt make the habitation, ten curtains, of fine linen woven together, and blue, and purple, and scarlet double-dyed, with cherubs, the work of a contriver thou shalt make them.

2. The length of one curtain eight and twenty in a cubit, and the breadth four in a cubit, one curtain. One measure for all the curtains.

3. Five curtains shall be joined together, each to the other, and five curtains shall be joined together, each to the other.

4. And thou shalt make loops of blue upon the edge of one curtain from the extremity in the joint, and so shalt thou make in the edge of the extreme curtain in the other coupling.

5. Fifty loops thou shalt make in one curtain, and fifty loops thou shalt make in the extremity of the curtain, which is in the other coupling. The loops shall be taken up, each to the other.

6. And thou shalt make fifty little handles of gold, and thou shalt join together the curtains each to the other in the little handles; and it shall be one habitation.

7. And thou shalt make curtains of goats [hair] for the tents over the habitation, eleven curtains thou shalt make them.

8. The length of one curtain thirty in a cubit, and the breadth four in a cubit, one curtain, one measure for the eleven curtains.

9. And thou shalt join together five curtains only, and six curtains only, and thou shalt double the sixth curtain over against the faces of the tent.

10. And thou shalt make fifty loops upon the edge of one curtain outmost in the joining, and fifty loops upon the edge of the curtain of the other joining.

11. And thou shalt make fifty little handles of brass, and thou shalt put the little handles into the loops, and shalt join together the tent, that it may be one.

12. And what is redundant superfluous in the curtains of the tent, half of the superfluous curtain thou shalt make to redound over the hinder parts of the habitation.

13. And a cubit on this side and a cubit on that side in what is superfluous in the lengths of the curtains of the tent shall be redundant over the sides of the habitation on this side and on that side to cover it.

14. And thou shalt make a covering for the tent of the skins of red rams, and a covering of the skins of badgers from above.

15. And thou shalt make planks for the habitation of shittim-wood, standing.

16. Ten cubits the length of a plank, and a cubit and half a cubit the breadth of one plank.

17. Two hands to one plank combined, each to the other. So shalt thou do to all the planks of the habitation.

18. And thou shalt make planks for the habitation, twenty planks for the corner of the south southward.

19. And thou shalt make forty bases of silver under the twenty planks, two bases under one plank for its two hands; and two bases under one plank for its two hands.

20. And for the other side of the habitation at the corner of the north twenty planks.

21. And their forty bases of silver, two bases under one plank, and two bases under one plank.

22. And for the two legs of the habitation towards the sea thou shalt make six planks.

23. And thou shalt make two planks for the corners of the habitation in the two legs.

24. And they shall be twinned from beneath, and they shall be twinned together at its head, at one ring; so shall it be for them both, at the two corners they shall be.

25. And there shall be eight planks and their bases of silver, sixteen bases, two bases under one plank, and two bases under one plank.

26. And thou shalt make staves of shittim-wood, for the five planks of one side of the habitation.

27. And five staves for the planks of the other side of the habitation, and five staves for the planks of the side of the habitation at the two legs towards the sea.

28. And a middle stave in the middle of the planks passing from extremity to extremity.

29. And thou shalt cover the planks over with gold, and thou shalt make their rings of gold, houses for the staves, and thou shalt cover over the staves with gold.

30. And thou shalt set the habitation according to the mode which thou wast made to see in the mountain.

31. And thou shalt make a vail of blue and purple and scarlet double-dyed and fine linen woven together, with the work of a contriver he shall make it, with cherubs.

32. And thou shalt give it upon four pillars of shittim covered over with gold, and their hooks of gold, upon four bases of silver.

33. And thou shalt give the vail under the little handles, and thou shalt bring in the ark of the testimony thither from within the vail; and let the vail distinguish for you between the holy and the holy of holies.

34. And thou shalt give the propitiatory over the ark of the testimony in the holy of holies.

35. And thou shalt set the table from without the vail, and the candlestick over against the table on the side of the habitation towards the south, and thou shalt give the table to the side of the north.

36. And thou shalt make a covering for the door of the tent with blue and purple and scarlet double-dyed and fine linen woven together, the work of one that uses the needle.

37. And thou shalt make for the covering five pillars of shittim, and shall cover them over with gold, and their hooks shall be of gold, and thou shalt cast for them five bases of brass.

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9592. IN this chapter is represented another or the middle heaven by the habitation and the tent; and the celestial and spiritual things therein are represented by those things of which the habitation and tent were constructed. And afterwards is represented the medium uniting this heaven and the inmost heaven, by the vail between the habitation and the ark of the testimony.

THE INTERNAL SENSE.

9593. VERSE 1. *And thou shalt make the habitation, ten curtains, of fine linen woven together, and blue and purple, and scarlet double-dyed, with cherubs, the work of a contriver thou shalt make them.* And thou shalt make the habitation, signifies another or the middle heaven. Ten curtains, signifies all the truths of which it is formed. With fine linen woven together, and blue, and purple, and scarlet double-dyed, signifies the spiritual and celestial things from which those truths are derived. With cherubs, signifies the guard of the Lord lest it should be come at and hurt by the hells. The work of a contriver thou shalt make them, signifies the intellectual principle.

9594. "And thou shalt make the habitation"—that hereby is signified another or the middle heaven, appears from the signification of a habitation, when relating to the Divine [being or principle], as denoting heaven, properly the middle or second heaven. It is a known thing that there are three heavens, the inmost, the middle, and the ultimate, or the third, the second, and the first. All those heavens were represented by the tabernacle; by the ark where the testimony was, the inmost or third heaven; by the habitation where the table for the breads of faces was and the candlestick, the middle or second heaven; and by the court, the ultimate or first heaven. The reason why there are three heavens is, because there are three degrees

of life appertaining to man; (for man who becomes an angel after death, constitutes heaven, nor have the angels nor the heavens any other origin;) the inmost degree of his life is for the inmost heaven; the middle degree of life for the middle heaven; and the ultimate for the ultimate heaven; and whereas man is such, or so formed, and heaven is from the human race, therefore there are three heavens. Those degrees of life appertaining to man are opened successively; the first degree by a life according to what is equitable and just; the second degree by a life according to the truths of faith derived from the Word, and according to the goods of charity towards the neighbour thence derived; and the third degree according to the good of mutual love, and the good of love to the Lord. These are the means whereby those three degrees of life appertaining to man, thus the three heavens appertaining to him, are successively opened. But it is to be noted, that so far as man recedes from good of life, and accedes to evil of life, so far those degrees are closed, that is, so far the heavens appertaining to him are closed; for as the good of life opens them, so evil of life closes them; hence it is, that all who are in evil are out of heaven, thus in hell. And whereas the heavens appertaining to man are successively opened according to the good of his life, as was said above, it is to be noted that on this account with some the first heaven is opened and not the second, and with some the second heaven is opened and not the third; and that the third heaven is opened with those only, who are in good of life from love to the Lord. That man is a heaven in the least form; and that he was created to be an image both of heaven and of the world, see the passages cited, n. 9279. The inmost heaven therefore is what is represented by the ark of the testimony, treated of in the foregoing chapter; the middle heaven is what is represented by the habitation, treated of in this chapter; and the ultimate heaven is what is represented by the court, treated of in the following chapter. Heaven is called the habitation of God from this consideration, that the Divine [principle] of the Lord inhabits there, for it is the Divine Truth proceeding from the Divine Good of the Lord which makes heaven, inasmuch as it gives life to the angels who are there; and whereas the Lord dwells in that which is from Himself with the angels, n. 9338, therefore heaven is called the habitation of God, and the Divine Truths themselves, derived from Divine Good, the receptions of which are angels or angelic societies, are called habitations; as in David, "*Send Thy light and Thy truth, let these lead me, let them lead me to the mountain of holiness, and to Thy habitations, that I may enter in to the altar of God to God,*" Psalm xliii. 3, 4. Again, "*A river, the streams whereof shall make glad the city of God, the holy of the habitations of the Most High,*" Psalm

xlvi. 4. Again, "*They have profaned the habitation of Thy name to the earth,*" Psalm lxxiv. 7. Again, "*How lovely are Thy habitations, Jehovah,*" Psalm lxxxiv. 1. That they are the Divine things proceeding from the Divine Human [principle] of the Lord, which are properly called habitations, and that hence heaven itself is called a habitation, is also manifest from David, "He hath sworn to Jehovah, he hath vowed to the Mighty One of Jacob, I will not give sleep to mine eyes until I have found a place for Jehovah, *habitations for the Mighty One of Jacob*: lo! we have heard of Him in Ephrata, we have found Him in the fields of the forest, *we will enter into His habitations,*" Psalm cxxxii. 2, 4, to 7. The Mighty One of Jacob is the Lord as to the Divine Human [principle], n. 6425; Ephrata, where He was to be found, is Bethlehem, where He was born, Gen. xxxv. 19; chap. xlviii. 7; Micah v. 2; Matt. ii. 4 and 6; the fields of the forest are the goods of the Church amongst the gentiles. And in Ezekiel, "*They shall dwell upon the land,* which I have given to My servant Jacob, *they shall dwell upon it* themselves and their sons sons for ever; and David My servant shall be a prince to them for ever: I will establish for them a covenant of peace, a covenant of eternity shall be with them, and *I will place My sanctuary* in the midst of them for ever; thus shall *My habitation* be with them," xxxvii. 25, 26, 27. David, who was to be a prince to them, denotes the Lord, n. 1888; a sanctuary denotes the Divine Human [principle] of the Lord, inasmuch as from Him is every thing holy, n. 3210, 9229; thus habitation denotes heaven and the Church where the Lord is. And in Jeremiah, "Thus saith Jehovah, behold I bring back the captivity *of the tents of Jacob*, and I will have mercy upon *his habitations*, that the city may be built upon its own heap," xxx. 18. To bring back the captivity of the tents of Jacob, denotes to restore the goods and truths of the external Church which were destroyed; to have mercy upon his habitations, denotes to restore the truths of the internal Church; the city which should be built upon its own heap, denotes the doctrine of truth, n. 2457, 2943, 3216, 4492, 4493. How the Lord inhabits in the heavens, may be manifest from what has been shewn before concerning the Lord, namely, that the Lord as to the Divine Human [principle] is the Sun from which there is heat and light in the heavens; heat from the Lord as a Sun is love, and light is faith; hence the Lord dwells with those, who receive from Him the good of love and the truth of faith, thus the heat and light of life; His presence is according to the degrees of reception.

9595. "Ten curtains"—that hereby are signified all the truths of which it is formed, appears from the signification of ten, as denoting all, see n. 4638; hence a tenth part, which is one curtain, denotes as much as is sufficient, n. 8468, 8540;

and from the signification of curtains, as denoting the interior truths of faith which are of the new intellectual principle; for by the habitation is signified the middle or second heaven, which is heaven from the reception of the Divine Truth which is from the Divine Good of the Lord, as was shewn above; n. 9594; hence the curtains of which it was constructed, and with which it was covered, denote the truths of faith which are of the new intellectual principle; the reason why interior truths are denoted is, because exterior truths are signified by the curtains from goats for the tent which was round about, treated of also in this chapter. That curtains denote the truths of faith appertaining to those who are in the Lord's spiritual kingdom, is manifest from the passages in the Word where they are named, as in Isaiah, "Sing thou barren who hast not borne, because more are the sons of the desolate than the sons of her that is married; *enlarge the place of thy tent, and let them extend the curtains of thine habitations*. Make long the ropes, because thou shalt burst forth to the right hand and to the left, and thy seed shall inherit the nations," liv. 1, 2, 3. The subject treated of in this passage is concerning the Church about to be established amongst the gentiles, which is called the barren that has not borne, from the consideration of its being without truths from the Word, n. 9325; which is said to have more sons than the sons of her that is married, because it has more truths than the truths of the former Church devastated, for sons denote truths, 489, 491, 533, 1147, 3373, 3704; to enlarge the place of a tent denotes the holy principle of worship derived from the good of love, n. 3312, 3391, 4599; to extend the curtains of habitations denotes the holy principle of worship derived from the truths of faith. And in Jeremiah, "The whole land is devastated, *My tents* are suddenly devastated, *My curtains* in a moment," iv. 20. The land which is devastated denotes the Church, n. 9325; devastated tents denote the holy principle of worship derived from the good of love; devastated curtains denote holy worship derived from the truths of faith. Again, "*My tent* is devastated, and all my ropes plucked up; My sons are departed from Me and they are not, *there is none to stretch out any more My tent, and to set up My curtains*, since the pastors have become foolish," x. 20, 21; where the sense is the same. Again, "Arise, and go up against Arabia, and devastate the sons of the east, let them take their *tents*, and flocks, their *curtains*, and all their vessels, and their camels, let them take away to themselves," xlix. 28, 29. Arabia and the sons of the east denote those who are in the knowledges of good and truth, n. 3249; to take tents and flocks denotes the interior goods of the Church, n. 8937; to take curtains denotes the interior truths of the Church; their vessels denote the exterior truths of the Church, n. 3068, 3079; camels denote

common scientifics, n. 3048, 3071, 3143, 3145. And in Habbakkuk, "Under Avan I saw the tents of Cushan, *the curtains of Midian were moved*," iii. 7. The curtains of Midian denote truths appertaining to those who are in simple good, n. 3242, 4756, 4788, 6773, 6775. From these considerations it is evident what is meant in David, "Jehovah thou hast put on glory and honour, Who covereth Himself with light as with a garment, *He stretcheth out the heavens as a curtain*," Psalm civ. 1, 2. To cover Himself with light as with a garment, denotes Divine Truths; that light is truth, see n. 9548. That garment is also truth, see n. 4545, 4763, 5319, 5954, 9093, 9212, 9216. Hence to stretch out the heavens as a curtain, denotes to enlarge the heavens by the influx of Truth Divine, whence comes intelligence and wisdom. That to stretch out and expand the heavens is predicated of the new or regenerate intellectual principle, see the article which now follows, n. 9596, at the end.

9596. "Of fine linen woven together, and blue, and purple, and scarlet double-dyed"—that hereby are signified the spiritual and celestial things of which they are formed, appears from the signification of fine linen woven together, as denoting truth from a celestial origin, see n. 9469; and from the signification of blue, as denoting the celestial love of truth, see n. 9466; and from the signification of purple, as denoting the celestial love of good, see n. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good or the good of truth, see n. 9468. Such is the order in which spiritual and celestial things follow, or the goods and truths appertaining to man and angel who is in the middle or second heaven. For truth from a celestial origin, which is signified by fine linen, is first; next is the love or affection of truth, which is blue, afterwards is the love or affection of good thence derived, which is purple; and lastly, is spiritual good, which is scarlet double-dyed. Inasmuch as spiritual and celestial things follow in this order, therefore fine linen woven together is here mentioned in the first place. But in the vail, which was between the habitation and the ark, or between the holy and the holy of holies, treated of in verse 31 of this chapter, it is mentioned in the last place. The reason why in the vail fine linen woven together is mentioned in the last place is, because the vail signifies the medium, uniting the inmost heaven with the middle, hence in that medium it must be last that it may be the first in what follows, on account of conjunction. But by fine linen woven together, is properly signified the intellectual principle, such as appertains to the spiritual man, or to an angel, who is in the Lord's spiritual kingdom. The reason why the intellectual principle is signified by fine linen woven together is, because with the spiritual man a new will-principle from the Lord is implanted in his intellectual part, see n. 863, 875, 895, 927,

1023, 1043, 1044, 1555, 2256, 4328, 4493, 5413. And whereas the intellectual principle of the spiritual man is signified by fine linen woven together, therefore also spiritual truth is signified, for all truth appertains to the intellectual part, and all good to the will part, n. 3623, 9300; for the intellectual principle is the subject or continent, and truth is of it, and those two make one. From these considerations it may also be manifest, that the intellectual principle itself, with those who are of the Lord's spiritual kingdom, is a habitation, in the strict sense, n. 9296, 9297, and that it is described by the expanse from the curtains. From these considerations it may be known what is signified by expanding and stretching out the heaven in the following passages, as in Isaiah, "*Jehovah that stretcheth out the heavens, that expandeth the earth*, giving soul to the people upon it, and a spirit to them that walk in it," xlii. 5. Again, "I, Jehovah, making all things, *stretching out the heavens alone, expanding the earth from Myself*," xliv. 24. Again, "I have made the earth, and have created man upon it; I, My hands *have stretched out the heavens*," xlv. 12. And in Jeremiah, "He who maketh the earth by His virtue, prepareth the orb by his wisdom, and by His intelligence *stretcheth out the heavens*," li. 15. And in Zechariah, "Jehovah that *stretcheth out the heavens*, and foundeth the earth, and formeth the spirit of man in the midst of him," xii. 1. That by stretching out the heavens, and expanding the earths the like is here signified, as by stretching out and expanding the habitation by curtains, is evident, and that this is to regenerate man, and thereby to create or form a new intellectual principle, in which is a new will-principle, which is the heaven itself of the spiritual man, wherein the Lord dwells with that man; that it is the regeneration or formation of a new intellectual principle, and of a new will-principle therein, thus of a new man, which is signified by stretching out the heavens and expanding the earth, is evident from the explication itself in the above passage, for it is said, *giving soul to the people upon it, and spirit to those that walk in it*; also, *forming the spirit of man in the midst of him*. That heaven and earth denote the internal and external Church, see 1733, 1850, 2117, 2118, 3355, 4535; and that earth in general denotes the Lord's kingdom and Church, n. 9334; which also manifestly appears in the above passages, for unless the earth had this signification, what could be meant by expanding the earth, and founding the earth, and forming the spirit of man in it. That by stretching out the heavens and expanding the earth the like is here signified as by stretching out and expanding the habitation by curtains, is manifest from other passages where it is said more expressly, as in Isaiah, "*Jehovah who stretcheth out the heavens as a curtain, and expandeth them as a tent to inhabit*," xl. 22. Again, "*Enlarge the place of thy tent, and let them stretch out the curtains of*

thy habitations," liv. 2. And in David, "*Jehovah covereth Himself with light as with a garment, He stretcheth out the heavens as a curtain,*" Psalm civ. 2. From these considerations it is also evident what is signified by the expanse in the first chapter of Genesis, "*God said, let there be an expanse in the midst of the waters, and let it distinguish between the waters to the waters; and God made that expanse, and it distinguished between the waters which were under the expanse, and between the waters which were above the expanse, and God called the expanse heaven,*" verses 6, 7, 8; in that first chapter is described the regeneration of the man of the celestial Church, and his new will-principle and intellectual principle by the expanse; the waters under the expanse and above the expanse denote truths of the external and internal man. That waters denote truths, see n. 2702, 3058, 3424, 4976, 8568, 9323.

9597. "*Cherubs*"—that hereby is signified the guard of the Lord, lest heaven should be come at and hurt by the hells, appears from the signification of cherubs, as denoting guard and providence to prevent the Lord being come at except by good, and to prevent the good being hurt which is from the Lord in heaven, and with man, see n. 9509, consequently to prevent heaven being come at and hurt by the hells.

9598. "*With the work of a contriver thou shalt make them*"—that hereby is signified the intellectual principle, appears from the signification of a contriver, as denoting the intellectual principle, for this principle thinks or contrives, and from what is thought of and contrives it acts. That it denotes the intellectual principle, which has wisdom, intelligence, and science, is manifest in what follows, where it is said of Bezaleel, "*I have called by name Bezaleel, and have filled him with the spirit of God as to wisdom, as to intelligence, and as to science, and as to all work, to think thoughts, to work in gold, in silver, and in brass, and in engraving of stone for filling, and in engraving of wood to be wrought in every work of contrivance,*" Exod. xxxi. 2, 3, 4, 5; chap. xxxv. 30, 31, 32, 33. That the intellectual principle is signified, is also manifest from what was shewn just above, n. 9596.

9599. Verses 2 to 6. *The length of one curtain eight and twenty in a cubit, and the breadth four in a cubit; one curtain; one measure for all the curtains. Five curtains shall be joined together, each to the other, and five curtains joined together, each to the other. And thou shalt make loops of blue upon the border of one curtain from the extremity in the joining, and so shalt thou make in the edge of the extreme curtain in the other coupling. Fifty loops thou shalt make in one curtain, and fifty loops thou shalt make in the extremity of the curtain, which is in the other coupling. The loops shall be taken up each to the other. And thou shalt make fifty handles of gold, and thou shalt join together*

the curtains, each to the other in the handles, and it shall be one habitation. The length of one curtain eight and twenty in a cubit, signifies the holy principle of truth derived from good. And the breadth four in a cubit, signifies the marriage of truth with good. One curtain, signifies thus for singular the truths. One measure for all the curtains, signifies the state of the thing alike. Five curtains shall be joined together, each to the other, and five curtains joined together, each to the other, signifies the communication of truth with good, and of good with truth, constant. And thou shalt make loops of blue, signifies conjunction by the celestial love of truth. Upon the edge of one curtain from the extremity in the joining, signifies of one sphere with the other. And so shalt thou make in the edge of the extreme curtain, in the other coupling, signifies thus reciprocally. Fifty loops shalt thou make in one curtain, signifies plenary conjunction in the ultimates of the spheres. And fifty loops thou shalt make in the extremity of the curtain, which is in the other coupling, signifies in like manner reciprocally. The loops shall be taken up each to the other, signifies conjunction on both sides, in every manner. And thou shalt make fifty little handles of gold, signifies the plenary faculty of conjunction derived from good. And thou shalt join together the curtains, each to the other, in the handles, signifies the mode of conjunction everywhere. And it shall be one habitation, signifies the whole heaven thus altogether one.

9600. "The length of one curtain eight and twenty in a cubit"—that hereby is signified the holy principle of truth, derived from good, appears from the signification of length, as denoting good, see n. 1613, 8898, 9487; and from the signification of curtain, as denoting the interior truth of faith, which is of the new intellectual principle, see above, n. 9595; and from the signification of eight and twenty, as denoting the holy principle of conjunction. The reason why twenty-eight has this signification is, because that number exists from the multiplication of seven by four, and by seven is signified what is holy. n. 433, 716, 881, 5265, 5268; and by four conjunction, n. 1686, 8877. For numbers multiplied have a like signification with the simple ones from which they are, n. 5291, 5335, 5708, 7973. From these considerations it is evident, that by the length of one curtain eight and twenty in a cubit, is signified the holy principle of truth derived from good.

9601. "And the breadth four in a cubit"—that hereby is signified the marriage of truth with good, appears from the signification of breadth, as denoting truth, see n. 1613, 3433, 3434, 4482, 9487; and from the signification of four, as denoting conjunction, thus marriage, for the conjunction of truth and of good is called the heavenly marriage, n. 2173, 2618, 2728, 2729, 2803. The reason why four denotes conjunction or marriage is,

because this number exists from two multiplied into itself, and two denotes conjunction, n. 5194, 8423; and the multiplied numbers have a similar signification with the simple ones from which they are formed, as was said just above, n. 9600. That all numbers in the Word signify things, see the passages cited, n. 9488.

9602. "One curtain"—that hereby is signified thus for singular truths, appears from the signification of a curtain, as denoting truths, see above, n. 9595, hence by one curtain or each are signified singular truths.

9603. "One measure for all the curtains"—that hereby is signified the state of the thing alike, appears from the signification of measure, as denoting the state of a thing as to truth, see n. 3104. Hence one measure for all the curtains denotes a similar state of the thing for all truths. By a similar state of a thing, when it is said concerning the truths of faith in the spiritual kingdom, is meant, that they all have respect to good, and by good have respect to the Lord, who is its source; for the truths, which have not this respect, are not the truths of faith, consequently not the truths of the Church or of heaven; the truths which have another respect, may indeed in their external form appear as truths, but they are not truths, inasmuch as they are without life, for the life of truth is good, and good is from the Lord, who alone is life: truths which have another respect, are as members of a body without a soul, which are not members of any body, because they are inanimate, and thereby of no use. That measure signifies the state of a thing as to truth, and also the state of a thing as to good, is evident from the passages in the Word where the mensurations of the New Jerusalem, and also the New Temple, are treated of. By the New or Holy Jerusalem is signified the New Church of the Lord, in like manner by the temple; wherefore by their measures are signified states as to truth and as to good; as in the Apocalypse, "The angel had a golden reed, *that he might measure the Holy Jerusalem*, and its gates, and its wall, and he measured the city with a reed twelve thousand furlongs; he measured the wall thereof, a hundred forty-four cubits, *which is the measure of a man*, that is of an angel, xxi. 15, 16, 17. That measures in this passage signify states as to good and truth, is very evident, for the Holy Jerusalem is the New Church of the Lord, and gates and walls are the protecting truths of faith; twelve thousand denote all truths and goods in the complex; in like manner a hundred forty-four, n. 7973, for this number signifies the like with the number twelve, because it arises out of twelve multiplied into twelve; that twelve denotes all truths and goods in the complex, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The measure of a man, that is of an angel, signifies that such was the state of the Church and of

heaven as to the goods of love and the truths of faith, for man denotes the Church, and an angel denotes heaven; unless it was known what is meant by the Holy Jerusalem, what by its gates and wall, what by the number twelve thousand furlongs, and by the measure of the wall an hundred forty-four, also what by measure, what by a man and what by an angel, who would ever know what was meant by the measure of the city being twelve thousand furlongs, and by the measure of the wall a hundred forty-four cubits being the *measure of a man*, that is, *of an angel*. The like is signified by mensuration in Zechariah, "I lifted up mine eyes and saw, when behold a man, *in whose hand was a measuring line*; I said, whither goest thou? he said, *to measure Jerusalem*, that I may see what is the breadth thereof, and what is the length thereof," ii. 1, 2. Also in Ezekiel, "Where a man, *who had a measuring reed*, measured the houses of the New City, and also the *Temple*, as to the walls, the gates, the foundations, the entrances, the windows, the steps," concerning which see chap. xl. xli. xlii. Unless the mensurations in those chapters signified the states of a thing as to truth and good, such things would never have been mentioned. By measuring in general is signified a state of truth and good, as in Jeremiah, "Thus saith Jehovah, *if the heavens above shall be measured*, and the foundations of the earth beneath shall be searched out, behold I will cast off the seed of Israel on account of all that they have done. Behold the days come, in which the city of Jehovah shall be built, and *the measuring line* shall go forth further upon the hill Gareb, and shall compass about to Goah," xxxi. 37, 38, 39. Also in Isaiah, "Who *hath measured* the waters with His fist, and meted the heavens with a span, and *weighed the mountains in scales*, and *the hills in a balance*," xl. 12.

9604. "Five curtains shall be joined together each to the other, and five curtains joined together each to the other"—that hereby is signified the communication of truth with good, and of good with truth, constant, appears from the signification of five, as denoting all things of one part, for by ten are signified all things of the whole, n. 9595; and from the signification of curtains, as denoting the interior truths of faith which are of the new intellectual principle, see also above, n. 9595. Hence, inasmuch as of ten curtains five and five were joined together, therefore by them is signified the communication of truth and good, and of good and of truth, reciprocal, for communication must be reciprocal, to effect the conjugal conjunction of truth and of good. Similar things are signified by these [curtains], as by those things which are of the left side and which are of the right side in man; those things which are of the right side in man, have reference to the good from which truth is derived, but those which are on the left side, have re-

ference to the truth which is derived from good; and in the middle of them is communication of good with truth, and of truth with good, whence comes perpetual and constant conjunction. Such are the things which are signified by these words, "Five curtains shall be joined together each to the other, and five curtains joined together each to the other."

9605. "And thou shalt make loops of blue"—that hereby is signified conjunction; by the celestial love of truth, appears from the signification of loops, as denoting conjunction. The reason why loops denote conjunction is, because conjunction is effected by them; and from the signification of blue, as denoting the celestial love of truth, see n. 9466.

9606. "On the edge of one curtain from the extremity in the joining"—that hereby is signified of one sphere with another, namely, conjunction, appears from the signification of the edge of a curtain from the extremity in the joining, as denoting where one ceases and the other begins, thus the confine where the two are joined together. The reason why it is the sphere which is signified is, because in heaven spheres conjoin; for there are spheres which proceed from each angelic society in heaven, and from each angel in the society; those spheres exhale from the life of the affections of truth and of good of every one, and they diffuse themselves to a distance thence. Hence it is, that spirits and angels are known at a distance as to their quality. Angels and angelic societies are conjoined; and are also disjoined according to those spheres; for similar spheres conjoin, that is, similar affections of truth and of good, and dissimilar disjoin. But see what has been before shewn concerning those spheres, n. 1048, 1053, 1316, 1504 to 1520, 1695, 2041, 2489, 4464, 5179, 6206, 7454, 6598 to 6613, 8630, 8794, 8797, 9490, 9491, 9492, 9498, 9534. Whether we speak of angels and angelic societies, from which the spheres proceed, or of truth and good, it is the same thing, for spheres are from the affections of truth and of good, by virtue whereof angels are angels from the Lord. It is to be noted, that so much as those spheres derive from the Lord, so much they conjoin, but so much as they derive from the proprium of an angel, so much they disjoin. Hence it is evident that the Lord alone conjoins.

9607. "And so shalt thou make in the edge of the extreme curtain in the other coupling"—that hereby is signified thus reciprocally, namely, that the conjunction of one sphere with the other is by the celestial love of truth, appears without further explication.

9608. "Fifty loops shalt thou make in one curtain"—that hereby is signified plenary conjunction in the ultimates of the spheres, appears from the signification of fifty, as denoting what is full, see n. 2252; and from the signification of loops, as denoting conjunction, as just above, n. 9605; and from the

signification of the edge of the curtain where the loops were, as denoting the sphere of truth when it ceases, see n. 9606, thus in ultimates.

9609. "And fifty loops thou shalt make in the extremity of the curtain, which is in the other coupling"—that hereby is signified in like manner reciprocally, appears without explication.

9610. "The loops shall be taken up each to the other"—that hereby is signified conjunction on both sides in every manner, appears from the signification of loops, as denoting conjunction, see above, n. 9605; and that this should be on both sides in every manner, is signified by the taking up of one by the other mutually and in turns, for when the taking up is effected mutually and in turns, conjunction is effected in every manner.

9611. "And thou shalt make fifty little handles of gold"—that hereby is signified the plenary faculty of conjunction derived from good, appears from the signification of fifty, as denoting what is plenary, as above, n. 9608. And from the signification of little handles, as denoting the faculty of conjunction, for the faculty of conjunction is in them from the form, which is that of something reflected or bent; and from the signification of gold, as denoting good, see n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510.

9612. "And thou shalt join the curtains together, each to the other"—that hereby is signified the mode of conjunction every where, appears from the signification of joining together the curtains with little handles, as denoting the mode of conjunction, for when by the fifty little handles is signified the plenary faculty of conjunction, then by joining together the curtains each to the other by the handles, is signified the mode [or manner].

9613. "And it shall be one habitation"—that hereby is signified the whole heaven thus altogether one, appears from the signification of the habitation, as denoting heaven, see n. 9594. That it is one when so joined together, is evident; for heaven consists of myriads of angelic societies, and still the Lord leads them as one angel, or one man. The reason of this is, because there prevails amongst all, mutual love grounded in the love of the Lord. When this love prevails amongst all and in all, then all are capable of being arranged into a celestial form, which is such that several are one, and the more numerous they are the more strongly they are one. The case herein is similar to that of the innumerable things in the human body, which, although they are distinct and various, still make one. The reason is, because they are in a similar form to that in which heaven is, for they correspond, as has been shewn at the close of several chapters; and from correspondence they are in mutual love, and thereby joined together. Hence it is that man, who is in the good of love and of faith, is a heaven in the least form,

n. 9279; and that the whole heaven before the Lord is as one man, n. 9276. All the conjunction of such innumerable angelic societies in heaven, with the mode of their conjunction, was represented in the form of the construction of the habitation and the tent, which are treated of in this chapter. But the modes of conjunction, such as they are in heaven, cannot come thence to the idea of man, by reason that man does not even know that by the habitation was represented heaven; and if he know this, still he does not know that the heavenly societies are so joined together by love as to resemble one. But all those things flow-in fully into the idea of the angels, when these things relating to the habitation are read, for all and singular the things of the description have an internal sense, which being manifested by the Lord before the angels, presents the state of the conjunction of all things of the whole heaven one with another by the love which is from the Lord. The conjunction of the angelic societies into one heaven has reference to these laws. 1. That every one [thing] in the form of the heavens exists according to the heavenly harmony of several consociated. 2. That love is spiritual conjunction, whence comes heavenly harmony. 3. That there must be a universal bond, to the intent that singular things may be kept joined together one with another. 4. That the universal bond must flow-in into the singular bonds, and constitute them. 5. That the universal bond is the Lord, thus love from Him, and hence love to Him. 6. That the singular bonds are thence derived, and that they are of mutual love or charity towards the neighbour. These are the laws from which heaven, consisting of innumerable angelic societies, is still as one man.

9614. Verses 7 to 14. *And thou shalt make curtains of goats for the tent over the habitation, eleven curtains thou shalt make them. The length of one curtain thirty in a cubit, and the breadth four in a cubit, one curtain; one measure for the eleven curtains. And thou shalt join together five curtains alone, and six curtains alone, and thou shalt double the sixth curtain over against the faces of the tent. And thou shalt make fifty loops upon the edge of one curtain the extreme in the joining, and fifty loops upon the edge of the curtain of the other joining. And thou shalt make fifty little handles of brass, and thou shalt bring-in the little handles into the loops, and shalt join together the tent, that it may be one. And what is redundant superfluous in the curtains of the tent, half of the superfluous curtain thou shalt make to redound over the hinder parts of the tent. And a cubit on this side and a cubit on that side, in what is superfluous in the lengths of the curtains of the tent, shall be redundant over the sides of the habitation on this side and on that side, to cover it. And thou shalt make a covering for the tent of the skins of red rams, and a covering of the skins of badgers from above. And thou shalt make*

curtains of goats for the tent over the habitation, signifies the external of heaven, which is from external celestial good. Eleven curtains thou shalt make them, signifies all the truths from which it is derived. The length of one curtain thirty in a cubit, signifies the fulness of truth from good. And the breadth four in a cubit, signifies the marriage of truth with good. One curtain, signifies truths in singular truths. One measure for the eleven curtains, signifies the state of the thing alike. And thou shalt join together five curtains alone, and six curtains alone, signifies the communication of truth with good, and of good with truth, constant. And thou shalt double the sixth curtain over against the faces of the tent, signifies the communication of all things of that heaven with the extremes there, and influx thence into the ultimate heaven. And thou shalt make fifty loops upon the edge of one curtain the extreme in the joining, signifies the plenary conjunction of one sphere with another. And fifty loops upon the edge of the curtain of the other joining, signifies in like manner reciprocally. And thou shalt make fifty little handles of brass, signifies the plenary faculty of conjunction by external good. And thou shalt bring-in the little handles into the loops, signifies the mode of conjunction. And thou shalt join together the tent that it may be one, signifies the external of heaven thus altogether one. And what is redundant superfluous in the curtains of the tent, signifies what proceeds. Half of the superfluous curtain thou shalt make to redound over the hinder parts of the habitation, signifies to the ultimate of that heaven. And a cubit on this side and a cubit on that side in what is superfluous in the lengths of the curtains of the tent, shall be redundant over the sides of the habitation on this side and on that side to cover it, signifies the mode by which that ultimate proceeds from good that heaven may be rendered safe. And thou shalt make a covering for the tent, signifies the compass of that heaven. Of the skins of red rams, signifies external truths derived from good. And a covering of badgers skins, signifies out of them from external good.

9615. "And thou shalt make curtains of goats for the tent over the habitation"—that hereby is signified the external of heaven which is from truths which are from external celestial good, appears from the signification of curtains, as denoting the interior truths of faith, see n. 9595, in this case the exterior truths of faith, because they were for the tent which was over the habitation; and from the signification of the wool of she-goats, of which those curtains were to be made, as denoting external celestial good, see n. 9470; and from the signification of the tent over the habitation, as denoting the external of heaven, for by the habitation is signified heaven, n. 9594, and by the tent which over-covered it, the external thereof. Hence it is evident, that by the curtains of wool of she-goats for the tent

over the habitation, are signified truths which are from external celestial good, of which the external of heaven is composed. But how the case herein is cannot be known, unless the external and internal of each heaven be known, and the influx of one into the other; for the Lord flows in into all the heavens both immediately and mediately, n. 9223. Mediatly through the inmost heaven into the middle, and through the internal of this latter into its external.

9616. "Eleven curtains thou shalt make them"—that hereby are signified all the truths of which they consist, appears from the signification of eleven, as denoting all, of which we shall speak presently; and from the signification of curtains of goats, as denoting truths from external celestial good, see just above, n. 9615. The reason why eleven denote all is, because ten curtains constituted the curtain itself, and the eleventh redounded as superfluous over the hinder parts of the habitation, as may be manifest from verses 9, 12, 13, which follow. That ten denote all, see n. 4638, 9595.

9617. "The length of one curtain thirty in a cubit"—that hereby is signified the fulness of truth from good, appears from the signification of length, as denoting good, see n. 9487; and from the signification of curtain, as denoting truth derived from external celestial good, see above, n. 9615; and from the signification of thirty, as denoting what is full, see n. 9082.

9618. "And the breadth four in a cubit"—that hereby is signified the marriage of truth with good, see above, n. 9601.

9619. "One curtain"—that hereby is signified thus in singular truth, see above, n. 9602, where like words occur.

9620. "One measure for the eleven curtains"—that hereby is signified a like state of a thing, appears from what was shewn above, n. 9603.

9621. "And thou shalt join together five curtains only, and six curtains only"—that hereby is signified the communication of truth with good, and of good with truth, constant, see above, n. 9604.

9622. "And thou shalt double the sixth curtain over against the faces of the tent"—that hereby is signified the communication of all things of that heaven with the extremes there, and influx thence into the ultimate heaven, appears from this consideration, that the doubling of that curtain was an extension over the extreme of the habitation, for by the curtains and their extension was represented heaven as to communication and influx. Hence by the doubling and extension of the sixth curtain over the extreme of the habitation was represented the communication of all things of that heaven with the extremes there, and influx thence into the ultimate heaven.

9623. "And thou shalt make fifty loops upon the edge of one curtain the extreme in the joining"—that hereby is signified

the plenary conjunction of one sphere with another; and that fifty loops upon the edge of the curtain of the other joining, signify in like manner reciprocally, appears from what was shewn above, n. 9605 to 9609.

9624. "And thou shalt make fifty little handles of brass"—that hereby is signified the plenary faculty of conjunction from external good, appears from the signification of fifty little handles, as denoting the plenary faculty of conjunction, see above, n. 9611; and from the signification of brass, as denoting natural or external good, see n. 425, 1551.

9625. "And thou shalt bring in the little handles into the loops"—that hereby is signified the mode of conjunction, appears from this consideration, that when by the little handles is signified the faculty of conjunction, see just above, n. 9624, by bringing them in into the loops, and thereby joining together the curtains, is signified the mode of conjunction, as also by joining together the curtains each to the other by little handles, see above, n. 9612.

9626. "And thou shalt join the tent together that it may be one"—that hereby is signified the external of heaven thus altogether one, appears from the signification of the tent, as denoting the external of heaven, see n. 9615. That it denotes thus altogether one, see n. 9613, where the habitation is treated of, by which is signified the internal of heaven.

9627. "And what is redundant superfluous in the curtains of the tent"—that hereby is signified what proceeds, appears from the signification of what is superfluous redundant, as denoting what proceeds, of which we shall speak presently; and from the signification of the curtains of the tent, as denoting truths derived from external celestial good, which constitute the external of the heaven, which is signified by the tent, n. 9615. That what is redundant superfluous from the curtains denotes what proceeds, is because it proceeds by continuity from the expanse itself.

9628. "Half of the superfluous curtain thou shalt make to redound over the hinder parts of the habitation"—that hereby is signified the ultimate of heaven, namely, what proceeds, appears from the signification of what is superfluous redundant, as denoting what proceeds, see just above, n. 9627; and from the signification of the hinder parts of the habitation, as denoting the ultimate of heaven, for the habitation denotes heaven, which is here treated of.

9629. "And a cubit on this side and a cubit on that side in the length of the curtains of the tent shall be redundant over the sides of the habitation on this side and on that side to cover it"—that hereby is signified the mode by which that ultimate proceeds from good, that heaven may be rendered safe, appears from the signification of what is redundant over the sides of the

habitation, which is a cubit on this side and a cubit on that side, as denoting the ultimate proceeding, see above, n. 9627; and from the signification of the length of the curtains of the tent, as denoting truths derived from good, see above, n. 9617; and from the signification of covering, as denoting to protect, for what covers, this protects from assailing evil which would cause hurt; from these significations collected into one, this sense results, that that ultimate proceeding is from good that heaven may be rendered safe.

9630. "And thou shalt make the covering of the tent"—that hereby is signified a compass [*ambitus*], appears without explication, for the covering made of skins of red rams made a compass above and around the tent.

9631. "Of the skins of red rams"—that hereby are signified external truths derived from good, appears from what was said and shewn concerning the skins of red rams, n. 9471.

9632. "And a covering of the skins of badgers from above"—that hereby is signified out of it, namely, out of the compass from truths which are from external good, appears from the signification of a covering, as denoting a compass, as just above, n. 9630; and from the signification of skins, as denoting external truths, see n. 9471; and from the signification of badgers, as denoting goods, see also n. 9471. It is needless further to explain the things which have been hitherto said concerning the habitation, its tent, and the two coverings of this latter, since they are such, as by reason of ignorance would scarcely fall into an idea of thought, for where ignorance is, there is blindness, thus non-reception of light, consequently no idea of that thing; for few, if any, know that heaven is represented and thus described by the habitation, and that the external of heaven is represented and described by the tent with its two coverings. The reason why these things are unknown is, because scarcely any one knows that heavenly things are signified by all that is in the Word, thus that an internal sense, which is spiritual, is in singular the things thereof; and that this sense does not appear in the letter, but only from the letter to those who are instructed concerning correspondencies, and, in such case, when they read the Word, are in illustration from the Lord. Yet scarcely any one knows that man, who is in the good of love and of faith, is a heaven in the least form, and that such a man, both as to his interiors and exteriors, corresponds to heaven, n. 9276. If these things had been known, the learned in the Christian world, who have procured to themselves any knowledge concerning the form of the human body, might have been in some intellectual light, consequently in some idea, concerning heaven, and in such case, might have apprehended what things in heaven are represented by the ark, its propitiatory, and the cherubs over it; what by the table

upon which were the breads of faces, and by the candlestick, and by the golden altar for incense; also what things are represented by the habitation, its curtains, planks and bases; and next by the tent, and by its two coverings, for similar things appertaining to man occur in his internals and in his externals, and are also presented in a material form in his body, to which these internals exactly correspond; for unless the externals, which are corporeal, exactly corresponded to the internals, which are intellectual and voluntary, there would not be any life in the body, thus neither any correspondent acts. It is said that similar things occur in the tabernacle as with man, since the representatives in nature have reference to the human form, and have a signification according to their relation to it, n. 9496; in the externals appertaining to man there are four coverings, which encompass and enclose together all the interiors, and which are called coats and skins; to what internals these correspond, see from experience, n. 5552 to 5559, 8980; similar things were represented in the coverings, which constituted the expanse of the tabernacle; hence the understanding may borrow some light concerning the forms of heaven; nevertheless that light will be extinguished with all those, who have not a distinct knowledge concerning the things which are in the human body, and who have not at the same time a distinct knowledge concerning the spiritual things which are of faith and concerning the celestial things which are of love, to which those things correspond. Inasmuch as both the latter and the former things with the generality are in a shade, yea in thick darkness, not only from want of knowledge, but also from want of faith, therefore it is thought needless to give any further explication of these things, since, as was said above, they would fall into no idea, on account of the want of intellectual light in such things.

9633. Verses 15 to 30. *And thou shalt make planks for the habitation, of shittim-wood, standing. Ten cubits the length of a plank, and a cubit and half a cubit the breadth of one plank. Two hands shall be to one plank, combined each to the other: so shalt thou do to all the planks of the habitation. And thou shalt make planks for the habitation, twenty planks for the corner of the south towards the south. And thou shalt make forty bases of silver beneath the twenty planks, two bases beneath one plank for the two hands thereof, and two bases beneath one plank for the two hands thereof. And for the other side of the habitation to the corner of the north twenty planks. And their forty bases of silver, two bases beneath one plank, and two bases beneath one plank. And for the two legs of the habitation towards the sea thou shalt make six planks. And thou shalt make two planks for the corners of the habitation in the two legs. And they shall be twinned from beneath, and shall be twinned together at its head, at one ring; so shall it be to them both, they shall be at the two*

corners. *And their shall be eight planks and their bases of silver, sixteen bases, two bases beneath one plank, and two bases beneath one plank. And thou shalt make staves of shittim-wood, for the five planks of one side of the habitation. And five staves for the planks of the other side of the habitation, and five staves for the planks of the side of the habitation at the two legs towards the sea. And the middle stave in the middle of the planks passing from extremity to extremity. And thou shalt cover the planks over with gold, and thou shalt make rings of gold houses for the staves, and thou shalt cover the staves over with gold. And thou shalt set the habitation according to the mode which thou wast made to see in the mountain.* And thou shalt make planks for the habitation, signifies the good supporting that heaven. Of shittim-wood, signifies that it is the good of merit from the Divine Human [principle] of the Lord. Ten cubits the length of a plank, signifies that good all in all. And a cubit and half a cubit the breadth of one plank, signifies truth thence conjoining as much as is sufficient. Two hands shall be to one plank, signifies power thence derived. Combined each to the other, signifies hence the conjunction of the Lord with those who are in that heaven. So shalt thou do to all the planks of the habitation, signifies thus every where. And thou shalt make twenty planks for the habitation, signifies good supporting heaven in every manner and altogether. Twenty planks for the corner of the south towards the south, signifies even into its interior and inmost principles where truth is in the light. And forty bases of silver, signifies plenary support by truth. Beneath the twenty planks, signifies which proceeds from the good which is from the Divine Human [principle] of the Lord. Two bases beneath one plank, signifies its conjunction with good. For the two hands thereof, signifies hence power. And two bases beneath one plank for the two hands thereof, signifies thus in all and singular things. And for the other side of the habitation at the corner of the north, signifies towards the exteriors of that heaven, where truth is in obscurity. Twenty planks, signifies good, supporting in every manner and altogether. And their forty bases of silver, signifies also plenary support there by truth. Two bases beneath one plank, signifies by conjunction with good. And two bases beneath one plank, signifies every where. And for the two legs of the habitation towards the sea, signifies conjunction with heaven where good is in obscurity. Thou shalt make six planks, signifies good there of every mode from the Divine Human [principle] of the Lord. And thou shalt make two planks for the corners of the habitation in the two legs, signifies the quality of conjunction there with good. And they shall be twinned from beneath, and twinned together at its head, signifies conjunction from what is exterior and from what is interior. At one ring, signifies thereby

consistence. So shall it be for them both, they shall be at the two corners, signifies similar conjunction every where. And there shall be eight planks and their bases of silver, signifies support of every kind from good by truth which is from good. Sixteen bases, signifies support altogether. Two bases beneath one plank, and two bases beneath one plank, signifies by conjunction with good every where. And thou shalt make staves with shittim-wood, signifies the power of truth from good. For the five planks of one side of the habitation, signifies by which it looks towards the interiors of heaven where truth is in the light. And five staves for the planks of the other side of the habitation, signifies the power of truth from good by which it looks towards the exteriors where truth is in obscurity. And five staves for the planks of the side of the habitation at the two legs towards the sea, signifies the power of truth from good by which it respects that heaven where there is conjunction with good which is in obscurity. And the middle stave in the middle of the planks passing from extremity to extremity, signifies the primary power from which the powers are every where continued. And thou shalt cover the planks over with gold, and shalt make their rings of gold, houses for the staves, and shalt cover the staves over with gold, signifies a representative of good from which and by which are all things. And thou shalt set the habitation according to the mode which thou wast made to see in the mountain, signifies to the quarters according to the states of good and of truth thence derived in the heaven which is represented.

9634. "And thou shalt make planks for the habitation"—that hereby is signified good supporting that heaven, appears from the signification of a plank, as denoting good supporting, of which we shall speak presently; and from the signification of the habitation, as denoting the middle or second heaven, see n. 9594. The reason why planks denote good supporting is, because they were of wood, and supported the curtains both of the habitation and of the tent, and also the two coverings over them, hence by planks are signified supports, and because they were of wood they signified supports from good, for every thing which is of wood signifies good, even to the very houses which were of wood, n. 3720; the quality of the wood is signified by shittim-wood, of which they were made. Inasmuch as all the representatives which are in nature, have reference to the human form, and have a signification according to that reference, n. 9496, so also have the planks of the habitation; these correspond to the muscular or fleshy part in man, which supports the encompassing coats and skins; by flesh is also signified good, n. 7850, 9127. Hence it is that the planks were of shittim-wood, by which is signified the good that supports heaven, n. 9472, 9486, also that they were covered over with gold, by which is also signified good.

9635. "Of shittim-wood"—that hereby is signified the good of merit from the Divine Human [principle] of the Lord, appears from the signification of shittim-wood, as denoting the good of merit from the Divine Human [principle] of the Lord, see n. 9472, 9486. That this good is the only good which reigns in heaven, and supports it, see n. 9486.

9636. "Ten cubits the length of a plank"—that hereby is signified that good all in all, appears from the signification of ten, as denoting all, see n. 4638, 9595; and from the signification of length, as denoting good, see n. 1613, 8898, 9487, 9600, in this case good supporting, which is the good of merit, for this is signified by the planks of the habitation made of shittim-wood, n. 9635. The reason why this good is all in all in heaven is, because this good is the Divine Good itself which makes the heavens and supports them, n. 9486; for the good which appertains to the angels is this very good, inasmuch as all good is from the Lord; good from any other source is not good.

9637. "And a cubit and a half the breadth of one plank"—that hereby is signified truth thence conjoining so much as is sufficient, appears from the signification of one and a half, as denoting what is full, see n. 9487, 9488, 9489, thus also as much as is sufficient, for this is what is full. The reason why that truth is thence derived, that is, from good, which is signified by the planks of shittim-wood, n. 9634, 9635, is, because every good has its truth, and every truth has its good, good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the esse of truth; it is by virtue of a form that good appears, and it is by virtue of an esse that truth exists. The case herein is similar to that of flame and light, flame without light does not appear, wherefore it emits from itself a light that it may appear, and light without flame does not exist. The case is similar with the will-principle of man and his intellectual principle, the will-principle does not appear without the intellectual, and the intellectual does not exist without the will-principle. As the case is with good and truth, or with flame and light, or with the will-principle and the intellectual, so also it is with love and faith, for all good is of love, and all truth is of faith derived from love; and the will-principle of man is dedicated to the reception of the good which is of love, and the intellectual principle to the reception of the truth which is of faith; flame also, or the fire of life, is love, and the light of life is faith.

9638. "Two hands shall be to one plank"—that hereby is signified the power thence derived, namely, by truth from good, appears from the signification of hands as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9133; and that all power is by truth from good, n. 6344, 6413, 9327, 9410.

9639. "Combined each to the other"—that hereby is signified hence the conjunction of the Lord with those who are in that heaven, appears from the signification of being combined, when concerning the power which is signified by hands, as denoting conjunction by truth from good; for all, who are in heaven, are called powers, and also are powers, in consequence of their being receptions of the Divine Truth which is from the Lord; therefore also by angels in the Word are signified Truths Divine, n. 8192. The Divine Good proceeding from the Lord is what conjoins all in heaven; for the universally reigning principle in Divine Truths is Divine Good, and what reigns universally, this conjoins; this conjunction is what is signified by the combination of the hands of every plank, one to the other.

9640. "So shalt thou do to all the planks of the habitation"—that hereby is signified thus every where, appears from the signification of all, when relating to heaven, as denoting every where, for what is done to all there, this is done every where; and from the signification of the planks of the habitation, as denoting good supporting heaven, see n. 9634.

9641. "And thou shalt make planks for the habitation twenty"—that hereby is signified good supporting heaven in every manner and altogether, appears from the signification of the planks of the habitation, as denoting good supporting heaven, see n. 9634; and from the signification of twenty, as denoting what is full, thus in every manner and altogether. The reason why twenty has this signification is, because the multiplied numbers signify the same as the simple ones from which they are multiplied, n. 5291, 5335, 5708, 7973, thus the number twenty signifies the same with ten and with two, from the multiplication of which it arises; that ten denotes what is full, and all, see n. 3107, 4638; in like manner two, n. 9103, 9166.

9642. "Planks for the corner of the south southward"—that hereby is signified even into interior and inmost principles where truth is in the light, appears from the signification of the planks of the habitation, as denoting good supporting heaven, see n. 9634; and from the signification of corner, when it is said of the quarters of the world, as denoting where that state is which is marked and signified by the quarter, of which we shall speak presently; and from the signification of the south southward, as denoting interior and inmost principles, where truth is in its light; for by the south is signified a state of light, which is a state of intelligence derived from truths, thus also an interior state, for light, and with light intelligence and wisdom, in the heavens increases towards things interior, at a distance from which things, truth is in shade, which state of truth is signified by the north. Hence now it is, that by the corner of the south southward, is signified even to interior and inmost principles where truth is in the light. The same is

signified by the south in Isaiah, "I will say to the north give, and to the south keep not back; bring My sons from far, and My daughters from the extremity of the earth," xliii. 6; the subject treated of in this passage is concerning a New Church. To say to the north, denotes to those who are in darkness or ignorance concerning the truths of faith, who are the nations out of the Church; to say to the south, denotes to those who are in light derived from the knowledges of good and truth, and these are they who are within the Church, wherefore it is said to the latter that they should not keep back, but to the former that they should give. And in Ezekiel, "Set thy faces the way of the south, and drop towards the south, and prophecy against the forest to the field of the south, and say to the forest of the south, behold I kindle a fire in thee which shall devour in thee every green tree, and all faces shall be burned from the south to the north. Set thy faces toward Jerusalem, and drop against the sanctuaries, and prophecy against the land of Israel," xx. 46, 47; xxi. 2. The south in this passage denotes those who are in the light of truth from the Word, thus denotes those who are of the Church, but who are in falses, which they confirm from the sense of the letter of the Word improperly explained; whence it is called the forest to the field of the south, and the forest of the south. Forest denotes that the scientific principle has rule, but a garden denotes that truth has rule. Hence it is evident, what is signified by setting the faces the way of the south, and dropping towards the south, and prophesying against the field to the south; and afterwards by setting the faces towards Jerusalem, and dropping against the sanctuaries, and prophesying against the land of Israel; for Jerusalem and the land of Israel is the Church, and the sanctuaries there denote the things which are of the Church. Again, in Isaiah, "If thou press out thy soul to the hungry, and satisfy the afflicted soul, thy light shall arise in darkness, and thy thick darkness shall be as the south," lviii. 10. Where darkness and thick darkness denote ignorance of truth and good, whilst light and the south denote the understanding of those principles. Again, "Bring forth counsel, do judgment, set thy shade as the night in the midst of the south, hide those that are expelled, reveal not the wanderer," xvi. 3. Where in the midst of the south denotes in the midst of the light of truth. And in Jeremiah, "Sanctify the battle against the daughter of Zion, arise and let us go up into the south, because the day goeth away, because the shadows of the evening are inclined," vi. 4. To go up into the south denotes against the Church, where truth is in the light derived from the Word. And in Amos, "I will cause the sun to set in the south, and I will darken the earth in the day of light," viii. 9; denoting to extinguish all the light of truth which is from the Word. ~~And~~

in David, "Thou shalt not be afraid of the terror of the night, of the weapon that flieth *in the day*, of the pestilence in thick darkness, *of the death that vastateth in the south*," Psalm xci. 5, 6. The terror of night denotes the fables of evil which are from hell; the weapon which flies in the day denotes the false which is openly taught; the death which vastates in the south, denotes the evil, which is openly lived in, whereby truth is destroyed where it is capable of being in its light from the Word. And in Isaiah, "The prophetic [enunciation] of the wilderness of the sea, *as whirlwinds from the south*, to Him who is about to pass, it cometh from the wilderness, from a terrible land," xxi. 1. And in Daniel, "The he-goat of the she-goats made himself exceedingly great, *and his horn grew towards the south*, and towards the east, and towards honourableness; and it grew even to the host of the heavens, and cast down to the earth [some] of the host and of the stars, and trod them under foot," viii. 8, 9, 10. The subject treated of in this passage is concerning the state of a future Church, and it is predicted that the Church would perish by doctrine concerning faith separate from the good of charity; the he-goat of the she-goats is such faith, n. 4169, 4769; its horn growing towards the south, denotes the power of the false thence derived against truths; towards the east, denotes against goods; towards honourableness, denotes the Church; to the host of the heavens, denotes against all the goods and truths of heaven; to cast down to the earth [some] of the host and of the stars, denotes to destroy those goods and truths, and the very knowledges of good and truth, n. 4697. In the same prophet is described the war between *the king of the south*, and the king of the north, chap. xi. 1 to the end, and by the king of the south is signified the light of truth from the Word, and by the king of the north reasoning concerning truth grounded in scientifics; the changes which the Church was to undergo until it was to perish, are described by the various successes of that war. Inasmuch as the south signified truth in the light, therefore it was ordained that the tribes of Reuben, of Simeon, and of Gad, *should encamp towards the south*, Numb. ii. 10 to 15. Encampments represented the orderly arrangements of all things, which are in the heavens, according to the truths and good of faith and love, n. 4236, 8103, 8193, 8196. And the twelve tribes, which encamped, signified all truths and goods in the complex, n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997; by the tribe of Reuben was signified the truth of faith in doctrine, n. 3861, 3866, 5542; by the tribe of Simeon, the truth of faith in life thence derived, n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482; and by the tribe of Gad were signified works derived from those truths, n. 6404, 6405. Hence it is evident, why those tribes

encamped towards the south, for all things which are of truth, or of faith, are of the south, because of light. From these considerations it is now manifest what is signified by the corner of the south, namely, where the state of truth is in light. For all states of the good of love and of the truth of faith are signified by the four corners of the earth; states of the good of love, by the corner of the east and by the corner of the west, and states of the truth of faith by the corner of the south, and of the north. In like manner by the four winds in the Apocalypse, "The angel standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth," vii. 1. And in another place, "Satan shall go forth to seduce the nations which are in the four corners of the earth," xx. 7, 8. And in Matthew, "He shall send His angels, and shall gather together the elect from the four winds, from the borders of the heavens to the borders thereof," xxiv. 31. And in Ezekiel, "Come, O spirits, from the four winds, and breathe into the slain that they may live," xxxvii. 9. Inasmuch as by those winds, or by those quarters, are signified all things of good and of truth, thus all things of heaven and of the Church and by the temple, was signified heaven or the Church; therefore from ancient times it has been customary to give temples a direction towards the east and west, since the east signified the good of love in its rising, and the west the good of love in its setting. This originated in the representatives in which the ancients, who were of the Church, were principled.

9643. "Forty bases of silver"—that hereby is signified plenary support by truth, appears from the signification of forty, as denoting what is plenary, see n. 9437; and from the signification of bases, as denoting support, for bases support; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999. The reason why the bases were of silver, and the planks were covered over with gold, was, because by planks is signified good, and by bases truth, and good has power, and thereby support by truth; that good has power by truth, see n. 6344, 6413, 9327, 9410; and that gold denotes good, and silver truth, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510. The reason why good has power by truth is, because truth is the form of good, and good thereby has quality, for where quality is there form is, thus it has whereby it can operate on something else in this or that manner. Hence it is that good has faculty, but not determinate except by truth. Determinate faculty is actual power, consequently supporting power. Bases also correspond to the feet and soles of the feet in man; in general to the bones, which support all the fleshy [substance] in the body. By feet and by bones in like manner is signified truth supporting, and by what is fleshy in the body the good which supports itself

by truth. That all things in nature have reference to the human form, and are significative according to their relation to it, see n. 9496; that flesh denotes good, n. 3813, 6968, 7850, 9127; that feet denote the natural principle, thus truth in power from good, n. 5327,* 5328; that the body denotes good, n. 6135; that bones denote truth supporting, n. 3842, 8005. Hence also it is that a foundation, which is a common basis, denotes the truth of faith, and faith itself, as may be manifest from the passages in the Word, where mention is made of foundation, as in Isaiah, “Do ye not know, do ye not hear, do ye not understand *the foundations of the earth?*” xl. 21. He who does not know what is signified by a foundation, and what by the earth, conceives no otherwise than that the bottoms of the earth are there meant by the foundations of the earth, although he may perceive, if he attends, that something else is meant, for what would it be to know, to hear and understand the foundations of the earth? Hence it may be manifest that by the foundations of the earth are signified such things as are of the Church. That earth in the Word denotes the Church, is very manifest from the passages in the Word where earth is named, see those which are cited, n. 9325; and that its foundations are the truths of faith, for these truths of the Church are for foundations, as may also be still further manifest from the following passages, “They do not acknowledge, neither do they understand, they walk in darkness, *all the foundations of the earth totter,*” Psalm lxxxii. 5; that the foundations of the earth do not totter, but the truths of the Church to those who do not acknowledge, do not understand, and walk in darkness, is evident. Again, “The earth was moved and trembled, and *the foundations of the mountains shook*, and moved themselves,” Psalm xviii. 7; where mountains denote the good things of love, see n. 795, 4210, 6435, 8327, their foundations denote the truths of faith. And in Isaiah, “The cataracts from on high are opened, and the *foundations of the earth are moved,*” xxiv. 18. Since a foundation denotes the truth of faith, and a city its doctrines, therefore also in the Word mention is made of a foundation of a city, when the truth of doctrine is meant, as in David, “The channels of waters appeared, and *the foundations of the city were discovered*, at the chiding of Jehovah,” Psalm xviii. 15; that a city denotes the doctrine of truth, see n. 402, 2450, 2943, 3216, 4492, 4493. Hence it may be manifest what is signified by the foundations of the city of the holy Jerusalem in the Apocalypse, “The wall of the city of the holy Jerusalem *had twelve foundations*, and in them the names of the twelve apostles of the Lamb; *the foundations of the wall were adorned with every precious stone,*” Apoc. xxi. 14 to 20. He who does not know what is signified by the holy Jerusalem, what by a city, what by a wall, what by a foundation, and what

by the twelve apostles, can see nothing of the arcana which lie concealed in the above passage, when yet by the holy Jerusalem is meant the New Church of the Lord, about to succeed to this of ours. By city, is meant doctrine; by a wall, truth protecting and defending; by foundations, the truths of faith; by the twelve apostles, all the goods of love and truths of faith in the complex. Hence it may be manifest, why it is said that the foundations should be twelve, and adorned with every precious stone; for a precious stone denotes the truth of faith grounded in the good of love, n. 114, 3858, 6640, 9476; and the twelve apostles denote all things of love and of faith in the complex, n. 3488, 3858, 6397. Hence it is evident, what is signified by foundations in the above passage, and also by foundations in Isaiah, “Behold I arrange thy stones with stibium, and I will set *thy foundations in sapphires*,” liv. 11; where sapphires denote interior truths, n. 9407. Again, in the same prophet, “Jehovah shall smite Ashur with a staff; then shall be every passage *of the staff of the foundation*, upon which Jehovah shall cause him to rest,” xxx. 31, 32. The staff of a foundation denotes the power of truth; that staff denotes power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026. And in Jeremiah, “They shall not take from thee a stone for a corner, or *a stone of foundations*,” li. 26; where a stone of foundations denotes the truths of faith. And in Job, “Where wast thou *when I founded the earth*, declare if thou hast known intelligence; who set *the measures thereof*, if thou knowest upon *what are its bases*, or who set *the stone of its corner*; when the morning stars sang together, and all the sons of God shouted,” xxxviii. 4 to 7. He who does not know what is signified in the internal sense by earth, by its measures, and by its bases, also what by the stone of a corner, by morning stars, and by the sons of God, sees nothing of the arcana contained therein, believing that it is the earth which is meant; also its foundation, measures, bases, the stone of a corner, and altogether ignorant what is signified by the morning stars singing, and by the sons of God shouting. But he will come out of darkness into light, when he knows that earth denotes the Church; its foundations, the truth of faith; its measures, states of good and truth; its bases, truth themselves supporting; stone of a corner, the power of truth; the morning stars, the knowledges of good and truth derived from good, the sons of God Truths Divine. The latter are said to shout when they exist, the former to sing when they arise.

9644. “Under the twenty planks”—that hereby is signified which proceeds from good, which is from the Divine [principle] of the Lord, appears from the signification of twenty, as denoting what is full, thus in every manner and altogether, see above, n. 9641; and from the signification of the planks of the habitation

as denoting good supporting heaven, see n. 9634. That this good is the good of merit, thus of the Divine Human [principle] of the Lord, see n. 7850, 9127 ; and that this is the only good which reigns in heaven, n. 9486. That the truth, which is signified by the bases, is what proceeds from that good, is signified by the bases being under the planks.

9645. "Two bases under one plank"—that hereby is signified its conjunction with good, appears from the signification of two, as denoting conjunction, see n. 5194, 8423 ; and from the signification of bases, as denoting truth, by which is support, see n. 9643 ; and from the signification of plank, as denoting good supporting, see just above, n. 9644.

9646. "For its two hands"—that hereby is signified hence power, appears from the signification of hands, as denoting power, see n. 9638.

9647. "And two bases under one plank for its two hands"—that hereby is signified thus in all and singular things, appears from this consideration, that such bases and hands were applied to every plank, and that the repetition involves this, therefore it signifies that so it should be to all and singular things. It is to be noted, that good with truths is similar to itself in every particular appertaining to man and angel, such as it is in general, n. 920, 1040, 1316, 4345, thus in all and singular things.

9648. "And for the other side of the habitation at the corner of the north"—that hereby is signified towards the exteriors of that heaven where truths are in obscurity, appears from the signification of the habitation, as denoting heaven, see n. 9594 ; and from the signification of the north, as denoting exteriors, where truth is in obscurity, see n. 3708 ; hence it is evident that by the side of the habitation at the corner of the north, is signified towards the exteriors of heaven, where truth is in obscurity. There are four states, to which the four quarters in the world, which are the east, the west, the south, and the north, correspond ; the east corresponds to a state of good in its rising, the west to a state of good in its setting, the south corresponds to a state of truth in its light, but the north to a state of truth in the shade, n. 3708. The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states ; and the state of good to which the west corresponds, and the state of truth to which the north, are exterior, for every state, the more interior it is, so much the more perfect, and the more exterior it is, so much the more imperfect, thus more obscure. Hence it is that man, the higher he can be elevated towards interior things, comes so much the more into the perception of good, and into the light of truth ; wherefore a man, when he puts off corporeal things, which are themselves external, as is the case, when he departs out of the world, if he have lived a life of truth and good, comes

into intelligence and wisdom, and thereby into the perception of all happinesses, and into a perception of the greater, in proportion as by a life of good derived from the doctrine of truth, he has suffered himself to be elevated towards the interior things of heaven.

9649. "Twenty planks"—that hereby is signified good supporting in every manner and altogether, appears from the signification of twenty, as denoting in every manner and altogether, see above, n. 9641; and from the signification of the planks of the habitation, as denoting good supporting heaven, see n. 9634.

9650. "And their twenty bases of silver"—signifies also plenary support by truth, as above, n. 9643.

9651. "Two bases under one plank"—signifies by conjunction with good, as also above, n. 9645.

9652. "And two bases under one plank"—signifies every where because appertaining to all and singular things, n. 9647, for what appertains to all and singular things, this is every where.

9653. "And for the two legs of the habitation towards the sea"—that hereby is signified conjunction with heaven where good is in obscurity, appears from the signification of two, as denoting conjunction, as above, n. 9645; and from the signification of legs, as denoting the borders where good verges to obscurity, see n. 7859; and from the signification of the habitation, as denoting heaven, see n. 9594; and from the signification of the west or of the sea, as denoting a state of good in obscurity, see n. 3708, 8615. The reason why that state is signified by the west is, because by the sun is signified the Lord as to the good of love, see n. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812; hence by its rising is signified the good of love from the Lord in clear perception, and by setting, good from Him in obscure perception. And whereas man and angel has clear perception, when he is elevated towards interior things or into the light of heaven, and obscure perception, when he is in exterior things, n. 9648, thus when in the light of the world, therefore the west is also called the sea, for the sea signifies the scientific principle in general, n. 28, 2850, and the scientific principle is in the external or natural man, where good is in obscurity; all the scientific principle, inasmuch as it is of the natural man, is in the light of the world.

9654. "Thou shalt make six planks"—that hereby is signified good there of every mode from the Divine Human [principle] of the Lord, appears from the signification of six, as denoting all things in the complex, see n. 7973, thus also of every mode; and from the signification of the planks of the habitation, as denoting good from the Divine Human [principle] of the Lord supporting heaven, see n. 9644.

9655. "And thou shalt make two planks for the corners of the habitation in the two legs"—that hereby is signified quality of conjunction there with good, appears from what follows, where it is said that the planks there should be twinned from beneath, and twinned together at its head at one corner; which words denote the quality of conjunction there with good, for by two is signified conjunction, n. 9645; by planks good supporting, n. 9634; by the corners of the habitation in the two legs, the borders where that good is, n. 9653.

9656. "And they shall be twinned from beneath, and twinned together at its head"—that hereby is signified conjunction from what is exterior and from what is interior appears from the signification of being twinned, as denoting to act conjointly; and from the signification of from beneath as denoting from what is exterior, for that which is without is expressed in the Word by beneath, and that which is within by above, see n. 3084, 4599, 5146, 8325; hence things deep denote things exterior, and things high denote things interior, n. 2148, 4210, 4599; and from the signification of the head, when it is said from beneath to the head, as denoting from what is interior. The reason why this is signified by the head is, because the head is above the body, and by things superior are signified things interior, as was just now said. And moreover the interior things of man are in his head, for in the head are the beginnings of the senses and of motions, and the beginnings are inmost things, because from them the rest are derived, for the beginnings are as the veins of fountains from which rivers are derived. Hence also it is, that interior things are expressed by the head in the Word, as in Isaiah, "Jehovah will cut off from Israel *the head and the tail*, the branch and the rush in one day," ix. 14. Again, "There shall not be work for Egypt, which *the head and the tail*, the branch and the rush may do," xix. 15. In these passages the Church is treated of, the interior things of which are the head, and the exterior the tail. Again, "*In all heads shall be baldness, every beard shaved*," xv. 2. Baldness in heads denotes no good and truth in the interiors; shaven beard denotes no good and truth in the exteriors. And in Jeremiah, "Thou shalt be ashamed of Egypt as thou wast ashamed of Ashur, and *thy hands shall be upon thy head*, because Jehovah hath abominated thy securities," ii. 36, 37; thus is described shame on account of the goods and truths of the Church destroyed by scientifics, and by reasonings from them. Egypt is the scientific principle; Ashur is reasoning from them; hands upon the head denote to cover the interiors by reason of shame. In like manner in another passage, "They were ashamed, and affected with ignominy, and *covered their head*," Jer. xiv. 3, 4, and 2 Sam. xiii. 19.

9657. "To one ring"—that hereby is signified thus con-

sistence, appears from the signification of a ring, as denoting conjunction, see n. 9493, 9495, in this case consistence by conjunction, because it is said that the planks shall be twinned to one ring.

9658. "So shall it be to them both, at the two corners they shall be"—that hereby is signified like conjunction every where, appears from the signification of both, or two, as denoting conjunction, see above, n. 9655; inasmuch as this is on both sides, it signifies like conjunction every where, for the planks twinned at the two corners looked to every quarter; thus they constructed the two legs at the two corners, and to look to every quarter is to look every where; and whereas it was on both sides alike, it denotes like conjunction every where.

9659. "And there shall be eight planks and their bases of silver"—that hereby is signified every mode of support from good, and by truth grounded in good, appears from the signification of eight, as denoting every mode, of which we shall speak presently; and from the signification of planks, as denoting good supporting, see n. 9634; and from the signification of bases of silver, as denoting support by truth which is from good, see n. 9643. The reason why eight denotes in every mode is, because by that number is signified the same as by two and by four, for it arises out of those numbers multiplied into each other, and by two and four is signified conjunction to the full, see n. 5194, 8423, 8877, and hence also what is full, n. 9103, consequently every mode, for what is in full, is also in every mode. By eight also is signified what is full and in every mode from this consideration, because by a week [or seven days] is signified an entire period from beginning to end, n. 2044, 3845, hence by the eighth day is signified a full state, from which is afterwards made a new beginning. Hence it was that males of eight days old were circumcised, Gen. xvii. 12; chap. xxi. 4; for by circumcision was signified purification from filthy loves by the truth of faith, n. 2039, 2046, 2799, 3412, 3413, 4462; the fore-skin corresponded to the defilement of good by those loves, n. 4462, 7045, 7225; and the knife of stone, with which circumcision was performed, signified the truth of faith by which purification is effected, n. 2039, 2046, 2799, 7044. What is full and of every mode is also signified by eight after seven in Micah, "When Ashur shall come into our land, and shall tread down our palaces, then we will set over him *seven shepherds* and *eight princes of men*, and they shall feed the land of Ashur with the sword, and it shall deliver from Ashur" v. 5, 6. Ashur denotes reasoning concerning the goods and truths of the Church from man's own intelligence, deliverance total or in every mode from falsity is hence signified by eight princes of men who shall destroy; princes of men denote the primary truths of good. That eight denotes what is full

and in every mode is also manifest from experience concerning the letting in and reception of societies into heaven, see n. 2130. The societies first received appeared even to twelve, and afterwards even to eight; for they who are let in and received into heaven, are they who are purified from terrestrial things, thus from the loves of them, and are next instructed; by the number eight on this occasion was signified what is full. The like is signified by eight in other parts of the Word, as by the porch of the gate from the house being eight ells, and by there being eight steps to the house, Ezek. chap. xl. 9, 31, 41; the subject there treated of is concerning a new house, by which is signified a new Church of the Lord; truths leading to good and from good to truth are signified by the porch and by the steps. He that does not know that numbers in the Word involve things, cannot conceive any otherwise than that the measures and numbers, where the subject treated of is concerning the tabernacle, concerning the temple of Solomon, and next concerning the new house and the new temple and the new earth in Ezekiel, signified nothing of reality, and thus nothing of sanctity, when yet in the Word no expression howsoever minute is vain. Let him who has intelligence consider the measures and numbers in Ezekiel, from chap. xl. to chap. xlviii; also the measures and numbers in the Apocalypse, chap. xxi; where also it is said, *"That the angel measured the wall of the New Jerusalem, a hundred forty four cubits, and that it is the measure of a man, that is, of an angel,"* verse 17. Also in another place, *"He that hath intelligence, let him compute the number of the beast, for it is the number of a man, namely, his number is six hundred sixty six,"* Apoc. xiii. 18; besides in many passages elsewhere. That all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 7973, 6175; and in the places where it was shewn what some numbers specifically signify.

9660. "Sixteen bases"—that hereby is signified support altogether, appears from the signification of sixteen, as denoting altogether; for sixteen signifies the like with eight, inasmuch as numbers multiplied have a like signification with the simple ones from which they are multiplied, see n. 5291, 5335, 5708, 7973. That eight denotes what is full and in every mode, was just now shewn above, n. 9659, thus it also denotes altogether; and from the signification of bases, as denoting support, see n. 9643.

9661. "Two bases under one plank, and two bases under one plank"—that hereby is signified by conjunction of truth with good every where, appears from the signification of two, as denoting conjunction, see n. 1686, 3519, 5194, 8423; and from the signification of bases, as denoting truth supporting, see n. 9645; and from the signification of a plank, as denoting

good supporting, see n. 9634; the repetition involves that it is so to all and singular things, consequently every where, as also occasionally before.

9662. "And thou shalt make staves of shittim-wood"—that hereby is signified the power of truth from good, appears from the signification of staves, as denoting the power which is of truth derived from good, see n. 9496; and from the signification of shittim-wood, as denoting the good of merit which is of the Lord alone, see n. 9472, 9486. That this good is the only good which reigns in heaven, see n. 9486, consequently from which truths have power.

9663. "For the five planks of one side of the habitation"—that hereby is signified where it looks towards the interiors of heaven, where truth is in the light, appears from the signification of five, as denoting all things of that part, see n. 9604; and from the signification of planks, as denoting goods supporting, see n. 9634; and from the signification of the side of the habitation, as denoting the quarter of heaven which is looked to, for the habitation is heaven, n. 9596; and the side is the quarter which it looked to. The reason why it denotes towards the interiors where truth is in the light, thus towards the south, is, because the same things are thrice said, and the third or last time it is said to the two legs towards the sea, and three sides are mentioned, the first to the south, verse 18, the second to the north, verse 20, and the third to the sea, verse 22. That to the south denotes to interior things, where truth is in the light, see n. 9642. That to the north denotes towards exterior things, where truth is in obscurity, n. 9648. And that to the sea denotes where good is in obscurity, n. 9653.

9664. "And five staves for the planks of the other side of the habitation"—that hereby is signified the power of truth from good, by which it looks towards exteriors, where truth is in obscurity, appears from what was just now explained above, n. 9662, 9663.

9665. "And five staves for the planks of the side of the habitation at the two legs towards the sea"—that hereby is signified the power of truth from good, by which it looks at that heaven, where there is conjunction with good which is in obscurity, appears also from what was explained above, n. 9653, 9662, 9663.

9666. "And a middle stave in the middle of the planks, passing from extremity to extremity"—that hereby is signified the primary power from which the powers are every where continued, appears from the signification of a stave, as denoting power, see n. 9496; and from the signification of middle, as denoting what is inmost and primary, see n. 1074, 2940, 2973, 5897, 6084, 6103; and from the signification of passing from extremity to extremity, when it is said of a stave by which is

signified power, as denoting the powers thence derived and every where continued. How the case herein is, cannot be known, unless it be known how the case is with things interior and things exterior in the spiritual world. Those things which are best and purest, thus which are more perfect than the rest, are in the inmost; the things which thence proceed towards exteriors, according to the degrees of removal from inmost things, are less perfect; and at length those things which are in the extremes, are least perfect of all, n. 9648. Things are said to be less perfect, which can be more easily warped from their form and beauty, thus from their order. The case herein is as with fruits, which contain in their inmost part seeds, on the outside of these seeds is pulp; the seeds are in a more perfect state than the pulp^{*} which is without, as may be manifest from this consideration, that when the pulp grows putrid, the seeds still remain entire. The case is similar with the seeds, in them the prolific principle is inmost, which is in a more perfect state than those things in the seed which are without, for the prolific principle remains in its integrity, and produces a new tree or plant when the exterior things are dissolved. The case is similar in heaven, where inmost principles, as being nearer to the Lord, are in a more perfect state than exterior things, whence it is, that the inmost heaven excels the heavens which are beneath in wisdom and intelligence, and thereby in happiness. The case is similar in every heaven, the inmost principle therein being more perfect than those which are round about. In like manner with man, who is in the good of love and the truths of faith, his internal is in a more perfect state than the external, for the internal man is in the heat and light of heaven, but the external in the heat and light of the world. In like manner in every perfect form, its inmost principle is the best, which inmost principle is meant by the middle. The reason why by passing from extremity to extremity, when it is said of a stave, is signified power thence derived and every where continued is, because by from extremity to extremity is signified the first and last end, thus from beginning to end, for the first end is a beginning. Hence it is, that by extremities are signified all things and every where, as in Jeremiah, "*The sword of Jehovah shall devour from the extremity of the earth to its extremity*," xii. 12. Sword denotes truth combating against the false, and destroying it, and in the opposite sense denotes the false combating against truth, and destroying it, n. 2799, 4499, 6353, 7102, 8294. Devouring from the extremity of the earth to its extremity, denotes all things of the Church; for the earth is the Church, n. 9334. And in David, "*From the extremity of the heavens* is his going forth, and his circuit *to the extremities thereof*," Psalm xix. 6. Where also from the extremity of the heavens to their extremities denotes all things

and every where. And in Mark, "He shall send His angels, and shall gather together His elect from the four winds, *from the extremity of the earth even to the extremity of the heaven*," xiii. 27; where the extremity of the earth and the extremity of heaven denote all things external and internal of the Church. That earth denotes the external of the Church, and heaven its internal, see n. 1733, 1850, 2117, 2118, 3355, 4535, where it is explained what is meant by a new earth and a new heaven. In like manner extremities in the plural, in Isaiah, "Look unto Me that ye may be saved *all the extremities of the earth*," xlv. 22. And in David, "The God of our salvation, of the confidence of *all the extremities of the earth* and of the sea of those that are afar off," Psalm lxxv. 5. And also in the singular, when it is said even to extremity, as in Isaiah, "Let My salvation be *even to the extremity of the earth*," xlix. 6. Again, "Jehovah shall make it to be heard *even to the extremity of the earth*, say ye to the daughter of Zion, behold thy salvation shall come," lxii. 11. And in Jeremiah, "A tumult cometh *even to the extremity of the earth*," xxv. 31. In which passages, even to the extremity involves from extremity to extremity. But when by extremity is only meant what is extreme or the last, then by it is signified that which is the last of heaven or of the Church, as in Isaiah, "Sing ye to Jehovah a new song, His praise *the extremity of the earth*, ye that go down to the sea, and the fulness thereof, the isles and they that dwell therein," xlii. 10. Where the extremity of the earth and they that go down to the sea denote the ultimate principle of the Church where good and truth is in obscurity. That the sea has this signification, see n. 9653. Isles denote those who are more remote from truths, and thence from worship, n. 1158. "Again, "Bring My sons *from afar*, and My daughters *from the extremity of the earth*," xliii. 6; where sons from afar denote those who are in obscurity as to truth, daughters from the extremity of the earth denote those who are in obscurity as to goods, such as were the gentiles. That sons denote those who are in truths, and in the abstract sense truths, see n. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704; and that daughters denote those who are in goods, and in the abstract sense goods, see n. 489, 490, 491, 2362, 3963, 8994. Hence also it is evident that extremity is predicated of good, and afar off of truth, as also Psalm lxxv. 5, and Isaiah xiii. 5. But it is to be noted, that by the extremity of heaven, is not meant the extremity of space, but a state of good and truth, for in heaven there is no space, but only an appearance of it according to states of good and truth.

9667. "And thou shalt cover the planks over with gold, and thou shalt make their rings of gold, houses for the staves, and thou shalt cover over the staves with gold"—that hereby is signified a representative of good from which and by which

are all things, appears from the signification of covering over with gold and of making of gold, as denoting what is representative of good, see n. 9510; by the planks also is signified good supporting, n. 9634; by rings the conjunction of good and truth, n. 9493, 9495; and by staves the power of truth from good, n. 9496. The reason why all things are from good and by good, is, because all things which are in the universe have reference to good and to truth, and good is the principle from which truth is derived, thus from which every thing is derived. Good derives its origin from the Divine [principle] Itself; the Divine Love of the Lord is Divine Good, for all good is of love; the Divine Love itself, thus the Divine Good, is the esse itself which is called Jehovah, and also the Lord; the existence thence is truth. Hence it may be manifest that all things are from good.

9668. "And thou shalt set the habitation according to the mode which thou wast made to see in the mountain"—that hereby is signified to the quarters according to the states of good and of truth thence derived in the heaven which is represented, appears from the signification of the habitation, as being a representative of heaven, see n. 9594; and from the signification of according to the mode which thou wast made to see in the mountain, as denoting to the quarters according to the states of good and of the truth thence derived in heaven, for this is meant by the mode, according to which the habitation was to be set. That Mount Sinai, where it was seen, denotes heaven, see n. 9420. From the description it is evident, that the habitation was set as to length from east to west, and that to the east was the entrance, and to the west the ark; hence the sides were to the south and north. The eastern quarter of the habitation represented the state of good in its rising; the western quarter the state of good in its setting; the southern quarter the state of truth in its light; and the northern quarter the state of truth in its shade. The entrance was at the eastern quarter, by reason that the Lord enters by the good of love into heaven; which may also be manifest from Ezekiel, where the new temple is treated of, and where are these words, "*He led me to the gate which looks towards the east; when behold, the glory of the God of Israel came from the way of the east; and the glory of Jehovah entered into the house by the way of the gate, whose face was towards the east, and the glory of Jehovah filled the house,*" xliii. 1 to 6. And afterwards, "*Jehovah said to me, the gate looking to the east shall be shut, it shall not be opened, and a man [vir] shall not enter through it, but Jehovah the God of Israel shall enter through it,*" xliv. 1, 2. From which considerations it is manifest, that the Lord alone enters into heaven by the good of love, and that the good of love from the Lord fills heaven and makes it. The east signifies

the Lord as to the good of love, by reason that the Lord is the sun of heaven, n. 3636, 3643, 7078, 7083, 7271. But in heaven the case is this, the east is where the Lord appears as a sun, which is in front over against the right eye, n. 4321, 7078, 7171; towards the west thence, thus in a right line from east to west, are they who are in the good of love; but to the south are they who are in the light of truth, and to the north who are in the shade of truth. All who are in heaven look to the Lord, for to look forwards there is to look to Him; no one in heaven can look back from Him howsoever he turns himself, see n. 4321. But this is an arcanum which the natural man cannot comprehend. Such are the things which were represented by the mode seen of Moses in the mountain, according to which the habitation was to be set.

9669. Verses 31, 32, 33. *And thou shalt make a vail of blue and purple, and scarlet double-dyed, and fine linen woven together, with the work of a contriver he shall make it, with cherubs. And thou shalt give it upon the four pillars of shittim covered over with gold, and their hooks shall be of gold upon four bases of silver. And thou shalt give the vail under the little handles, and thou shalt bring-in thither from within the vail the ark of the testimony, and let the vail distinguish for you between the holy and between the holy of holies.* And thou shalt make a vail, signifies the medium uniting this heaven and the inmost heaven, thus spiritual good with celestial good. Of blue and purple, and scarlet double-dyed, and fine linen woven together, signifies the goods of love and of faith joined together. With the work of a contriver he shall make it, signifies the intellectual principle. With cherubs, signifies a guard, lest they be commixed. And thou shalt give it upon the four pillars of shittim, signifies the good of merit, which is of the Lord alone, conjoining and supporting. Covered over with gold, signifies what is representative there. And their hooks of gold, signifies the modes of conjunction by good. Upon four bases of silver, signifies the power of conjunction by truth. And thou shalt give the vail under the little handles, signifies the faculty and hence actuality of conjunction. And thou shalt bring in thither from within the vail of the ark of the testimony, signifies the existence of the inmost heaven within that uniting medium. And let the vail distinguish for you between the holy and between the holy of holies, signifies between spiritual good, which is the good of charity towards the neighbour and the good of faith in the Lord, and between celestial good, which is the good of love to the Lord and the good of mutual love.

9670. "And thou shalt make a vail"—that hereby is signified the medium uniting this heaven and the inmost heaven, thus spiritual good with celestial good, appears from the signi-

fication of the vail, which distinguished between the habitation where the ark of the testimony was, and where the candlestick and table were, on which were the breads of faces, as denoting the medium uniting the middle heaven and the inmost heaven; for by the ark, in which was the testimony, was represented the inmost heaven where the Lord is, n. 9457, 9481, 9485. And by the habitation out of the vail was represented the middle heaven, n. 9594. And whereas the good of love to the Lord makes the inmost heaven, and the good of charity towards the neighbour makes the middle heaven, therefore by the vail also is signified the medium uniting spiritual good and celestial good. Spiritual good is the good of charity towards the neighbour, and celestial good is the good of love to the Lord; that the heavens are distinguished according to those goods, see what is cited, n. 9277. From these considerations it is now evident, what was signified by the vail, both in the tabernacle and in the temple. Those two heavens, namely, the inmost and middle, are so distinct, that entrance cannot be had from one into the other, nevertheless they constitute one heaven by mediate angelic societies, which are of such a genius, that they can accede to the good of both heavens; these societies are what constitute the uniting medium which was presented by the vail: it has been given also occasionally to discourse with angels from those societies. What is the quality of the angels of the inmost heaven, and what is the respective quality of the angels of the middle heaven, may be manifest from correspondence. To the angels of the inmost heaven correspond those things appertaining to man, which belong to the provinces of the heart and of the cerebellum; but to the angels of the middle heaven correspond those things appertaining to man, which belong to the provinces of the lungs and of the cerebrum. Those things which are of the heart and of the cerebellum, are called involuntary and spontaneous, because they so appear, but those things which are of the lungs and of the cerebrum, are called voluntary. What the perfection of one heaven is in comparison with the other, and what the difference, may hence in some measure appear; but to the mediate angels, who accede to each heaven, and conjoin, correspond the cardiac and pulmonary plexuses, by which conjunction of the heart with the lungs is effected; also the medulla oblongata, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum. That the angels who are of the Lord's celestial kingdom, that is, who are in the inmost heaven, constitute the province of the heart in the GRAND MAN, and that the angels who are of the Lord's spiritual kingdom, that is, who are in the middle heaven, constitute the province of the lungs there, see n. 3635, 3886 to 3890; and that hence is the correspondence of the heart and lungs appertaining to man, n. 3883 to 3896.

The case is similar with the correspondence of the cerebrum and of the cerebellum. What is the quality of the celestial or those who are in the inmost heaven, and what is the quality of the spiritual or those who are in the middle heaven, and what is the difference, see n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6296, 6289, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7470, 7978, 7992, 8042, 8152, 8234, 8521; hence it may be evident what is the quality of the intermediate angels, who constitute the uniting medium, which was represented by the vail. The vail of the temple being rent into two parts, when the Lord endured the cross, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45, signified the glorification of the Lord; for the Lord, when He was in the world, made His Human [principle] Divine Truth, but when He departed out of the world, He made His Human [principle] Divine Good, from which afterwards proceeded Divine Truth, see what is cited, n. 9199, 9315. Divine Good is the holy of holies. The glorification of the Lord's Human [principle] even to Divine Good, which is Jehovah, is described also in the internal sense by the process of expiation, when Aaron entered into the holy of holies within the vail, see Levit. chap. xvi. 1 to the end; and in the respective sense by the same process is described the regeneration of man even to celestial good, which is the good of the inmost heaven. The process was as follows: Aaron was to take a young bullock for sacrifice, and a ram for a burnt-offering, for himself and his house; and he was to put on the garments of sanctity, which were a coat of linen, breeches of linen, a belt of linen, and a turban of linen, and was to wash his flesh in waters; and he was to take two he-goats, upon which he was to cast a lot, one of which was to be offered to Jehovah, and the other to be sent out into the wilderness, this for the assembly of the sons of Israel; when he sacrificed the young bullock, he was to bring in incense within the vail; and to sprinkle of the blood of the bullock and of the he-goat seven times upon the propitiatory towards the east, and also to give the blood upon the horns of the altar; afterwards he was to confess the sins of the sons of Israel, which he was to put upon the he-goat, which was to be sent out into the wilderness; lastly, he was to put off the garments of linen, and to put on his own, and to make a burnt-offering for himself and for the people: thus it was to be done every year, when Aaron went into the holy of holies within the vail. The priesthood, which was the office of Aaron, represented the Lord as to Divine Good; as the royalty, which afterward appertained to the kings, represented the Lord as to the Divine Truth, n. 6148. The process of the glorification of the Lord's Human [principle] even to Divine Good, is described in the

internal sense in the above passage; this process was manifested to the angels, when Aaron performed those things, and entered within the vail, and it is also now manifested to the angels, when it is read in the Word. By the young bullock for the sacrifice of sin, and by the ram for a burnt-offering, is signified the purification of good from evils in the external and in the internal man; by a coat of linen, breeches of linen, a belt of linen, and a turban of linen, which he was to put on when he entered in, and by washing of the flesh, is signified that that purification was effected by truths derived from good; by the two he-goats of the she-goats for a sacrifice of sin, and by the ram for a burnt-offering, and by the he-goat which was offered, and by the other which was sent forth, is signified the purification of truth from falses in the external man; by the incense, which he was to bring in within the vail is signified adaptation; by the blood of the bullock, and by the blood of the he-goat, which was to be sprinkled seven times upon the propitiatory towards the east, and afterwards upon the horns of the altar, is signified Divine Truth derived from Divine Good; by confession of sins upon the living goat, which was to be sent out into the wilderness, is signified all manner of separation and ejection of evil from good; by putting off the garments of linen, and putting on his own garments, when he was to offer burnt-offerings, also by bringing forth the flesh, the skin, and the dung of the sacrifices out of the camp, and by burning them, is signified the putting on of celestial good with a regenerate person, and the glorification of the Human [principle] even to Divine Good in the Lord, all those things being rejected, which were of the Human [principle] derived from the mother, inasmuch that He was no longer her son, see what is cited, n. 9315. These are the things which are signified by the above process of purification, when Aaron entered into the holy of holies within the vail; for when those things were performed, Aaron represented the Lord as to Divine Good. From these considerations it may be manifest that by the vail between the holy and the holy of holies is also signified the uniting medium of Divine Truth and Divine Good in the Lord.

9671. "Of blue and purple, and scarlet double dyed, and fine linen woven together"—that hereby are signified the goods of love and of faith there conjoined, appears from the signification of blue, as denoting the celestial love of truth, see n. 9466; and from the signification of purple, as denoting the celestial love of good, see n. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good, see n. 4922, 9468; and from the signification of fine linen woven together, as denoting truth from a celestial origin, see n. 9469. Hence it is evident, that by those four things are signified the goods of love and of faith joined together in an uniting medium. The case

herein is this : they in heaven, who have reference to the uniting medium, which is represented by the vail, have conjoined in themselves the goods of love and the goods of faith ; for by the goods of love they are conjoined to the celestial who are in the inmost heaven, and by the goods of faith to the spiritual who are in the middle heaven ; for the good of love to the Lord is called celestial good, and the good of faith in Him is called spiritual good. They in heaven, who have reference to the uniting medium, are called celestial-spiritual and spiritual-celestial ; the former are represented in the Word by Joseph, and the latter by Benjamin. That Joseph, in the representative sense, denotes the celestial-spiritual principle, see n. 4286, 4592, 4963, 5249, 5307, 5331, 5332, 5417, 5869, 5877, 6224, 6526 ; and that Benjamin denotes the spiritual-celestial principle, n. 3969, 4592. And thus that Joseph denotes the internal uniting medium, and Benjamin the external uniting medium, n. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 5822. What the celestial-spiritual principle is, and what the spiritual-celestial, see n. 1577, 1824, 2184, 4585, 4592, 4594. From the opposites also, who are in the hells, it is known what the distinction is between the celestial and the spiritual in the heavens. They who in the hells are opposite to the celestial, are called genii, and they who in the hells are contrary to the spiritual, are called spirits. The genii, who are opposite to the celestial, are at the back, but the spirits, who are opposite to the spiritual, are at the face, and the middle [ones] at the sides ; the genii, because opposite to the celestial, are in more interior evil than the spirits. Concerning both the latter and the former, see what is said from experience, n. 5977, 8593, 8622, 8625. The hell of the genii is altogether separate from the hell of the spirits, insomuch that they who are in one cannot pass into the other ; for there are intermediates there who conjoin, who are opposite to the intermediates in the heavens.

9672. "With the work of a contriver he shall make it"—signifies the intellectual principle, as above, n. 9598.

9673. "With cherubs"—that hereby is signified guard lest they should be commixed, namely, spiritual good and celestial good, thus the middle heaven and the inmost heaven, appears from the signification of cherubs, as denoting guard and providence lest the Lord should be come at except by good, and lest the good which is from the Lord in heaven and with man should be hurt, see n. 9509. The reason why it denotes also lest spiritual good and celestial good, thus those two heavens, should be commixed is, because if they were commixed, each good would be hurt, insomuch that the heavens themselves would perish. This may be manifest from the difference of both goods, thus of both heavens in the places above cited, n. 9670. On this account there are mediate angelic societies, which are in

celestial-spiritual good, and in spiritual-celestial good, by which conjunction is effected, n. 9671. Neither are those goods conjoined with these societies, but are distinct from each other. From these considerations it is evident, that those societies are guards to prevent both goods being commixed; and thus that guard and providence of the Lord is also signified by cherubs.

9674. "And thou shalt give it upon the four pillars of shittim"—that hereby is signified the good of merit, which is of the Lord alone, conjoining and supporting, appears from the signification of four, as denoting conjunction, see n. 1686, 8877. The reason why four denote conjunction is, because that number arises from two multiplied into two, and by the multiplied numbers the same thing is signified as by the simple numbers from which they are multiplied, see n. 5291, 5335, 5708, 7973. That two denote conjunction, see n. 5194, 8423; and from the signification of pillars, as denoting support, of which we shall speak presently; and from the signification of shittim-wood, as denoting the good of merit, which is of the Lord alone, see n. 9472, 9486. That this good is the only good which reigns in heaven, see n. 9486, thus also which supports heaven. The reason why pillars signify support is, because they supported the vail, as the planks also of shittim-wood supported the curtains of the habitation, see n. 9634. By pillars, in the spiritual sense, are signified those things which support heaven and the Church, which things are the goods of love and the goods of faith from the Lord. These things are signified by pillars in David, "I will judge in righteousnesses, the earth and all the inhabitants thereof are melting, *I will make firm its pillars,*" Psalm lxxv. 2, 3. And in Job, "God who maketh the earth to tremble out of its place, *so that the pillars thereof tremble,*" ix. 6. The pillars of the earth denote the goods and truths which support the Church, for earth in the Word is the Church, n. 9325. That the pillars of the earth are not the things which tremble, is evident. And in the Apocalypse, "He that overcometh, *I will make him a pillar in the temple of my God,* and he shall go forth abroad no more; and I will write upon Him the name of my God, and the name of the city of my God, of the New Jerusalem which cometh down out of heaven from my God, and my new name," Apoc. iii. 12. Where a pillar in the temple denotes the goods and truths of the Church, which also are the name of God, and the name of the city New Jerusalem. That the name of God is every good and truth of the Church, or every thing in the complex by which the Lord is worshiped, see n. 2724, 3006, 6674, 9310.

9675. "Covered over with gold"—that hereby is signified a representative of good there, namely, of the good which is signi-

fied by the pillars of shittim, appears from the signification of covering over with gold, and of making from gold, as denoting a representative of good, see n. 9510.

9676. "And their hooks of gold"—that hereby is signified the modes of conjunction by good, appears from the signification of hooks, as denoting modes of conjunction; hooks have that signification from their form; and from the signification of gold, as denoting good, see n. 113, 1551, 1552, 5658, 6914, 6917, 9490.

9677, "Upon four bases of silver"—that hereby is signified the power of conjunction by truth, appears from the signification of four, as denoting conjunction, see just above, n. 9674; and from the signification of bases, as denoting power, see n. 9643; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9678. "And thou shalt give the vail upon the little handles"—that hereby is signified the faculty and thence the actuality of conjunction, appears from the signification of the little handles, as denoting the faculty of conjunction, see n. 9611; actuality thence is signified by giving the vail upon them.

9679. "And thou shalt bring-in thither from within the vail the ark of the testimony"—that hereby is signified the existence of the inmost heaven within that uniting medium, appears from the signification of the vail, as denoting the medium uniting the two heavens, see n. 9670, 9671; and from the signification of the ark of the testimony, as denoting the inmost heaven, see n. 9485; the existence of this heaven is signified by bring-in the ark thither.

9680. "And let the vail distinguish for you between the holy and between the holy of holies"—that hereby is signified between spiritual good, which is the good of charity towards the neighbour and the good of faith in the Lord, and between celestial good, which is the good of love to the Lord, and the good of mutual love, appears from the signification of the holy, as denoting the good reigning in the middle heaven, and from the signification of the holy of holies, as denoting the good reigning in the inmost heaven. That the latter good is the good of love to the Lord and the good of mutual love, and that the former, namely, the good reigning in the middle heaven, is the good of charity towards the neighbour and the good of faith in the Lord, is evident from all those things which have been shewn concerning each good, celestial and spiritual, in the passages cited, n. 9670. The good of love to the Lord in the inmost heaven is the internal good there, whereas the good of mutual love is the external good there; but the good of charity towards the neighbour is the internal good in the middle heaven, and the good of faith in the Lord is the external good there. In every heaven there is an internal and an external, as in the Church, which

that it is internal and external, see n. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375. All good is holy, and all truth in proportion as it has good in it. Good is called holy from the Lord, because the Lord is alone holy, and from Him is all good and all truth, see n. 9229, 9479: Hence it is evident why the habitation is called holy, and the ark, in which was the testimony, the holy of holies; for the testimony is the Lord Himself as to Divine Truth, n. 9503; and the ark is the inmost heaven where the Lord is, n. 9485. The Lord also is in the middle heaven, but more present in the inmost heaven; for they who are conjoined to the Lord by the good of love, are with Him; but they who are conjoined to the Lord by the good of faith, are indeed with Him, but more remotely. In the middle heaven there is conjunction with the Lord by faith implanted in the good of charity towards the neighbour. From these considerations it is evident why the habitation, which was out of the veil, is called holy, and the habitation alone, which was within the veil, is called the holy of holies. That the Lord is [the being] from whom is every thing holy, and that He is the very holy of holies itself, is manifest from Daniel, "Seventy weeks are decided upon my people to anoint the holy of holies," ix. 24. And in the Apocalypse, "Who shall not fear thee, O Lord, and glorify Thy name, because thou alone art holy," xv. 4; therefore also the Lord is called the Holy One of Israel, Isaiah i. 4; chap. v. 19, 24; chap. x. 20; chap. xii. 6; chap. xvii. 7; chap. xxix. 19; chap. xxx. 11, 12, 15; chap. xxxi. 1; chap. xxxvii. 23; chap. xli. 14, 16, 20; chap. xliii. 3, 14; chap. xlv. 11; chap. lx. 9, 14; Jer. l. 29; chap. li. 5; Ezek. xxxix. 7; Psalm lxxi. 22; Psalm lxxviii. 41; Psalm lxxxix. 18; 2 Kings xix. 22, and elsewhere. Whatsoever therefore amongst the sons of Israel represented the Lord, or the good and truth which proceed from Him, after inauguration was called holy, by reason that the Lord alone is holy. The holy Spirit in the Word is also the holy [principle] which proceeds from the Lord.

9681. Verses 34 to 37. *And thou shalt give the propitiatory above the ark of the testimony in the holy of holies. And thou shalt set the table from without the veil, and the candlestick over against the table, on the side of the habitation towards the south, and thou shalt give the table to the side of the north. And thou shalt make a covering for the door of the tent, of blue and purple and scarlet double-dyed, and fine linen woven together, the work of one that worketh with a needle. And thou shalt make for the covering five pillars of shittim, and thou shalt cover them over with gold, and their hooks gold; and thou shalt cast for them five bases of brass. And thou shalt give the propitiatory over the ark of the testimony in the holy of holies, signifies the hearing and reception of all things which are of*

worship grounded in the good of love in the inmost heaven from the Lord. And thou shalt set the table from without the vail, signifies influx by the celestial things which are of love. And the candlestick over against the table on the side of the habitation towards the south, signifies the illumination of the spiritual kingdom by Divine Truth proceeding from the Divine Human [principle] of the Lord to those who are in good. And thou shalt give the table to the side of the north, signifies good in obscurity. And thou shalt make a covering for the door of the tent, signifies a medium uniting the second or middle heaven with the first or ultimate. Of blue and purple and scarlet double-dyed and fine linen woven together, signifies from the good of charity and of faith. The work of Him that worketh with a needle, signifies which are of the scientific principle. And thou shalt make for the covering five pillars of shittim, signifies the support of the uniting medium so far as is sufficient by the good of merit which is of the Divine Human [principle] of the Lord. And thou shalt cover them over with gold, signifies a representative of good. And their hooks shall be of gold, signifies the modes of conjunction by good. And thou shalt cast for them five bases of brass, signifies power from external good.

9682. "And thou shalt give the propitiatory above the ark of the testimony in the holy of holies"—that hereby is signified the hearing and reception of all things which are of worship grounded in the good of love in the inmost heaven from the Lord, appears from the signification of the propitiatory, as denoting the hearing and reception of all things which are of worship, grounded in the good of love, see n. 9506; and from the signification of the ark of the testimony, as denoting the inmost heaven where the Lord is, see n. 9485; and that the testimony there denotes the Lord, see n. 9503; and from the signification of the holy of holies, as denoting where the good of love from the Lord is, see above, n. 9680. From these considerations it is evident, that by giving the propitiatory above the ark of the testimony in the holy of holies, is signified the hearing and reception of all things which are of worship grounded in the good of love in the inmost heaven from the Lord. How the case is with the presence of the Lord in the inmost heaven, and how with His presence in the middle heaven, and also in the ultimate, may be manifest from what has been shewn in many passages concerning the influx of good and truth, from the Lord. The presence of the Lord is effected by influx, and the influx is according to the life of good and of truth; they who are in the good of love to the Lord, are they who proximately receive the influx; but they who are in the good of charity towards the neighbour, receive it also, but more remotely, since the good of charity towards the neighbour is more

remote than the essential good of love to the Lord ; but they who are in the good of faith also indeed receive it, but only in proportion to the good which faith has in it ; wherefore they who are in the good of life from the truths of faith, receive it ; for the Lord is in good, inasmuch as all good is from Him, and nothing at all from man, nor from the angels in heaven. As to what further concerns the presence of the Lord in heaven, and through heaven with man, it is to be noted, that the Lord is above the heavens, for he is the sun of heaven, nevertheless by light and heat thence derived He is present ; the light thence derived is the Divine Truth which is of faith, and the heat thence derived is the Divine Good which is of love ; what proceeds from the Lord is Himself ; from which considerations it is evident, that the Lord is present where the good which is from Him is received. But all these things may be better comprehended from what has been shewn concerning influx, namely, that all of life flows-in from the Lord, thus all good and truth, since these principles constitute the life of man, and the things which flow-in are according to reception with every one, n. 2535, 2706, 2886 to 2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216 ; and that influx from the Lord is immediate, and also mediate through the heavens, n. 5147, 6058, 6063, 6466, 6472, 6473, 6982, 6985, 6996, 7004, 7007, 7055, 7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216.

9683. "And thou shalt set the table from without the vail"—that hereby is signified influx by the celestial things which are of love, appears from the signification of the table, on which were the breads of faces, as denoting a receptacle of things celestial, see n. 9527, 9545 ; and from the signification of without the vail, as denoting out of the uniting medium, by which was mediate influx, for by the vail is signified a uniting medium, n. 9670 ; and whereas that table was on the other side the vail, therefore by it is signified influx by celestial things, which are of the inmost heaven, which are the goods of love. That there is mediate influx from the Lord through the inmost heaven, and immediate from Himself, may be manifest from the passages above cited, n. 9682, at the end. The case with every good, which constitutes celestial life, thus eternal life, appertaining to man and to angel is this : the inmost principle of good is the Lord Himself, consequently the good of love which is immediately from Him ; the good which next succeeds is the good of mutual love ; next the good of charity towards the neighbour ; lastly the good of faith. This is the successive order of goods from the inmost ; hence it may be manifest how the case is with immediate and mediate influx ; in general, so much as a good

succeeding in order, or exterior, has in it interior good, so much it is a good, for so much it is nearer to the Lord Himself, who, as was said, is the inmost good ; but the successive arrangement and ordination of interior goods in exterior varies in all and singular subjects according to reception, and reception is according to the spiritual and moral life of every one in the world, for the life in the world remains with every one to eternity. The influx of the Lord is also immediate with every one, for without immediate influx the mediate is of no effect ; immediate influx is received according to the order in which a man or an angel is, thus according to the Divine Truth which is from the Divine [being], for this is order, see n. 1728, 1919, 2447, 4839, 5703, 7995, 8512, 8513, 8700, 8988 ; the order itself therefore appertaining to man is that he should live in the good which is from the Lord, that is, that he should live from the Lord. This influx is continual, and adjoined to all and singular things of the will of man, directing them to order as far as possible ; for man's proper will is continually leading him away [from order]. The case herein is as with the voluntary and involuntary [things or principles] appertaining to man ; his voluntary [things or principles] continually lead away from order, but the involuntary continually bring back to order. Hence it is that the motion of the heart, which is involuntary, is altogether exempt from man's will, in like manner the action of the cerebellum ; and that the motion of the heart and the powers of the cerebellum rule the voluntary things or principles, lest these latter should transgress all limits, and extinguish the life of the body before its time ; on which account the principles acting from both, namely, both from the involuntary and voluntary things in the whole body proceed in conjunction. These observations are made in order to illustrate in some measure the idea concerning the immediate and mediate influx of the celestial things of love and of the spiritual things of faith from the Lord.

9684. "And the candlestick over against the table on the side of the habitation towards the south"—that hereby is signified the illumination of the spiritual kingdom by the Divine Truth proceeding from the Divine Human [principle] of the Lord to those who are in good, appears from the signification of a candlestick, as denoting the Lord as to Divine Truth, thus denoting the Divine Truth proceeding from his Divine Human [principle], and illumination thence to His spiritual kingdom, of which we shall speak presently ; and from the signification of the table on which were the breads of faces, over against which the candlestick was, as denoting the Lord as to celestial good, thus denoting that good itself, from which and by which the Lord flows-in into the spiritual kingdom, or into the middle heaven, concerning which also we shall speak presently ; and from the signification of on

the side of the habitation towards the south, as denoting in heaven where the Divine Truth proceeding from the Divine Human [principle] of the Lord is in the greatest light; for the habitation out of the vail, where the candlestick was, denotes the middle heaven, n. 9594; and the south denotes where Divine Truth is in its light, n. 9642. That in the habitation near the vail was the candlestick, and also the table on which were the breads of faces, and that the candlestick was at the side towards the south, and the table at the side towards the north, are arcana of heaven, which cannot be manifested unless it be known, that the habitation represented heaven, and that the things contained in the habitation represented the celestial and spiritual things which are in heaven; what the candlestick represented has been shewn above, n. 9548, and what the table on which were the breads of faces, n. 9527, 9545; and what the south signifies, n. 9642; and what the north, n. 3708. Hence it may be manifest, that by the candlestick on the side of the habitation towards the south is signified the illumination of the spiritual kingdom by Divine Truth proceeding from the Divine Human [principle] of the Lord. But that the arcana themselves may more evidently appear, it may be expedient to say how the case is in the heavens. The Lord appears to those who are of the celestial kingdom as a sun, but to those who are of the spiritual kingdom as a moon. The Lord as a sun appears at a middle altitude over against the right eye, and as a moon also at a middle altitude over against the left eye. From the Lord as a sun light is derived to those who are in His celestial kingdom, and from the Lord as a moon light is derived to those who are in the spiritual kingdom. Concerning each of those kingdoms, see the passages cited, n. 9277. The light in the heavens is the Divine Truth proceeding from the Divine Human [principle] of the Lord, which being received by the angels, who are of the spiritual kingdom, is called the truth of faith from the good of charity towards the neighbour, of which good and which truth the middle heaven consists, which is called the spiritual heaven. The candlestick in the habitation represented the moon, from which they who are of the spiritual kingdom derive light, thus it represented the Lord as to the Divine Truth there; for, as was said, the Lord appears to those who are of that kingdom as a moon. From these considerations it may now be manifest, why the candlestick was set towards the south, for the south denotes where Divine Truth is in the light, n. 9642; and why the table, on which were the breads of faces, was towards the north, for the north denotes where Divine Truth is in obscurity, n. 3708, and in like manner in such case the Divine Good, which is signified by the breads upon that table; this good becomes spiritual good by the reception of Divine Truth, as of light from the moon. These are the arcana which are signified by the can-

dlestick and its situation towards the south, and by the table on which were the breads of faces, and its situation towards the north. That the candlestick denotes the Divine Truth proceeding from the Lord's Divine Human [principle], is manifest from the Apocālypse, "*I saw seven golden candlesticks, and in the midst of the seven candlesticks [one] like to the Son of Man, clad in a garment down to the feet, and girded about the paps with a golden girdle,*" i. 12, 13, 14: the Son of Man is the Lord as to the Divine Truth from His Divine Human [principle] n. 2803, 2813, 3704. And in another place in the same book, "*The glory of God shall enlighten the holy city Jerusalem, and the Lamb is the lamp thereof,*" xxi. 23. The glory of God is the Divine Truth proceeding from the Lord, n. 9429; the lamp, which is the Lamb, that is the Lord, denotes faith, and thence the intelligence of truth and the wisdom of good, which are from the Lord alone, n. 9548; the new Jerusalem is the new Church of the Lord, n. 2117. That the Lord is a sun to those who are in the celestial kingdom, and appears as a moon to those who are in the spiritual kingdom, see n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812; that hence in the Word by the sun is signified the Lord as to celestial good, and by the moon the Lord as to spiritual good, see n. 1529, 1530, 2441, 2495, 4060, 4696, 7083, 8644; and that the Lord, as a sun, appears at a middle altitude over against the right eye, and as a moon also at a middle altitude over against the left eye, n. 1531, 4321, 7078, 7171; hence it is that the east in heaven is where the Lord appears as a sun, and the south where the Lord appears as a moon. That light from the Lord as a sun and moon is the Divine Truth proceeding from His Divine Human [principle], see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407; and whereas light from the Lord as a sun, and as a moon, is the Divine Truth proceeding from Him, therefore heat from the Lord as a sun there, is the Divine Good of His Divine Love, n. 3338, 3339, 3643, 5215, 6032; hence it may be manifest what is the difference between the Lord's celestial kingdom and spiritual kingdom, as to the reception of Divine Truth, namely that it is as the difference between light from the sun and light from the moon. That on this account, they who are in the spiritual kingdom are respectively in obscurity as to the truth of faith and the good of love, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233. That they principally were saved by the coming of the Lord into the world, n. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7826, 7932, 8018, 8054, 8159, 8321, 9596; and that they have illumina-

tion in the Divine Human [principle] of the Lord, n. 2716, 2833, 2834. But that they who are of the spiritual Church are saved, who are in the good of life by the truths of faith, n. 2954, 6435, 6647, 6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701.

9685. "And thou shalt give the table to the side of the north"—that hereby is signified good in obscurity, appears from the signification of the table, on which were the breads of faces, as denoting a receptacle of things celestial, see n. 9527, for breads denote celestial good which is from the Lord, n. 9545; and from the signification of the north, as denoting obscurity as to the truths of faith, see n. 3708, and when truth is in obscurity, good is also in obscurity; for in the Lord's spiritual kingdom good appears by truth, and truth is apprehended as good when it comes from the understanding into the will; this good is the good of charity, and is called spiritual good. It is otherwise in the Lord's celestial kingdom, good does not there appear good by truth, but is perceived from the good itself. Hence it may be manifest why the table was set to the side towards the north, and the candlestick to the side towards the south. But see what has been said and shewn on this subject just above, 9684.

9686. "And thou shalt make a covering for the door of the tent"—that hereby is signified a medium uniting the second or middle heaven with the first or ultimate, appears from the signification of a covering, as denoting a medium uniting this heaven, which is represented by the tent of the assembly, with the heaven which is represented by the court, treated of in the following chapter; for as the vail between the holy and the holy of holies signified the medium uniting between the inmost or third heaven and the middle or second heaven, so this covering signifies the like between the middle or second heaven and the first or ultimate heaven. That there are three heavens, and that two were represented by the habitation which was within the vail, and by the habitation which was out of the vail, has been shewn above; and that the first or ultimate heaven is represented by the court, will be shewn by the Divine Mercy of the Lord, in the following chapter. The entrance from one into the other is signified by the door where the covering was. That a door denotes entrance, see n. 2145, 2152, 2356, 2385; and hence communication, n. 8989; consequently the covering there, which was in the place of a door, denotes a medium communicating and uniting.

9687. "Of blue and purple, and scarlet double-dyed, and fine linen woven together, that hereby is signified from the good of charity and of faith, appears from the signification of blue, of purple, of scarlet double-dyed, and of fine linen woven together, where the vail is treated of, by which is signified a medium

uniting between the inmost and middle heaven, as denoting the good of love and of faith, see n. 9671, but in this case the goods of charity and of faith, because the subject treated of is concerning the covering, by which is signified the medium uniting between the second and last heaven, n. 9686; for in the inmost heaven the good of love to the Lord reigns, but in the middle heaven the good of charity towards the neighbour, and in the ultimate heaven the good of faith; hence it is that by the blue, purple, scarlet double-dyed, and fine linen woven together, are signified the goods reigning in those heavens.

9688. "The work of him that worketh with a needle"—that hereby are signified the things which are of the scientific principle, appears from the signification of the work of him that worketh with a needle, or of needle-work, as denoting the scientific principle. In several passages in the Word mention is made of what is wrought with a needle and of needle-work, and by it is every where signified the scientific principle: the cause of this originates in representatives in the other life, where garments of various kinds of needle-work appear, and by them are signified scientific truths. Scientific truths differ from intellectual truths, as external things from internal, or as the natural principle from the spiritual with man; for scientific things serve the understanding for objects from which it may hatch truths; for the intellectual principle is the principle of sight of the internal man, and scientifics are its objects in the external or natural man; these latter are signified by the work of him that worketh with the needle, but the former is signified by the work of a contriver, n. 9598; for to contrive is of the understanding, and to work with a needle is of one who is knowing and efficient from the understanding. Hence it is that those things in the habitation which signified internal things, were of *the work of a contriver*, as the curtains themselves there, verse 1, and the vail between the holy and holy of holies, verse 31; but that those things, which signified external things, were of *the work of him that worketh with a needle*; as the covering for the door of the tent, and for the gate of the court, Exod. xxxviii. 13; also the belt, Exod. xxxix. 29; for the belt denotes what is external conjoining all internal things. The court is the ultimate of heaven, and the door of the tent denotes where there is an exit from the middle heaven into the ultimate. That needle-work and what is wrought with a needle denotes the scientific principle which is of the external or natural man, is manifest from the following passages in the Word, "*Fine linen in needle-work from Egypt* was thine expansion; blue and purple from the isles of Elisha was thy covering: Syria was thy trader by the multitude of thy works, with the chrysoprass, purple, and needle-work, and fine linen. The traders of Sheba with clues of blue and needle-work," Ezek. xxvii.*7, 16, 22, 24. The subject

treated of in this passage is concerning Tyre, by which are signified those who are in the knowledges of truth and good, and in the abstract sense, those knowledges themselves, n. 1201. By fine linen in needle-work is signified scientific truth, for fine linen is truth from a celestial origin, n. 5319, 9469, and needle-work is the scientific principle. Therefore also it is said from Egypt, because by Egypt is signified the scientific principle, n. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391; and also from Syria and from Sheba, because by Syria are signified the knowledges of truth and good, n. 1232, 1234, 3051, 3249, 3664, 3680, 4112, in like manner by Sheba, n. 1171, 3240. The knowledges of truth and of good are the scientifics of the Church; every one who has the faculty of thinking intellectually and of considering things, may see that in the above passage is not meant needle-work, nor fine-linen, nor blue, nor purple, but that by those things are signified such things as are worthy of the Word, thus the spiritual things which are of heaven and the Church. Again, in the same prophet, "All the princes of the sea shall descend upon their thrones, and cast away their robes, and *put off the garments of their needle-work*; they shall be clothed with terrors," xxvi. 16; speaking also of Tyre; the princes of the sea denote primary scientifics, which are called dogmas. That princes denote things primary, see n. 1482, 2089, 5044; and that the sea denotes the scientific principle in general, n. 28, 2850. Robes denote external truths, needle-work denotes scientific truths, which also are external. That garments denote truths, see n. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918, 9093, 9158, 9212, 9216. Again, in the same prophet, "*I clothed thee with needle-work*, and shod thee with yew, I girded thee with fine linen, and covered thee with silk: thus thou wast adorned with gold and silver, and thy garments were fine linen, silk, and *needle-work*: but thou hast taken *the garments of thy needle-work*, and hast covered images, with which thou hast committed whoredom," xvi. 10, 13, 16: speaking of Jerusalem, by which is signified the Church. Garments of needle-work denote scientific truths; to cover images, with which she committed whoredom, denotes to confirm falses, for to commit whoredom is to pervert truths by applications to falses or evils. Who does not see that by fine linen, silk, and needle-work, are not there meant fine linen, silk, and needle-work, for the subject treated of is concerning Jerusalem; but what is meant, the Christian world does not enquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior things mystical, which it has no concern about. Again, in the same prophet, "A great eagle, with great wings, with long quills, full of feathers, *which had needle-work*," xvii. 3; speaking of the house of Israel, by which

is signified the spiritual Church, which is called an eagle from perception, n. 3901, 8764; which has needle-work denotes which has the scientific principle. And in David, “The king’s daughter is wholly glorious within, her garment is of foldings of gold, *she is brought to the king in needle-work*,” Psalm xlv. 13, 14; where the king’s daughter denotes the affection of truth; needle-work denotes the scientific of truth. And in the book of Judges, “They shall divide the spoil, a spoil of colours to Sisera, *a spoil of colours of needle-work, the colours of those who work with the needle*; the neck of the spoil, v. 30; the song of Deborah and Barak, where needle-work denotes the scientific principle, which is of the natural man.

9689. “And thou shalt make for the covering five pillars of shittim”—that hereby is signified the support of the uniting medium so far as is sufficient by the good of merit which is of the Lord’s Divine Human [principle], appears from the signification of the covering for the door of the tent, as denoting the medium uniting the second or middle heaven with the first or ultimate, see above, n. 9686; and from the signification of five, as denoting some part or some what, see n. 4638, and also so much as is sufficient; and from the signification of pillars, as denoting support, see n. 9674; and from the signification of shittim-wood, as denoting the good of merit, which is of the Lord alone, see n. 9472, 9486, thus of His Divine Human principle, for this has merit, n. 9486.

9690. “And thou shalt cover them over with gold”—that hereby is signified a representative, namely, of good, appears from the signification of covering over with gold, and making from gold, as denoting a representative of good, see n. 9510.

9691. “And their hooks of gold”—that hereby are signified modes of conjunction by good, see above, n. 9676.

9692. “And thou shalt cast for them five bases of brass”—that hereby is signified power from external good, appears from the signification of bases, as denoting power supporting, see n. 9643; and from the signification of brass, as denoting natural good, or external good, see n. 425, 1551.

CONTINUATION OF THE SUBJECT OF THE FIRST EARTH IN THE STARRY HEAVEN.

9693. *AFTER that I was translated through that great gulph, I at length came to a place where I stopped; and on this occasion there appeared to me spirits above, with whom it was given to discourse. From their discourse, and from their peculiar manner of apperceiving things, and of expounding them, I clearly dis-*

covered that they were from another earth, for they differed altogether from the spirits of the world of our sun; they also in their turn apperceived from my discourse that I was from a distance.

9694. *After we had discoursed a little on various subjects, I asked what God they worshiped; they said, that they worshiped a certain angel, who appears to them as a Divine Man, being refulgent with light; and that he instructs them, and gives them to perceive what they ought to do. They said further, that the greatest God is in the sun of the angelic heaven, and that He appears to their angel, and not to themselves; and that He is so great, that they dare not adore Him.*

9695. *The angel, whom they worshiped, was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a certain flame, which appears like a little torch, considerably fiery and yellow. The reason of this is because they do not adore the Lord; hence they have not light from the sun of the angelic heaven, but from an angelic society; for an angelic society, when it is granted by the Lord, can present such light to spirits, who are in an inferior sphere.*

9696. *In other respects they were modest, somewhat simple, but still under tolerably good influence as to their thoughts. From the light which was amongst them, might be concluded what was the quality of their intellectual principle, for the intellect is according to the reception of the light which is in the heavens, since the Divine Truth proceeding from the Lord as a Sun is what shines there, and enables the angels not only to see, but also to understand.*

9697. *They were questioned concerning the sun of their world, which illuminates their earth, and they said, that the sun to them appears flaming; and when I represented the size of the sun of our earth, they said that theirs is less, for the sun is to our eyes a star, and I was told by the angels, that it was one of the lesser stars. They said also that from their earth the heaven also appears full of stars.*

9698. *I was instructed that the inhabitants and spirits of that earth have reference, in the GRAND MAN, to somewhat in the spleen; which was also confirmed by an influx into the spleen when they discoursed with me.*

9699. *Afterwards my sight was opened, that I could look in some degree into the earth itself; and there appeared several green fields, and forests with trees in full foliage, also fleecy sheep.*

9700. *The subject concerning the First Earth seen in the starry heaven will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE TWENTY-SEVENTH.

THE DOCTRINE OF CHARITY AND FAITH.

9701. IT may be expedient now to speak concerning the internal and external man.

9702. They who have only a general idea concerning the internal and external man, believe that it is the internal man which thinks and which wills, and the external which speaks and which acts, since to think and to will is somewhat internal and thence to speak and to act is external.

9703. But it is to be noted, that not only the internal man thinks and wills, but also the external; nevertheless in one manner when they are conjoined, and in another manner when they are separated.

9704. When man thinks intelligently and wills wisely, he then thinks and wills from the internal; but when man thinks not intelligently and wills not wisely, in such case he does not think and will from the internal. Consequently when man thinks well concerning the Lord, and concerning the things which are of the Lord, and when he thinks well concerning the neighbour, and concerning the things which are of the neighbour, and wills well to them, he then thinks and wills from the internal. But when man thinks ill concerning them, and wills ill to them, in this case he does not think and will from the internal. To think well is to think from the faith of truth, and to will well is to will from the love of good; but to think ill is to think from the faith of what is false, and to will ill is to will from the love of what is evil.

9705. In a word, so far as man is in love to the Lord, and in love towards the neighbour, so far he is in the internal man, and thinks and wills from it; and also speaks from it, and acts from it; but so far as man is in the love of self, and in the love of the world, so far he is in the external man, and also, so far as he dares he speaks and acts from it.

9706. The reason is because man was created to the image of heaven, and to the image of the world; the internal man to the image of heaven, and the external to the image of the world; wherefore to think and to will from the internal is to think and to will from heaven, that is, by [or through] heaven from the Lord; but to think and to will from the external is to think and to will from the world, that is, by [or through] the world from self.

9707. It has been so provided and ordained by the Lord, that so far as man thinks and wills from heaven, that is, by [or through] heaven from the Lord, so far his internal man is opened; the opening is to heaven even to the Lord Himself; hence *vice versa*, so far as man thinks and wills from the world, that is, by [or through] the world from self, so far the internal man is closed, and the external is opened. The opening is to the world, and to self.

9708. The external man, to the intent that it may be reduced to order, must be made subordinate to the internal, and it is then made subordinate when it obeys; so far as this is effected, so far the external also is wise. This is meant by the old man dying with his concupiscences, that man may become a new creature.

9709. They, with whom the internal man is closed, do not know that there is an internal man, neither do they believe that there is a heaven and internal life; and what is wonderful, they nevertheless suppose that themselves think more wisely than others, for they love themselves and what they call their own, and even adore them. It is otherwise with those, with whom the internal man is opened towards heaven to the Lord, for these latter are in the light of heaven, thus in illumination from the Lord; whereas the former are not in the light of heaven, but in the light of the world, thus in illumination from self. They who are illuminated from self, and not from the Lord, see what is false as truth, and what is evil as good.

CHAPTER XXVII.

1. AND thou shalt make an altar of shittim-wood, five cubits the length, and five cubits the breadth; the altar shall be square; and three cubits the height of it.

2. And thou shalt make its horns upon its four corners; out of it shall be its horns; and thou shalt cover it over with brass.

3. And thou shalt make its pans to sift its ashes, and its shovels, and its basins, and its little flesh-hooks, and its tongs; for all its vessels thou shalt make brass

4. And thou shalt make for it a grate, the work of a net of brass; and thou shalt make upon the net four rings of brass upon its four extremities.

5. And thou shalt give it under the compass of the altar downwards; and the net shall be even to the middle of the altar.

6. And thou shalt make staves for the altar, staves of shit-tim-wood, and thou shalt cover them over with brass.

7. And its staves shall be put-in into the rings, and the staves shall be upon the two sides of the altar in carrying it.

8. A hollow table thou shalt make it, as was seen by thee in the mountain, so shall they make [it].

9. And thou shalt make the court of the habitation to the corner of the south southward; the hangings [for the court] of fine linen woven together, a hundred in a cubit the length to one corner.

10. And its twenty pillars, and their twenty bases, [shall be] of brass; the hooks of the pillars and their fillets [shall be] of silver.

11. And so at the corner of the north in length; the hangings a hundred in length, and its twenty pillars, and their twenty bases, shall be of brass; the hooks of the pillars and their fillets shall be of silver.

12. And the breadth of the court to the corner of the sea, the hangings shall be of fifty cubits, their pillars ten, and their bases ten.

13. And the breadth of the court to the corner of the east eastwards shall be fifty cubits.

14. And of fifteen cubits the hangings of the wing, their pillars three, and their bases three.

15. And for the other wing fifteen hangings, their pillars three, and their bases three.

16. And for the gate of the court a covering of twenty cubits, of blue and purple and scarlet double-dyed, and fine linen woven together, the work of him that worketh with a needle, their pillars four, and their bases four.

17. All the pillars of the court round about shall be filletted with fillets of silver, and their hooks of silver, and their bases of brass.

18. The length of the court shall be a hundred in a cubit, and the breadth fifty in fifty, and the height five cubits, with fine linen interwoven, and their bases shall be of brass.

19. And for all the vessels of the habitation in all its service, and all its pegs, and all the pegs of the court shall be of brass.

20. And thou shalt command the sons of Israel, and let them take for the oil of olive pure, bruised, for the luminary, to cause the lamp to ascend continually.

21. In the tent of the assembly without the vail, which is over the testimony, Aaron shall order it, and his sons, from evening even to morning, before Jehovah; [it shall be] a statute of an age for the generations from with the sons of Israel.

THE CONTENTS.

9710. **THE** subject treated of in this chapter, in the internal sense, is concerning the worship of the Lord from the good of love. This worship is signified by the altar, and is described in general by all things relating to the altar.

9711. The subject afterwards treated of is concerning the ultimate heaven, which is represented and described by the court.

9712. The subject lastly treated of is concerning the good of charity, by which the spiritual heaven is illuminated in the truths of faith from the Lord; these things are signified by the oil of olive, and by the luminary.

THE INTERNAL SENSE.

9713. **VERSES 1 to 8.** *And thou shalt make an altar of shittim-wood, five cubits the length and five cubits the breadth: the altar shall be square, and three cubits its height. And thou shalt make its horns upon its four corners, out of it shall be its horns; and thou shalt cover it over with brass. And thou shalt make its pans to sift its ashes, and its shovels, and its basins, and its little flesh hooks, and its tongs, for all its vessels thou shalt make brass. And thou shalt make for it a grate, the work of a net, of brass, and thou shalt make upon the net four rings of brass upon its four extremities. And thou shalt give it under the compass of the altar downwards, and the net shall be even to the middle of the altar. And thou shalt make staves for the altar, staves of shittim-wood, and thou shalt cover them over with brass. And its staves shall be put-in into the rings, and the staves shall be on the two sides of the altar in carrying it. A hollow table thou shalt make it, as was seen by thee in the mountain, so shall they make [it].* And thou shalt make an altar, signifies a representative of the Lord and of the worship of Him. Of shittim-wood, signifies justice. Five cubits the length and five cubits the breadth, signifies equally from good and from truth. The altar shall be square, signifies thus what is just. And three cubits the height of it, signifies what is full as to degrees. And thou shalt make its horns, signifies power. Upon its four corners, signifies of every mode. Out of it shall be the horns, signifies that the power shall be from good. And thou shalt cover it over with brass, signifies a representative of good. And thou shalt make its pans to sift its ashes, signifies things removing [what is to be removed] after uses. And its shovels, and its basins, and its little flesh-hooks, and its tongs, signifies

containing scientifics and subservient to every use. For all its vessels thou shalt make brass, signifies all things from good. And thou shalt make for it a grate, the work of a net, signifies the sensual principle, which is the ultimate. Of brass, signifies which is also from good. And thou shalt make upon the net four rings of brass, signifies the sphere of good by which is conjunction. Upon its four extremities, signifies every where. And thou shalt give it under the compass of the altar downwards, signifies thus in ultimates. And the net shall be even to the middle of the altar, signifies the extension of the sensual principle. And thou shalt make staves for the altar, signifies the power of keeping together in a state of good. Staves of shittim-wood, signifies the good of justice. And thou shalt cover them over with brass, signifies a representative of good. And its staves shall be put-in into the rings, signifies the power of the sphere of Divine Good. And the staves shall be on the two sides of the altar, signifies the power of good by truth and of truth from good. In carrying it, signifies existence and subsistence. A hollow table thou shalt make it, signifies application. As was seen by thee in the mountain, so shall they make [it], signifies from correspondence of things Divine in heaven.

9714. "And thou shalt make an altar"—that hereby is signified a representative of the Lord, and of the worship of Him, appears from the signification of the altar which was for burnt-offerings and sacrifices, as being a representative of the Lord, and since by burnt-offerings and sacrifices were signified all things appertaining to the worship of the Lord, therefore also the altar was representative of the worship of Him; nevertheless the Lord is not worshiped by burnt-offerings and sacrifices, but by those things which were represented, which are the celestial things of love and the spiritual things of faith, see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936. There were two things by which the Lord, as to the Divine Human [principle], was represented, the temple and the altar. That He was represented by the temple, He Himself teaches in John, "Jesus said, *dissolve this temple, and in three days I will raise it up again: He spake of the temple of His body,*" ii. 19. 20. That He was represented by the altar, may also be manifest from the Lord's words, where He speaks of the temple and at the same time of the altar, in Matthew, "Ye fools and blind, because ye say, whosoever shall swear *by the temple*, it is nothing, but whosoever shall swear *by the gold of the temple*, he is guilty; whether is greater, the *gold*, or the *temple* which sanctifies the *gold*? Likewise whosoever shall swear *by the altar*, it is nothing; but whosoever shall swear *by the gift* which is upon it, he is guilty; ye fools and blind, whether is greater, the *gift*, or the *altar*, which sanctifies the *gift*: he who sweareth *by the altar*, sweareth *by it*, and *by all that is upon it*; and he

who sweareth *by the temple, sweareth by it, and by Him who dwelleth in it*; and he who sweareth *by heaven*, sweareth by the throne of God, and by Him who sitteth upon it," xxiii. 16 to 22. Hence it is evident, that as the temple, so also the altar was representative of the Lord's Divine Human [principle], for the like is said of the altar, as of the temple, namely, that it is what sanctifies the gift which is upon it, thus that the altar was the subject from which came sanctification, consequently that it was also representative of the Divine Human [principle] of the Lord, from which every thing holy proceeds; but the altar was representative of the Lord as to His Divine Good, whereas the temple was representative of Him as to His Divine Truth, thus as to heaven, for the Divine Truth proceeding from the Lord makes heaven; therefore it is said of the temple, that he who sweareth by the temple, sweareth by it and by Him who dwelleth in it; and it is added, he who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth upon it. The throne of God is the Divine Truth proceeding from the Lord, thus heaven, and He who sitteth upon it is the Lord, n. 5313. The like to what was represented by the temple, was represented also by the habitation, the Lord, as to Divine Truth, being there the testimony which was in the ark, n. 9503. Inasmuch as by the altar was represented the Lord as to Divine Good, therefore it was the very holy of holies, and sanctified every thing which touched it, as may be manifest from what follows of this book, where it is said, "*Seven days thou shalt expiate upon the altar, and shall sanctify it, that the altar may be the holy of holies, and every thing which toucheth it shall be sanctified,*" Exod. xxix. 37; and therefore the fire upon the altar was perpetually burning, and was in no case extinguished. Levit. vi. 13; and from that fire was taken the fire of incense, and from no other source, Levit. x. 1 to 6; for by the fire of the altar was signified the Divine Good of the Divine Love of the Lord, n. 5215, 6314, 6832, 6834, 6849. That the altar was representative of the Lord, is evident from the following passages in David, "Let Thy light and thy truth lead me to the mountain of Thy holiness, and to Thy habitations, that I may enter in to the altar of God to God," Psalm xliii. 3, 4: and again, "I wash mine hands in innocence, and *encompass thine altar, O Jehovah,*" Psalm xxvi. 6. But that the altar was representative of the worship of the Lord, is manifest from Isaiah, "All the cattle of Arabia shall be gathered together to thee; the rams of Nebaioth shall minister to thee; *mine altar ascends to what is well pleasing,*" lx. 4: and in Jeremiah, "*The Lord hath forsaken His altar, and abominated His sanctuary,*" Lam. ii. 7; where to forsake the altar denotes to abolish the representative of the worship of the Lord from the good of love. To abominate the sanctuary, denotes to abolish the representative of the worship

of the Lord from the truths of faith. And in Ezekiel, "*Your altars shall be destroyed, I will disperse your bones about your altars; your altars shall be devastated, and desolated, and broken, and your idols shall cease,*" vi. 4, 5, 6; where the destruction, the devastation, and the desolation of altars denotes of representative worship. And in Isaiah, "*The iniquity of Jacob shall not be expiated, when he shall set all the stones of the altar as dispersed chalk stones,*" xxvii. 9; where the dispersed stones of the altar denote all truths of worship. Again, "*In that day a man shall look to his Maker, and his eyes to the Holy One of Israel, but he shall not look to the altars,*" xvii. 7, 8; where altars, the work of the hands, and what the fingers have made, denote worship grounded in man's own intelligence. And in Hosea, "*Ephraim hath multiplied altars to commit sin,*" viii. 11; where to multiply altars to commit sin, denotes to forge vain things of worship. Again, in the same prophet, "*The thistle and the thorn shall come up on your altars,*" x. 8; denoting that evils and falses shall enter in and make worship. And in Isaiah, "*In that day there shall be an altar to Jehovah in the midst of Egypt,*" xix. 19; where an altar to Jehovah denotes the worship of the Lord. The altar which is now treated of, inasmuch as it was portable, was made of shittim-wood, and covered over with brass; but the altar, which was to remain in its place, was made either of the ground or of unhewn stone. The altar made of the ground was the principal representative of the worship of the Lord from the good of love; but the altar made of unhewn stone was representative of worship from the goods and truths of faith, n. 8935, 8940; but the portable altar which is here treated of, was representative of the worship of the Lord from the good of love; therefore it was of shittim-wood, and covered over with brass.

9715. "*Of shittim-wood*"—that hereby is signified justice, appears from the signification of shittim-wood, as denoting the good of merit and justice, which are of the Lord alone, see n. 9472, 9486. It may be expedient here to say what the justice is, and what the merit, which are of the Lord alone. It is believed that the Lord had merit and justice, because he fulfilled all things of the law, and because by the passion of the cross He saved the human race; but these things are not meant in the Word by the Lord's justice and merit; but by His merit and justice is meant that He fought alone with all the hells, and subdued them, and thereby reduced into order all things in the hells, and on the same occasion all things in the heavens; for there are attendant upon every man spirits from hell, and also angels from heaven, since man without them cannot live at all; therefore unless the hells had been subdued by the Lord, and the heavens reduced into

order, it would have been impossible for any man to have been saved. This effect could not be wrought but by His Human [principle], namely, by combats with them by His Human [principle]; and whereas the Lord did this from His own proper power, thus alone, therefore the Lord alone has merit and justice; and therefore it is He alone who still conquers the hells with man; for he who once conquers them, conquers them to eternity; wherefore man has nothing at all of merit and of justice, but the merit and justice of the Lord is imputed to him, when he acknowledges that nothing is from himself, but all from the Lord. Hence it is that the Lord alone regenerates man; for to regenerate man, is to drive away the hells from him, consequently the evils and falses which are from the hells, and in their place to implant heaven, that is, the goods of love, and the truths of faith, for these constitute heaven. The Lord also, by continual combats with the hells, glorified His Human [principle], that is, made it Divine; for as man is regenerated by combats, which are temptations, so the Lord by combats, which were temptations, was glorified, hence the glorification of the Human [principle] of the Lord from His own proper power is also merit and justice, for by it man is saved, inasmuch as by it all the hells are kept subdued to eternity by the Lord. That this is the case, is manifest from the passages in the Word where the merit and justice of the Lord are treated of, as in Isaiah, "Who is this that cometh from Edom, with sprinkled garments from Bozrah, walking in the multitude of his strength? *I who speak in justice*, great to save; wherefore art thou red as to thy garments, and thy garments as of him that treadeth in the wine-press? *I have trodden the wine-press alone*, and of the people not a man [*vir*] was with Me; therefore I have trodden them in Mine anger; whence their victory is sprinkled upon My garments, and I have polluted all My raiment; for the day of vengeance is in My heart, and the year of My redeemed is come. *I looked around, but there was none that helped, and I was amazed, but there was none that supported, therefore My own arm brought salvation unto Me, and My wrath sustained Me; and I have trodden the people in Mine anger, and have made their victory to descend to the earth. Therefore he was made a Saviour,*" lxiii. 1 to 8. That these things are said of the Lord, is known. *His combats with the hells* are described by His garments being sprinkled, by being red as to His garments, and by His garments being as of him that treadeth in the wine-press, and by the days of vengeance. *The conquests and subjugations of the hells* are described by treading them in His anger, whence their victory was sprinkled upon His garments, by treading the people in anger, and causing their victory to descend to the earth. *That the Lord did those things from His own proper power*, is described by His treading the wine-press

alone, and of the people not a man was with Him, by looking around but there was none who helped; by being amazed, but there was none that supported, and by His own arm bringing salvation to Him. *That hence comes salvation*,³ is described by walking in the multitude of His strength, great to save, by the year of His redeemed being come, and that therefore He was made a Saviour. That all these things are of justice, appears still more evidently in another passage in the same prophet, "He saw that there was not a man [*vir*], and He was amazed that there was none to intercede, therefore His own arm brought salvation to Him, and *His justice stirred Him up; whence He put on justice as a coat of mail*, and a helmet of salvation upon His head; He put on garments of vengeance, and covered Himself with zeal as with a cloak," lix. 16, 17. Again in the same prophet, "*My justice is near*, My salvation hath gone forth, and Mine arms shall judge the people; in Me shall the islands hope, and on Mine arm they shall confide," li. 5. The arm which brought salvation to Him, and on which they shall confide, is His own proper power, by which He subdued the hells. That arm denotes power, see n. 4932, 7205. Hence it is evident what the justice is, and what the merit, which are of the Lord alone. In like manner in other passages in the same prophet, "Who hath stirred up from the east, *whom hath He called in justice* to follow Him, hath given nations before Him, and made Him to have dominion over kings," xli. 2. Again, "*I have made My justice to approach*, it is not far off, My salvation shall not tarry," xlv. 13. Again, "Jehovah will clothe Me *with the garments of salvation*, He hath covered Me *with a robe of justice*," lxi. 10. And in David, "My mouth shall tell *Thy justice*, *Thy salvation* all the day, I know not the numbers; *I will make mention of Thy justice*, forsake Me not until I have declared *Thine arm*, *Thy virtue*, for *Thy justice* is even to the height, who hast done great things," Psalm lxxi. 15, 16, 18, 19, 24. And in Jeremiah, "Behold the days come when I will raise up to David a *just branch*, who shall reign a king, and shall prosper, and shall do *judgment and justice* in the earth. In those days Judah shall be saved, and Israel shall dwell securely; and this is His Name which they shall call Him, *Jehovah our justice*," xxiii. 5, 6; chap. xxxiii. 15, 16. And in Daniel, "Seventy weeks are decided to expiate iniquity, and *to bring the justice of ages*," ix. 24. That the subjugation of the hells, the ordination of the heavens by the Lord, and the glorification of His Human [principle], and the salvation thence derived to man, who receives the Lord in love and faith, are the justice and merit which belong to the Lord alone, may be manifest from the passages above quoted. But they who do not know that spirits from the hells are attendant on man, whence he de-

rives evils and falses, and also that angels from heaven are attendant upon him, and that hence he derives goodness and truths, and that thus the life of man on one part is joined to the hells, and on the other to the heavens, that is, by the heavens to the Lord, and thus that man could not in any wise be saved, unless the hells had been subdued, and the heavens reduced into order, and thereby all things subjected to the Lord, cannot apprehend this thing. From these considerations it may be manifest from what ground it is that the good of the Lord's merit is the only good which reigns in the heavens, as was said above, n. 9486; for the good of merit is also now the continual subjugation of the hells, and thereby the protection of the faithful. This good is the good of the love of the Lord, for from Divine Love in the Word He fought and conquered; from Divine Power thence acquired in the Human [principle] He afterwards alone fights and conquers to eternity, for heaven and for the Church, thus for the universal human race, and thereby saves them. This now is the good of merit, which is called justice, because it is of justice to restrain the hells which endeavour to destroy the human race, and to protect and save the good and the faithful. Concerning the Lord's combats and temptations, when He was in the world, see n. 1663, 1668, 1690, 1691, 1692, 1737, 1787, 1812, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273: and that the Lord alone fights for the human race against the hells, n. 1692, 6574, 8159, 8172, 8175, 8176, 8179, 8273, 8969.

9716. "Five cubits the length, and five cubits the breadth,"—that hereby is signified equally from good and from truth, appears from the signification of five, as denoting equally, for when two things are alike, as in this case, the length and the breadth, it denotes equally. The reason why the length and breadth of the altar were of five cubits was, because five also signifies the like with ten, with a hundred, and with a thousand, and by these numbers is signified much, all, what is full, and in the supreme sense which treats of the Lord, what is infinite; so likewise five, for the compound numbers signify the like with the simple ones from which they are compounded, and thus the simple the like with their compounds, see n. 5291, 5335, 5708, 7973. That ten, a hundred, and a thousand denote much, all, and what is full, see n. 3107, 2636, 4400, 4638, 8715. And also five, n. 5708, 5956, 9102. And that a thousand when it relates to what is Divine, denotes what is infinite, n. 2575. And from the signification of length, as denoting good, see n. 1613, 9487; and from the signification of breadth, as denoting truth, see n. 1613, 3433, 3434, 4482, 9487. Hence it is evident, that by the length of five cubits and the breadth of five cubits is signified equally from good and from truth. It is said equally from good and from truth, when truth is of good

and good is of truth, thus when good and truth act in unity, and form a marriage, such as is in heaven from the Lord. This may be illustrated by the intellectual principle and the will-principle appertaining to man. When the intellectual principle acts in unity with the will-principle, that is, when man perceives truth to be of good, and good to be of truth, then he partakes equally of good and of truth. The intellectual principle is also dedicated to the perception of truth from good, and the will-principle to the perception of good in truth.

9717. "The altar shall be square"—that hereby is signified thus what is just, appears from the signification of square, as denoting what is just, of which we shall speak presently; and from the signification of the altar, as being a representative of the Lord and of the worship of Him. Hence by the altar being square is signified what is just in the Lord, and hence in worship. Worship is said to be just, when the good and truth which are in it are from the Lord, and not from man, for what is just is from the Lord alone, n. 9263. That a square denotes what is just, originates in representatives in the other life; where goods are presented as round, and the goods of the external man, which are called just, are presented as square; but things true and things right are presented as linear and triangular. Hence now it is, that by square is signified what is just, as also *by the square in the altar of incense*, Exod. xxx. 2; *also by the duplicate square of the breast-plate of judgment*, Exod. xxviii. 16; *and likewise by the New Jerusalem being four square*, Apoc. xxi. 16. The New Jerusalem in that passage is the New Church of the Lord, about to succeed to this of ours; its external good, which is just, is signified by being four square.

9718. "And three cubits the height"—that hereby is signified what is full as to degrees, appears from the signification of three, as denoting what is full, see n. 4495, 7715, 9488, 9489; and from the signification of height, as denoting degrees as to good, see n. 9489.

9719. "And thou shalt make horns"—that hereby is signified power, appears from the signification of horns, as denoting the power of truth from good, see n. 2832, 9081.

9720. "On its four corners"—that hereby is signified of every mode, appears from the signification of four, as denoting conjunction, 9601, 9674; and from the signification of corners, as denoting firmness and strength, see n. 9494, also all things of truth and good, n. 9642; hence by horns on the four corners is signified power of every mode.

9721. "Out of it shall be the horns"—that hereby is signified that the power shall be from good, appears from the signification of the altar, out of which the horns were to be, as being a representative of the Lord and of the worship of Him from the good of love, see n. 9714; and from the signification of horns,

as denoting power, as above, n. 9719; hence it is evident that by the horns being out of it, is signified that the power shall be from good. That in the spiritual world all power is of good by truth, see n. 6344, 6413, 9643.

9722. "And thou shalt cover it over with brass"—that hereby is signified a representative of good, appears from the signification of brass, as denoting natural or external good, see n. 425, 1551, that the covering over and laying on of brass is a representative of that good, is evident.

9723. "And thou shalt make pans to sift its ashes"—that hereby are signified things removing [what is to be removed] after uses, appears from the signification of pans to sift ashes, as denoting things removing [what is to be removed] after uses; for ashes signify such things in man's natural or external memory, as remain after uses, and which ought to be removed, lest they should oppose the entrance of other things by which uses may be again promoted; pans denote such things as are instrumental in the removal, since by them is effected the separation of the ashes. To the intent that it may be known what is signified by the ashes upon the altar remaining after the burnt-offering or sacrifice, it may be expedient first to say how the case is with things remaining in man after uses; man from infancy, even to the end of his life in the world, is perfecting as to intelligence and wisdom, and if it shall be well with him, as to faith and love; scientifics principally conduce to that use; scientifics are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory; these serve the internal sight or understanding for a plane of objects, that it may choose and select thence such things as promote wisdom; for the interior sight or understanding, by virtue of its light, which is from heaven, looks into that plane, or into that memory, which is beneath itself, and from the various things contained therein it chooses and selects such as are agreeable to its love; those things it then calls forth to itself and stores up in its own memory, which is the internal memory, concerning which, see n. 2469 to 2494, hence the life of the internal man, and his intelligence and wisdom. The case is the same with those things which are of spiritual intelligence and wisdom, which are the things of faith and of love, inasmuch as scientifics are alike serviceable for implanting them in the internal man, but these scientifics must be derived from the Word or from the doctrine of the Church, and are called the knowledges of truth and of good. These knowledges being stored up in the memory of the external man, in like manner serve as objects for the sight of the internal man, which sees from the light of heaven, and chooses and selects from them such things as are in agreement with its love, for the internal man sees no other things in the external; for the things which a man loves, he

sees in the light, but the things which he does not love, he sees in the shade; the latter he rejects, but the former he chooses. From these considerations it may be manifest how the case is with the truths of faith and with the goods of love appertaining to the man who is regenerating, namely, that the good which is of love chooses to itself suitable truths of faith, and by them perfects itself, and thus that the good of love is in the first place, and the truths of faith in the second, as has been abundantly shewn above, n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272, 6273. The scientifics or knowledges of good and truth in the memory of the external man, after that they have performed the above use, as it were vanish away from that memory. In this respect they are like those principles of instruction which have served man from infancy, as means of perfecting his moral and civil life, and which, after they have performed that use, and man has thence derived life, perish from the memory, and remain only as to exercise or use. Thus man learns to speak, learns to think, learns to discern and judge, learns to converse morally, and to behave himself decently; in a word, learns languages, manners, intelligence and wisdom. The scientifics, which served for those uses, are signified by ashes, which are to be removed; and the knowledges of truth and of good, by which man receives spiritual life, after that they have served for use, that is, have imbued life, are signified by the ashes of the altar, which are also to be removed. But in removing them, they are first laid aside near the altar, and afterwards are brought forth out of the camp into a clean place, the fire of the altar always burning for the use of a new burnt-offering or sacrifice, according to the process described by Moses in Leviticus, "The priest shall cause the burnt-offering to ascend upon the hearth upon the altar the whole night even to day dawn; afterwards he shall put on clothing of linen and breeches of linen, and shall take away the ashes, into which the fire hath burnt the burnt-offering on the altar. Then he shall put off his own garments, and shall put on other garments, and shall bring forth the ashes abroad out of the camp into a clean place. But the fire shall burn upon the altar, neither shall it be extinguished; the priest shall kindle upon it wood at the dawn of every day, and shall lay upon it the burnt-offering, and shall burn upon it the fat of the sacrifices; the fire shall burn continually upon the altar neither shall it be extinguished," vi. 9 to 14; all these particulars involve arcana of heaven, and signify the Divine things of the worship of the Lord from the good of love. What the ashes mean, has been said above; that something heavenly is signified by the ashes of the altar, may be manifest to every considerate person; as where it is said, that when the priest sifted the ashes of the altar, he should put on clothing of linen

and breeches of linen, and then in other garments should bring them forth out of the camp, and lay them aside in a clean place; not a single thing in the Word is without a meaning, nor even a single expression, thus neither a single smallest portion of this process. From these considerations it may in some measure appear what is signified *by the ashes of a red burnt heifer*, by means of which the water of separation and of cleansing was prepared, concerning which, see Numb. xix. 2 to 11, 17. And what is signified by ashes in the opposite sense, namely, that it signifies what is damned, remaining after burning from the fire of self love. This is signified by the ashes which they carried on the head, and in which they rolled themselves in mourning on account of sin, Jer. vi. 26; Jonah iii. 6.

9724. "And its shovels, and basins, and little flesh hooks, and its tongs"—that hereby are signified containing scientifics and which are serviceable for every use, appears from the signification of vessels in general, as denoting things of the external memory or scientifics, see n. 3068, 3069; and in holy things, denoting the knowledges of good and truth, which are means of the worship of the Lord, n. 9544. So also the vessels of ministry about the altar; but every vessel there signified scientifics of singular use, thus all the vessels there signified scientifics serviceable for every use.

9725. "For all the vessels thereof thou shalt make brass"—that hereby is signified that all shall be from good, appears from the signification of vessels, as denoting scientifics, see just above, n. 9724, in this case all, because it is said for all the vessels; and from the signification of brass, as denoting external or natural good, see n. 425, 1551.

9726. "And thou shalt make for it a grate the work of a net"—that hereby is signified the sensual principle, which is the ultimate, appears from the signification of a grate the work of a net, as denoting the external sensual principle, thus what is ultimate of the life appertaining to man; and because it is ultimate, therefore also it was set round about the altar. The sensual principle was represented by a grate, because it, as it were, first sifts and secretes those things which enter into man and are presented to the understanding and the will, thus truths and goods. If the sensual principle be derived from good, then it admits none but goods, and the truths which are from good, and in this case it rejects evils and the falses which are from evil; for the sensual principle is the very perceptive and sensitive principle of things intellectual and voluntary in the extremes, being altogether formed to the affections of them, its quality may be illustrated by many things in the body; for every where in the extremes of the body there are reticular [net work] forms and as it were grates, which secrete the things

that flock in from the world, admitting those which are agreeable from desire, and rejecting those which are disagreeable from aversion. Such most requisite forms are in the stomach, which, according to desires, and for the sake of usefulness, admit into the blood the parts of the chyle which are agreeable, and reject those which are disagreeable according to aversion, on account of the mischiefs arising from their admission. The case is similar with the sensual principle, which is the ultimate of the life of man; but this is altogether destroyed with man, by reason that it is proximately extant to the world, and on that account is the last which is regenerated, and scarcely any one at this day can be regenerated even to that principle. What therefore the quality of that sensual principle is with these latter, see what was above shewn concerning it, n. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310 to 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216. On this account man is elevated from it towards interior things by the Lord, that he may see and comprehend the truths which are of faith and the goods which are of love. But the sensual principle, which is signified by the grate, the work of a net, about the altar, is the sensual principle of the Divine Human of the Lord; for the altar is representative of the Lord, and of the worship of Him from the good of love, see n. 9714.

9727. "Of brass"—that hereby is signified that it also should be from good, appears from the signification of brass, as denoting external or natural good, see n. 425, 1551; inasmuch as by the grate, the work of a net, about the altar is signified the sensual principle of the Divine Human of the Lord, n. 9726, therefore the good, which is here signified, is the Divine Good of His Divine Love. All things of the Divine Human [principle] of the Lord are from that good.

9728. "And thou shalt make upon the net four rings of brass"—that hereby is signified the sphere of good by which is conjunction, appears from the signification of a net, as denoting the extreme principle of life corresponding to the interior life, which is of the understanding and of the will, see just above, n. 9726; and from the signification of four, as denoting conjunction, see n. 1686, 8877, 9601, 9674; and from the signification of rings, as denoting the sphere of the Divine Good and Truth, by which is conjunction, see n. 9498, 9501; and from the signification of brass, as denoting good, as above, n. 9727.

9729. "On its four extremities"—that hereby is signified every where, appears from the signification of the four extremities, as denoting every where, see n. 9666.

9730. "And thou shalt give it beneath the compass of the altar downwards"—that hereby is signified thus in ultimates,

appears from the signification of the grate, the work of a net, which was to be given beneath the compass of the altar, as denoting the sensual principle, see above, n. 9726; and from the signification* of compass, when concerning the sensual principle, as denoting what is ultimate. That the external sensual principle is the ultimate of the life appertaining to man, see n. 9726; and from the signification of downwards, as denoting outwards, for by superior things are signified things interior, and by inferior, things exterior, n. 6952, 6954, 7814, to 7821, 8604, hence by upwards is signified inwards, and by downward what is outward. By the external sensual principle, is not meant the sensual principle of the body itself, as its sight, hearing, taste, smell, touch, but what is proximately derived from those senses; for he is called a sensual man, who thinks and desires according to those senses of the body and the appetites, and reflects no further. He who reflects further, and explores what the sensual principle desires, and what he himself thinks from the sensual principle, he is said to be elevated above the sensual principle, or to be withdrawn from it, and to think interiorly; this is the case with those at this day, who are in the good of charity and of faith. When this is the case the sensual principle is at rest, and is deprived of its active life, which it has from the world and its objects. There are two determinations of things intellectual and of things voluntary appertaining to man; one determination is outwards towards the world, and the other is inwards towards heaven. With natural and sensual men, the determination of things intellectual and of things voluntary, thus of the thoughts and of the affections, is towards the world; but with spiritual and celestial men their determination is towards heaven and also alternately towards the world. The cardinal point of the determinations is turned inwards during man's regeneration, and so far as it can be turned inwards at that time, so far man is capable of being elevated by the Lord towards heaven to himself, and thence of being so far imbued with wisdom, faith, and love; for man then lives in the internal man, consequently in his spirit, and the external man is subordinate thereto. But if man does not suffer himself to be regenerated, then all his interiors remain determined towards the world, and in this case his life is in the external man, and the internal is subordinate thereto, which is effected when the latter supplies reasonings favourable to evil lusts. These are called natural men, and they who are in things most external, are called sensual. Hence, it may be manifest what is meant by the sensual principle.

9731. "And there shall be a net even to the middle of the altar"—that hereby is signified the extension of the sensual principle, appears from the signification of a net, as denoting the sensual principle, see above, n. 9726; its extension is sig-

nified by its being to the middle of the altar. The arcanum, which this extension involves, cannot be described to the apprehension, unless it be known that this sensual principle, which is signified by a grate the work of a net, extends itself with man from the head even to the loins, and there closes; this extension is what was represented by the extension of the net even to the middle of the altar; for the representatives, which are in nature, have reference to the human form, and are significative according to their reference to that form, see n. 9496. But from the loins with man is continued the sensual principle proximately interior, which was represented by the common covering or laying on of brass about the altar, see above, n. 9722.

9732. "And thou shalt make staves for the altar"—that hereby is signified the power of keeping together in a state of good, appears from the signification of staves, as denoting power, see n. 9496. The reason why they denote the power of keeping together in a state of good is, because they were the staves of the altar, and by the altar was represented the Lord and the worship of Him from the good of love.

9733. "Staves of shittim-wood"—that hereby is signified good of justice, and thence power, appears from the signification of staves, as denoting power, as above, n. 9732; and from the signification of shittim-wood, as denoting the good of merit, or the good of justice, see n. 9472, 9486; that this good is the good of the love of the Divine Human [principle] of the Lord, see n. 9715.

9734. "And thou shalt cover them over with brass"—signifies a representative of good, as above, n. 9722.

9735. "And the staves thereof shall be put in into the rings"—that hereby is signified the power of the sphere of Divine Good, appears from the signification of staves, as denoting power, as above, n. 9732; and from the signification of rings, as denoting the sphere of the Divine Good and Truth, by which is conjunction, see also above, n. 9728.

9736. "And the staves shall be on the two sides of the altar"—that hereby is signified the power of good which gives birth to truth, and of truth derived from good, appears from the signification of staves as denoting power, as just above. And from the signification of the two sides, as denoting good, which gives birth to truth, and truth derived from good, thus the marriage of good with truth and of truth with good. The reason of this is because the things which are on the right side with man have reference to good from which truth is derived, and the things which are on the left side have reference to truth derived from good, see n. 9604, and that thus by conjunction is signified the marriage of good and of truth, n. 9495; hence now it is that like things are signified by the sides of the altar,

where the staves were ; for all representatives in nature have relation to the human form, and have a signification according to their relation to that form, n. 9496.

9737. "In carrying it"—that hereby is signified existence, and subsistence, appears from the signification of carrying, as denoting to keep together in a state of good and of truth, thus to exist and to subsist, see n. 9500. The like is signified by carrying in Isaiah, "Attend to me O house of Jacob, and all the remains of the house of Israel ; *I have carried from the womb* even to old age, I am the same, and *even to gray hairs, I will carry*, I have made, and *I will carry*, and I will bring," xvi. 3, 4 ; where to make denotes that it may exist, to carry denotes that it may subsist, to bring denotes that it may perpetually exist.

9738. "A hollow table thou shalt make it"—that hereby is signified application, appears from the signification of a hollow table, when concerning the altar, on which burnt-offerings were to be burned, and the fat things of the sacrifices to be offered, as denoting application, for the altar was thereby rendered applicable to that use ; hence also is signified application as to those things which are of the worship of the Lord from the good of love, which were represented by the altar, and by the burnt-offerings and sacrifices upon it, n. 9714.

9739. "As was seen by thee in the mountain, so shall they make [it]"—that hereby is signified from the correspondence of Divine things in heaven, appears from the signification of the altar seen in the mountain, as being a form corresponding to Divine things in heaven ; for Mount Sinai denotes heaven, n. 8805, 9420 ; and the forms which appear in the heavens, correspond altogether to the Divine celestial things and Divine spiritual things themselves, which are of good and of truth. That these things are thus rendered visible before the internal sight of angels and spirits may be manifest from all those things which have been before said and shewn concerning the representation of heavenly things in natural forms, n. 1619, 1971, 1980, 1981, 2987, to 3003, 3213 to 3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577 ; the Divine things to which the altar corresponded, are those which have heretofore been described.

9740. Verses 9 to 19. *And thou shalt make the court of the habitation to the corner of the south southward ; the hangings [for the court] of fine linen woven together ; a hundred in a cubit the length to one corner. And its twenty pillars, and their twenty bases, [shall be] of brass ; the hooks of the pillars and their fillets [shall be] of silver. And so to the corner of the north in length ; the hangings a hundred in length, and its twenty pillars, and their twenty bases, shall be of brass ; the hooks of the pillars and their fillets [shall be of silver,] and the breadth of the court*

to the corner of the sea the hangings of fifty cubits, their pillars ten, and their bases ten. And the breadth of the court to the corner of the east eastward [shall be] fifty cubits. And fifteen cubits the hangings of the wing, their pillars three, and their bases three. And for the other wing fifteen hangings, their pillars three, and their bases three. And for the gate of the court a covering of twenty cubits of blue and purple, and scarlet double-dyed, and fine linen woven together, the work of him that worketh with a needle; their pillars four, and their bases four. All the pillars of the court round about shall be filleted with fillets of silver, their hooks of silver, and their bases of brass. The length of the court shall be a hundred in a cubit, and the breadth fifty in fifty, and the height five cubits, of fine linen woven together, and their bases of brass. And for all the vessels of the habitation in all its service and all its pegs, and all the pegs of the court shall be of brass. And thou shalt make the court of the habitation, signifies the ultimate heaven. To the corner of the south southwards, signifies which is in the light of truth. The hangings for the court, signifies the truths of that heaven. Of fine linen woven together, signifies from the intellectual principle. A hundred in a cubit the length, signifies full of good from the Lord. To one corner, signifies where truths are in the light. And its twenty pillars, signifies the goods of truths supporting fully. And their twenty bases of brass, signifies truths from good also fully supporting. The hooks of the pillars and their fillets of silver, signifies the modes of conjunction by truth. And so to the corner of the north in length, signifies where the good of truth is in obscurity. The hangings a hundred in length, signifies also full of truths from good. And its twenty pillars, signifies the goods of truth supporting fully. And their twenty bases of brass, signifies truths from good also fully supporting. The hooks of the pillars and their fillets of silver, signifies the modes of conjunction by truth. And the breadth of the court to the corner of the sea, signifies the state of that heaven as to scientific truths. The hangings of fifty cubits, signifies truths so much as was proper for uses. Their pillars and their bases ten, signifies goods and thence truths supporting also so much as was proper for uses. And the breadth of the court to the corner of the east eastward, signifies the state of truth of that heaven, where goods are. Fifty cubits, signifies as much as is proper for uses. And hangings of fifteen cubits for the wing, signifies truths in the light, as much as is sufficient. Their pillars three, and their bases three, signifies goods and thence truths supporting fully. And the wings of fifteen cubits, their pillars and their bases three, signifies similar things where truths are in obscurity. And for the gate of the court a covering, signifies introduction into that heaven, and a guard lest it should be entered by any but the prepared. Twenty cubits,

signifies to the full. Of blue and purple and scarlet double-dyed, signifies the goods of charity and of faith. The work of him that worketh with a needle, signifies which are in the scientific principle. Its pillars four, and their bases four, signifies goods and thence truths supporting conjunction. All the pillars of the court round about, signifies every good supporting heaven. Filletted with fillets of silver, and their hooks of silver, signifies all modes of conjunction by truth. And their bases of brass, signifies support by good. The length of the court a hundred in a cubit, signifies the good of that heaven to the full. And the breadth fifty in fifty, signifies truths as much as is sufficient. And the height five cubits, signifies the degrees of good and of truth also as much as is sufficient. Of fine linen woven together, signifies from the intellectual principle. And their bases of brass, signifies the support of all things by good. And for all the vessels of the habitation in all its service, signifies scientific goods and truths which are of the external man. And all its pegs, and all the pegs of the court shall be of brass, signifies all things conjoining and confirming of each heaven, the middle and the ultimate, by good.

9741. "And thou shalt make the court of the habitation"—that hereby is signified the ultimate heaven, appears from the signification of the court of the habitation, as denoting the external of heaven, thus the ultimate heaven, for there are three heavens, the inmost, the middle, and the ultimate; the inmost was represented by the inmost of the habitation where was the ark of the testimony; the middle by the habitation out of the vail; the ultimate by the court, which is the subject now treated of. This heaven is called the court, because in it are they who are in the good of faith, and not yet in the good of charity towards the neighbour; they who are in the good of charity are in the middle heaven. They who are in the ultimate heaven, which is called the court, are called angelic spirits; they who are in the middle heaven, are called spiritual angels; but they who are in the inmost heaven, celestial angels. The good itself of faith, which is the good of the ultimate heaven, is also a court, for by it man is introduced into the good of charity towards the neighbour, which is the good of the middle heaven. It is to be noted, that the good appertaining to man makes his heaven, and that his heaven is such as his good is. There are three goods which follow in order, the good of faith, the good of charity towards the neighbour, and the good of love to the Lord. The good of faith makes the ultimate or first heaven, as was said above; the good of charity towards the neighbour makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven. That it may be yet better known how the case is with the heavens, it may be expedient to say a few words on the

subject. The heavens are distinguished into two kingdoms, into the celestial kingdom, and into the spiritual kingdom; and in each kingdom there is an internal and external; in the internal of the celestial kingdom are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love; but in the internal of the spiritual kingdom are they who are in the good of charity towards the neighbour, and in its external are they who are in the good of faith, see n. 9680. The external of each heaven is what is called the ultimate or first heaven, and was represented by the court; hence it is that the court was two-fold about the temple, the exterior and interior; the exterior court denoted those who are in the external of the spiritual kingdom, and the interior court denoted those who are in the externals of the celestial kingdom. Concerning those two courts of the temple at Jerusalem, see 1st Kings vi. 3, 36; 2nd Kings, chap. xxi. 4; concerning the outer court of the new temple in Ezekiel, see chap. xl. 17, 31, 34; chap. xlii. 1 to the end; and concerning the inner court there, see chap. xl. 23, 28, 32, 44; chap. xlii. 3; chap. xliii. 5. Hence it is evident that in the ultimate heaven which was represented by the outer court of the temple, is the good of faith, which makes it; and in the ultimate heaven, which was represented by the inner court, is the good of mutual love. They who are in the good of mutual love, are in the affection of good for the sake of good, but they who are in the good of faith are in the affection of truth for the sake of truth, for good has rule in the celestial kingdom but truth in the spiritual kingdom. That the ultimate heaven is signified by courts, is evident from the passages in the Word where they are named, as in Ezekiel, "The glory of Jehovah lifted up itself from above the cherub over the threshold of the house, and the house was filled with a cloud, and *the cloud filled the inner court*, and *the court* was full of the splendour of the glory of Jehovah; and the voice of the wings of the cherubs was heard even to *the outer court*," x. 3, 4, 5. Inasmuch as the court was representative of the ultimate heaven, therefore it was filled with a cloud and the splendour of the glory of Jehovah, as the house itself; for a cloud and glory is Divine Truth. That a cloud is so, see n. 5922, 6343, 6752, 8106, 8443; and also glory, n. 8267, 8427, 9429. The voice of wings is the truth of faith derived from good, n. 8764, 9514. Again, "The Spirit lifted me up, and *introduced me into the inner court of the temple*; when behold the glory of Jehovah filled the house; and I heard one speaking to me out of the house, saying, Son of Man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel for ever," xliii. 5 to 7; where the temple with the court is called the place of the throne of Jehovah, and the place of the soles of His feet, because the

temple with the court represented heaven. The throne of Jehovah is the spiritual heaven, n. 5313, 8625; the place of the soles of His feet is the ultimate heaven. The ultimate heaven also is signified by a court and by courts in the following passages: "Blessed is he whom thou choosest, and makest to approach, *he shall inhabit thy courts*; we shall be satisfied with the good of Thy house, with the holiness of Thy temple," Psalm lxxv. 4. That to inhabit courts is to inhabit heaven, is evident. Again, "*A good day in Thy courts is better than a thousand*; I have chosen to stand at the gate in the house of my God," Psalm lxxxiv. 10. Again, "Give to Jehovah the glory of His name, bring a present, and *come into His courts*," Psalm xcvi. 8. Again, "Praise ye the name of Jehovah; praise, O ye servants of Jehovah, who stand in the house of Jehovah, *in the courts of the house of our God*," Psalm cxxxv. 1, 2. And in Isaiah, "They shall gather together corn and new wine, they shall eat together and praise Jehovah, and *they who are gathered together shall drink it in the courts of My holiness*," lxii. 9. In the above passages, courts denote the ultimate heavens, for the interior heavens are called the house of Jehovah and His temple, n. 3720. And in the Apocalypse, "The angel said, "Rise and measure the temple, and the altar, and them that worship in it, *but the court which is without the temple cast forth abroad*, and measure it not, because it is given to the gentiles, who shall tread down the holy city forty-two months," Apoc. xi. 1, 2. The temple and the altar, and they who worship in it, are the Church and the worship of the Church; the court without the temple denotes the good of mutual love, as was said above; the gentiles, to whom it is given to tread down the holy city, denote the evils of self-love and the love of the world which destroy the Church, n. 6306*; forty-two months signify the same as six weeks, and six weeks the same as six days of one week, for six multiplied into seven make forty-two; a week signifies an entire period, greater or lesser, n. 2044, 3845; the six days which precede the seventh, which is the Sabbath, signify the former Church even to the end, and the establishment of a new one; the Sabbath denotes the conjunction of good and truth, thus the Church, n. 8495, 8510, 8890, 8893, 9274.

9742. "To the corner of the south southward"—that hereby is signified which is in the light of truth, appears from the signification of the south southward, as denoting where truth is in the light, see n. 9642. The reason why the court was on that side was, because they who are in the court of heaven, that is, who are in the ultimate heaven, are in the good of faith, and the good of faith exists by illumination from the light which is from the Lord. The light which is from the Lord is the truth of faith, which, when it becomes of the will, is called the good of faith. With those who are in the outer court, the new will-

principle is formed in the intellectual part, n. 9596, for the formation of which it is necessary that they be in the light of truth; hence it is that the court was made to the south in respect to the habitation.

9743. "The hangings for the court"—that hereby are signified the truths of that heaven, appears from the signification of curtains, as denoting truths, see n. 9595, 9596, so also hangings; and from the signification of court, as denoting the ultimate heaven, see above, n. 9741.

9744. "Of fine linen woven together"—that hereby is signified from the intellectual principle, appears from the signification of fine linen, as denoting truth from a celestial origin, see n. 5319, 9469; hence fine linen woven together denotes the intellectual principle, since this principle consists and is as it were woven together of truths from a celestial origin. For there are two things, to which all things in the universe have reference, truth and good, therefore man has two faculties, one dedicated to the reception of truth, the other to the reception of good; the faculty dedicated to the reception of truth is called the understanding, and the faculty dedicated to the reception of good is called the will; so far therefore as the understanding is formed from genuine truths, so far it excels, and so far it is fine linen woven together, for fine linen is truth from the Divine [being or principle], n. 5319. That hence fine linen woven together denotes the intellectual principle, see also n. 9596.

9745. "The length a hundred in a cubit"—that hereby is signified what is full of good from the Lord, appears from the signification of a hundred, as denoting all, much, and full, of which we shall speak presently; and from the signification of length, as denoting good, see n. 1613, 9487. The reason why it denotes good from the Lord is, because the good of faith, in which they are principled who are in the ultimate heaven, which is represented by the court of the habitation, is from the Lord. The reason why a hundred denotes all, much, and full is, because a hundred is of the same signification with ten, with a thousand, and with myriads, by which numbers such things are signified, see n. 2575, 3107, 4638, 8715; and that the like is signified by hundred, see n. 2636, 4400.

9746. "To one corner"—that hereby is signified where truth is in the light, appears from the signification of the corner of the south southward, which is here the one corner, as denoting where truth is in the light, see above, n. 9742.

9747. "And its twenty pillars"—that hereby are signified the goods of truth supporting fully, appears from the signification of pillars, as denoting the goods of heaven and of the Church supporting, see n. 9674; in this case the goods of truth, because they are predicated of the ultimate heaven, which is

supported by the good of faith, which is the same thing with the good of truth; and from the signification of twenty, as denoting fully, see n. 9641.

9748. "And their twenty bases of brass"—that hereby are signified truths from good also fully supporting, appears from the signification of bases, as denoting the truths of faith from good, see n. 9643; and from the signification of twenty, as denoting fully, as just above, n. 9747; and from the signification of brass, as denoting good, see n. 425, 1551.

9749. "The hooks of the pillars and their fillets of silver"—that hereby are signified modes of conjunction by truth, appears from the signification of hooks and fillets, as denoting modes of conjunction; that hooks have this signification, see n. 9676; that fillets have it, is by application; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9750. "And so to the corner of the north in length"—that hereby is signified where the good of truth is in obscurity, appears from the signification of the corner of the north, as denoting where truth is in obscurity, and from the signification of length, as denoting good, see n. 1613, 9487.

9751. "The hangings a hundred in length"—that hereby is signified what is also full of truth from good, appears from the signification of the hangings of the court, as denoting the truths of the ultimate heaven, see above, n. 9743; and from the signification of a hundred, as denoting what is full; see also above, n. 9745; and from the signification of length, as denoting good, see n. 1613, 9487.

9752. "And its twenty pillars"—signifies the goods of truth supporting fully, as above, n. 9747.

9753. "And their twenty bases of brass"—signifies truths from good also fully supporting, as also above, n. 9748.

9754. "The hooks of the pillars and their fillets of silver"—signifies modes of conjunction by truth, as also above, n. 9749.

9755. "And the breadth of the court to the corner of the sea"—that hereby is signified the state of that heaven as to scientific truths, appears from the signification of breadth, as denoting truth, see n. 1613, 3433, 3434, 4482, 9487; and from the signification of the court, as denoting the ultimate heaven, see above, n. 9741; and from the signification of the sea, as denoting where there is a gathering together of scientifics, from which comes reasoning concerning truth, thus also denoting the natural and sensual principles, for these are continents. In the present instance by the corner of the sea is meant the corner of the west, and by the west is signified good in obscurity; but when it is not called the west, but the sea, then is signified the scientific principle, which also is respectively in obscurity, be-

cause the scientific principle is of the natural or external man, and the natural or external man is in the light of the world, which light in respect to the light of heaven, in which the internal man is, is as the shade when the sun sets. This also may be manifest from the things which appear in the other life; the sun of heaven, which is the Lord, appears towards the right eye in a middle altitude, hence the angels of the heavens have all light, and with light all intelligence and wisdom; but the sun of the world does not appear, when it is a subject of thought, but in its place appears something dusky arising from what is opposite behind; in the same quarter also the heavens have their west, for the Lord, as a sun, is there the east. Hence it may be manifest that by the west is signified good in obscurity, and that in that good is the external or natural man, who, as was said, is in the light of the world, which light in respect to the light of heaven is as the shade when the sun sets. But the truth of the natural man is signified by the water of the sea, which truth is scientific; for truth in the natural or external man is truth in science, whereas truth in the spiritual or internal man is truth in faith; for by virtue of truth science is made truth in faith, when it is elevated out of the natural or external man into the spiritual or internal. Hence it is that truths appertaining to man in childhood are truths in science, but in adult age, if he suffer himself to be regenerated, they become truths in faith; for the internal man is successively opened even to that age. The ground and reason why sea denotes the gathering together of scientifics is, because waters, fountains, and rivers, signify truths, hence their gathering together denote seas. That this is so, is also manifest from the passages in the Word, where mention is made of the sea or seas, as in David, "Jehovah's is the earth, and the fulness thereof, the orb and they who dwell therein; *He hath founded it upon the seas, and upon the rivers He hath established it,*" Psalm xxiv. 1, 2; where the earth and the orb denote the Church; the seas, upon which He hath founded the orb, are scientific truths; the rivers, upon which He has established it, are the truths of faith. That the earth, the orb, seas, and rivers are not there meant, is evident, for the orb is not founded upon the seas, nor established on rivers. Again, "*Thou hast broken through the sea with Thy strength, Thou hast broken the heads of the whales upon the waters, Thou hast broken to pieces the heads of Leviathan, Thou hast given him food for the people Ziim, Thou hast dried up the rivers of strength,*" Psalm lxxiv. 13, 14, 15. The subject here treated of in the internal sense is concerning sciences destroying the truths of faith; the whales, whose heads shall be broken, are scientifics in general, see n. 42, 7293; in like manner Leviathan, n. 7293; the people Ziim, to whom he was to be given for food, are they who are in false or false themselves; hence

it is evident what the sea is, namely, that it is the scientific principle misapplied to weaken and destroy truths. And in Habakkuk, "*Thou hast trodden the sea with Thy horses, the mud of many waters,*" iii. 15; where to tread the sea with horses, when predicated of Jehovah, denotes to instruct the natural man, who has scientifics; and in Zechariah, "In that day living waters shall go forth from Jerusalem, part of them *to the eastern sea*, and part of them *to the hinder sea*," xiv. 8; living waters from Jerusalem, are the truths of faith made alive by the good of love; the eastern sea and the hinder sea denote the natural and sensual principles, where scientifics are, which are collections of truths. And in Hosea, "They shall go after Jehovah, and *with honour shall come the sons from the sea*; with honour they shall come as a bird from Egypt," xi. 10, 11; sons from the sea denote scientific truths which are of the natural man; hence it is said, that they shall come as a bird from Egypt, for Egypt in the Word is the scientific principle, see n. 9340, 9391. And in Ezekiel, "*All the princes of the sea* shall come down from off their thrones, and shall cast away their robes, and put off the garments of their needle-work, they shall be clothed with terrors, they shall say how hast thou perished that *was inhabited in the sea*, the praised city, which was *strong in the sea*," xxvi. 16, 17; where the subject treated of is concerning the vastation of the knowledges of good and truth, which are Tyre, see n. 1201. The knowledges of good and truth are the scientifics of the Church; the princes of the sea are primary knowledges, n. 1482, 2089, 5044; to cast off robes and garments of needle-work denotes scientific truths, n. 9688. Inasmuch as those things are signified by Tyre, therefore Tyre is said to be inhabited in the seas, and a city strong in the sea. And in Jeremiah, "*The sea came up over Babel, by the multitude of the waves thereof she was covered*; the cities thereof are reduced into desolation," li. 42, 43. Babel denotes worship, which in externals appears holy, but in internals is profane, n. 1182, 1326; the sea over Babel denotes the false grounded in scientifics, its waves are reasonings from them, and hence denials; the cities which are reduced into desolation are doctrinals. In like manner in the Apocalypse, "Every pilot, and every one who is *employed upon the seas*, and the sailors, and all *who trade in the sea*, stood afar off, seeing the smoke of the burning of Babylon, saying, Alas, alas, the great city, in which all were made rich *who have ships in the sea* by reason of her costliness: Then one angel took up a stone as a great mill-stone, and *cast it into the sea*, saying, Thus with violence shall Babylon be cast down," xviii. 17 to 21. Ships denote doctrinals derived from the Word, n. 6385; hence it is evident what is meant by a pilot, and a sailor, also by the sea, and those that trade in it; a stone as a mill-stone denotes the truths productive of faith; to be

cast into the sea denotes into the false of scientifics. In the other life there appear seas, and also ships in them, the latter and the former it has been often given me to see; seas there signify in a bad sense the falses of scientifics, and they who are on board the ships signify those who publish such things, and instruct. And in Jeremiah, "Thus saith Jehovah, giving the sun for the light of day, the statutes of the moon and stars for the light of night, *disturbing the sea that the waves thereof are tumultuous,*" xxxi. 35. The sun for the light of day is the good of love from which light is derived to truths; the statutes of the moon and stars for the light of night are the goods of faith and of knowledges, from which there is light of truth in darkness; to destroy the sea that the waves thereof are tumultuous, denotes to shake off the falses of scientifics which give birth to reasonings concerning truths. And in Isaiah, "Is My hand shortened by shortening, that there is no redemption, or is there not virtue in Me to deliver? Behold by My chiding *I dry up the sea, I make rivers a wilderness*, the fish thereof shall stink, because there is no water, and they die for thirst," l. 2. To dry up the sea denotes to destroy the good and truth of scientifics; to make rivers a wilderness denotes to vastate truths themselves; the fish which shall stink is the scientific principle which is of the natural man, see n. 40, 991; because there is no water denotes that there is no truth, n. 2702, 3058, 3424, 4976, 5668, 8568. In like manner in another passage in the same prophet, "*The waters from the sea shall fail*, the river shall be dried up and decayed, and the streams shall recede, the rivers of Egypt shall be diminished and dried up," xix. 5, 6. Waters from the sea that fail, denote truths where their gathering-together is; the rivers of Egypt which are to be dried up denote scientifics. Again, "The earth is full of the *science of Jehovah*, as the waters cover the sea," xi. 9. Waters denote truths; the sea denotes their gathering-together or scientifics, therefore it is said, the earth is full of the science of Jehovah. And in the Apocalypse, "The second angel sounded, and as it were a great mountain burning with fire, *was cast into the sea, and the third part of the sea became blood*; whence a third part of the creatures died *which were in the sea*, that had souls, and a third *part of the ships* was corrupted," viii. 8, 9. A great mountain burning with fire is self-love; the sea into which it was cast is the scientific principle in general; the blood which was thence, is truth falsified and profaned, n. 4735, 4978*, 7317, 7326; the creatures which thence died denote those who are in the doctrinals of truth. Again, in like manner, "The second angel *poured out his vial into the sea*, and it became blood as of one that is dead, *whence every living soul died in the sea*," Apoc. xvi. 3, 4. The scientific principle serving evils to destroy truths, and to confirm falses is there meant by the sea. Again, "*The beast*

ascending out of the sea spake blasphemies," Apoc. xiii. 1, and following verses, where the beast out of the sea denotes the scientific principle destroying the truths of faith. From these considerations it may be manifest, that the sea is where there is a gathering together of scientifics, from which is derived reasoning concerning the truths of faith. Inasmuch as the sea has this signification, therefore it is said of Zebulon, "That he dwells *at the shore of seas, and at the haven of ships*," Gen. xlix. 13. And in another place, "That he shall *suck the affluence of the sea*, and things covered of the hidden things of the sand," Deut. xxxiii. 19. By Zebulon in the representative sense are meant those, who make conclusions from scientifics concerning the truths of faith, therefore it is said, that he dwelt at the shore of seas. But sea in the opposite sense is the scientific principle which respects the world, in which case its waves denote reasonings from worldly things concerning divine; hence to be plunged in the sea denotes to be plunged into scientifics derived from things worldly and terrestrial even to a denial of Truth Divine, as in Matthew, "Whosoever shall scandalize one of the little ones that believe in Me, it were better for him that an ass-mill-stone be hanged about his neck, and he *be plunged into the depths of the sea*," xviii. 6. A mill-stone is truth serving faith, n. 4335, 7780; an ass is the natural principle, because a beast of service, n. 2781, 5741, 5958, 6389, 8078; hence an ass-mill-stone denotes the natural and worldly scientific principle; the neck denotes the conjunction of things interior and exterior, n. 3542; to be hanged there denotes the interclusion and interception of good and truth, n. 3542, 3603; to be plunged into the depth of the sea denotes into what is merely worldly and corporeal, thus into hell. These things, like all the rest which the Lord spake, are thus significative. But the scientific principle is signified by the sea according to the density and blackness of its waters, and *vice versa*, according to their tenuity and transparence. Hence it is that the scientific principle looking to heaven, which is the spiritual principle in the natural man, is called a *glassy sea*, Apoc. xv. 1, 2. That there shall be no reasoning concerning the truths of faith, but that truths shall be impressed on hearts, is signified by *There shall be no longer sea*, Apoc. xxi. 1.

9756. "The hangings of fifty cubits"—that hereby are signified truths so much as is proper for uses, appears from the signification of the hangings of the court, as denoting truths such as are in the ultimate heaven, see above, n. 9743; and from the signification of fifty, as denoting all things of one part, and likewise as much as is sufficient; for fifty signifies the like with five, and that five has this signification, see n. 9604, 9689; thus also as much as is proper for uses, for this is as much as is sufficient.

⁵ 9757. "Their pillars and their bases ten"—that hereby are signified goods and thence truths supporting also as much as is proper for uses, appears from the signification of pillars, as denoting goods supporting, as above, n. 9747; and from the signification of bases, as denoting truths from good also supporting, see above, n. 9748; and from the signification of ten, as denoting so much as is sufficient, or so much as is proper for uses; the case is similar with goods and truths supporting, as with the truths themselves which are supported, n. 9757; therefore ten in this passage involve the like with fifty, or with five, namely, so much as is proper for uses, ten also arises out of five by multiplication, for ten is the double of five; and numbers multiplied have a like signification with the simple ones from which they are multiplied, n. 5291, 5335, 5708, 7973.

9758. "And the breadth of the court to the corner of the east eastward"—that hereby is signified the state of truth of that heaven, where goods are, appears from the signification of breadth, as denoting a state of truth, see n. 1613, 3433, 3434, 4482, 9487; and from the signification of the court, as denoting the ultimate heaven, see above, n. 9741; and from the signification of the east, as denoting the good of love, see n. 1250, 3249, 3708.

9759. "Fifty cubits"—signifies so much as is proper for uses, as above, n. 9756.

9760. "And the hangings of the wing of fifteen cubits"—that hereby are signified truths in light as much as is sufficient, appears from the signification of fifteen, as denoting so much as is sufficient; and from the signification of hangings, as denoting truths, see above, n. 9743; and from the signification of wing, as denoting where truth is in the light. The reason why wing has this signification is, because by the wing is signified one part of the breadth of the court to the corner of the east; for the breadth was of fifty cubits, in the middle of the breadth was the gate, the covering of which was of twenty cubits, see the following verse 16; the two parts, one to the right of the gate and the other to the left, are called the wings, the hangings for each being of fifteen cubits; hence the whole breadth, as was said, was of fifty cubits. It is evident, therefore, that one wing was towards the south, but the other towards the north. Hence by the hangings of the wing towards the south are signified truths in the light, for the south denotes where truth is in the light, n. 9642; and by the hangings of the wing towards the north, which are treated of in the following verse, are signified truths in obscurity, for the north denotes where truth is in obscurity, n. 3708.

9761. "Their pillars three, and their bases three"—that hereby are signified goods and thence truths supporting fully, appears from the signification of pillars, as denoting goods

supporting, as above, n. 9747, 9757 ; and from the signification of bases, as denoting truths from good also supporting, see also above, n. 9748 ; and from the signification of three, as denoting what is full, see n. 2788, 4495, 7715.

9762. "And the hangings of the wing of fifteen cubits their pillars and their bases three"—that hereby are signified like things where truths are in obscurity, appears from what has been already said, for they are the same words with those which were explained just above. But that by the hangings of this wing are signified truths in obscurity, see just above, n. 9760.

9763. "And the covering for the gate of the court"—that hereby is signified introduction into that heaven, and a guard to prevent its being entered except by those who are prepared, appears from the signification of a gate, as denoting communication and introduction, see n. 8989 ; and from the signification of the court, as denoting the ultimate heaven, see n. 9741 ; and from the signification of a covering, as denoting a guard to prevent its being entered ; for by the covering the gate was guarded. The reason why it denotes a guard to prevent its being entered except by those who are prepared is, because no one is introduced into heaven unless he be prepared. The case herein is this, they who come from the world into the other life, which is immediately after their decease, bring with them worldly and terrestrial things which do not accord with the spiritual and celestial things in which the angels are ; wherefore they who are about to be elevated into heaven, are first prepared, which is effected by the separation of the worldly and terrestrial things which the man has brought along with him ; for if he were to be elevated into heaven sooner, he could not in any wise remain amongst the societies there, for his wisdom and love are grosser than is suited to the purity in which the angels are. But when they are prepared, they are then elevated and introduced by the Lord into heaven, and are let into those angelic societies, with which they agree as to the truths and goods of faith and love. From these considerations it may be manifest what is meant by a guard to prevent heaven being entered except by those who are prepared.

9764. "Twenty cubits"—that hereby is signified to the full, appears from the signification of twenty, as denoting what is full, see n. 9644.

9765. "Of blue, and purple, and scarlet double-dyed, and fine linen woven together"—that hereby are signified the goods of charity and faith, appears from what was shewn, n. 9687, where like words occur.

9766. "The work of him that worketh with a needle"—that hereby are signified which are of the scientific principle, appears from the signification of the work of him that worketh with a needle, as denoting the scientific principle, see n. 9688.

9767. "Its pillars four and their bases four"—that hereby are signified goods and thence truths supporting conjunction, appears from the signification of pillars and bases, as denoting goods and thence truths supporting, as above, n. 9761; and from the signification of four, as denoting conjunction, see n. 8877, 9601, 9674.

9768. "All the pillars of the court round about"—that hereby is signified every good supporting heaven, appears from the signification of all the pillars round about, as denoting every good supporting; that pillars denote goods supporting, see n. 9747, 9757; and from the signification of the court, as denoting the ultimate heaven, see n. 9741.

9769. "Filletted with fillets of silver, and their hooks of silver"—that hereby are signified all modes of conjunction by truth, appears from the signification of fillets and of hooks, as denoting modes of conjunction, see above, n. 9749; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9770. "And their bases of brass"—that hereby are signified supports by good, appears from the signification of bases, as denoting supports, see n. 9643; and from the signification of brass, as denoting good, see n. 425, 1551.

9771. "The length of the court a hundred in a cubit"—that hereby is signified the good of that heaven to the full, appears from the signification of length, as denoting good, see n. 1613, 9487; and from the signification of the court, as denoting the ultimate heaven, see n. 9741; and from the signification of a hundred, as denoting to the full, see above, n. 9745.

9772. "And the breadth fifty in fifty"—that hereby is signified truth so much as is sufficient, appears from the signification of breadth, as denoting truth, see n. 1613, 3433, 3434, 4482, 9487; and from the signification of fifty, as denoting so much as is sufficient, see n. 9756.

9773. "And the height five cubits"—that hereby are signified degrees of good and truth likewise so far as is sufficient, appears from the signification of height, as denoting degrees as to good, see n. 9489. And whereas it is predicated of the ultimate heaven, it denotes also degrees as to truth, for that heaven is in the good and truth of faith; and from the signification of five, as denoting so much as is sufficient, see n. 9689. The reason why by height is signified degrees as to good and truth is, because by what is high is signified what is internal, n. 1735, 2148, 4599; therefore the higher any thing is, so much the more interior it is. What is interior in heaven is nearer to the Lord, for the Lord is in the inmost, and from what is inmost all things proceed; distances from the inmost are the degrees of good and of truth from Him. Inasmuch as the Lord is the inmost, He is also the highest, for He is the sun of heaven,

from which is all height in the heavens. Hence it is, that the Lord in the Word is called the Highest.

9774. "Of fine linen woven together"—that hereby is signified from the intellectual principle, appears from the signification of fine linen woven together, as denoting the intellectual principle, see n. 9596, 9744.

9775. "And their bases of brass"—signifies the support of all things by good, as above, 9770. The reason why it denotes of all things is, because all the things of the court are treated of in this verse.

9776. "And for all the vessels of the habitation in all service"—that hereby are signified scientific truths and goods which are of the external man, appears from the signification of vessels, as denoting scientifics, see n. 3068, 3079, 9394, 9544; and from the signification of the habitation, as denoting heaven, see n. 9594, 9596, 9632; and from the signification of service, as denoting the external or natural principle of man, see n. 3019, 3020, 5305, 7998. The reason why the external or natural principle of man denotes service is, because it ought to serve the internal, or spiritual principle of man; for man was created to be an image of heaven, and to be an image of the world, the internal or spiritual man to be an image of heaven, and the external or natural to be an image of the world, n. 9279. As the world ought to serve heaven, so the external or natural principle of man [ought to serve] his internal or spiritual principle; it is also created for service, for it does not live from itself, thus it has no ability from itself, but from the internal or spiritual principle, that is, by this principle from the Lord. Hence also it is evident, that the external or natural principle of man is not any thing unless it serve the internal or spiritual, and that it becomes something in proportion as it serves. To serve is to obey, and it then obeys, when from the intellectual principle it does not select reasons favouring the evils of the loves of self and of the world, but complies with the reason and doctrine of the Church dictating that good and truth ought to be done not for the sake of self and the world as ends, but for the sake of what is good and true itself. Thus the Lord does those things by [or through] the heaven of man, that is, by [or through] his internal principle; for all good and truth is from the Lord, insomuch that the good and truth appertaining to man is the Lord Himself. From these considerations it may be manifest whence it is that the external man ought to do service to the internal.

9777. "All the pegs thereof, and all the pegs of the court [shall be] of brass"—that hereby are signified all things conjoining and securing each heaven, the middle and the ultimate, by good, appears from the signification of pegs, as denoting things conjoining and securing, of which we shall speak pre-

sently; and from the signification of the habitation, which is here meant by *its*, as denoting heaven, specifically the middle heaven, see n. 9594, 9596, 9632; and from the signification of the 'court, as denoting the ultimate heaven, see n. 9741; and from the signification of brass, as denoting external good, see n. 425, 1551. The reason why pegs or nails denote things conjoining and securing is, because they conjoin and secure. Similar things are also signified by them in the Word throughout, as in Isaiah, "Enlarge the place of thy *tent*, and let them spread out the *curtains of thine habitations*; hinder not; *make thy ropes long*, and *secure thy nails*," liv. 2. The subject here treated of is concerning a new Church from the Lord. To enlarge the place of a tent, and to spread out the curtains of habitations, denotes the doctrine of good and of truth, and worship thence derived, n. 9596; long robes and nails denote the ample connexion and confirmation of truths. That the court also had its ropes, see Exod. xxxv. 18; Numb. iii. 37; chap. iv. 32. Again, in Isaiah, "Look to Zion; let thine eyes see Jerusalem, a tranquil habitation, a tabernacle which is not dissipated; *its nails shall not be removed for ever, and none of its ropes shall be plucked away*," xxxiii. 20; where nails and ropes in like manner denote things confirming and conjoining. Nail also denotes confirmation and conjunction, in Isaiah, chap. xli. 7; and in Jeremiah, x. 4; but in those passages the subject treated of is concerning idols, by which are signified doctrines of what is false, because grounded in man's own intelligence, n. 8941, 9429. But by a nail, upon which anything is hanged, is signified affixion and adjunction, in Isaiah, chap. xxii. 23, 24; and in Ezekiel, chap. xv. 3.

9778. Verses 20, 21, *And thou shalt command the sons of Israel, and let them take for thee oil of olive pure, bruised for the luminary, to cause the lamp to ascend continually. In the tent of the assembly, from without the vail, which is over the testimony, Aaron shall order it, and his sons from evening even to morning before Jehovah: [it shall be] a statute of an age for their generations front with the sons of Israel. And thou shalt command the sons of Israel, signifies the Church by the Word from the Lord. And let them take for thee oil of olive, signifies the good of charity and of faith. Pure, bruised, hence genuine and perspicuous. For the luminary, signifies the spiritual heaven. To cause the lamp to ascend continually, signifies hence faith, and by it from the Lord the intelligence of truth and the wisdom of good. In the tent of the assembly, signifies where the presence of the Lord is. From without the vail which is over the testimony, signifies where there is communication, and by the uniting medium conjunction with the Lord in the inmost heaven. Aaron and his sons shall order it, signifies perpetual influx from the Lord. From evening even to morn-*

ing before Jehovah, signifies continually in every state. The statute of an age, signifies Divine order. For their generations from with the sons of Israel, signifies eternal for the spiritual kingdom.

9779. "And thou shalt command the sons of Israel"—that hereby is signified the Church by the Word from the Lord, appears from the representation of Moses, who in this case is *thou*, as denoting the Lord as to the Word, or the Word which is from the Lord, see n. 4859, 5922, 6752, 7014, 7089, 9372; and from the representation of the sons of Israel, as denoting the spiritual Church, see n. 9340; hence it is evident that by Moses commanding the sons of Israel, is signified that the Church was commanded by the Word from the Lord.

9780. "And let them take for thee oil of olive"—that hereby is signified the good of charity and of faith, appears from the signification of oil of olive, as denoting the good of celestial love, see n. 886, but in this case the good of spiritual love, which is the good of charity towards the neighbour and the good of faith. The reason why this good is here signified by oil of olive is, because it was for the luminary or candlestick, and by candlestick is signified the spiritual heaven, n. 9548. The spiritual heaven in earth is the spiritual Church. Oil and the olive signify, in the Word, both celestial good and spiritual good, celestial good, where the subject treated of is concerning the celestial kingdom or Church, and spiritual good, where the spiritual kingdom or Church is treated of; those kingdoms or those Churches are distinguished by goods; the goods of the celestial kingdom or Church are the good of love to the Lord, and the good of mutual love; and the goods of the spiritual kingdom or Church are the good of charity towards the neighbour, and the good of faith, n. 9741; these goods and the truths thence derived are treated of in the Word throughout, for the Word is the doctrine of good, inasmuch as it is the doctrine of love to the Lord, and of love towards the neighbour, see Matt. xxii. 34 to 39; and all good is of love, even the good of faith, for this exists from the good of love, and not without it. Inasmuch as the Word is the doctrine of good, therefore that the Word may be understood, it is to be noted what good is; and no one knows what good is, unless he live in good according to the Word; for when he lives in good according to the Word, then the Lord insinuates good into his life; hence man apperceives it, and is sensible of it, consequently apprehends it as to its quality; otherwise it does not appear, because it is not apperceived. Hence it may be manifest in what state they are, who only know those things which are in the Word, and persuade themselves that it is so, and do not do it; they are in no knowledge concerning good, consequently in none concerning truth; for truth is known from good, and in no case without good,

unless as a scientific of no life, which in the other life perishes. That oil and also olive denote good, is manifest from the passages in the Word where they are named, as in Zechariah, "I saw a candlestick of gold, *two olives were near it*, one on the right hand of the bowl, and one to its left hand, *these are the two sons of oil* standing near the Lord of the whole earth," iv. 2, 3, 14; where the two olives and two sons of oil denote the good of love to the Lord, which is on His right hand, and the good of charity towards the neighbour, which is to the left. In like manner in the Apocalypse, "The two witnesses prophesied a thousand two hundred and sixty-six days: *these are the two olives, and two candlesticks* standing before the God of the earth," xi. 3, 4; where the two olives and two candlesticks denote those same goods, which, as being from the Lord, are called two witnesses. Again, "I heard a voice in the midst of the four animals, saying, *Hurt not the oil and the wine*," Apoc. vi. 6; where oil denotes the good of love and charity, wine the good and truth of faith. And in Isaiah, "I will give in the wilderness the cedar of Shittah, and the myrtle, and *the wood of oil*," xli. 19. And in Jeremiah, "They shall come and sing in the height of Zion, and *shall flow together to the good of Jehovah*, to the wheat, and to the new wine, and to *the oil*," xxxi. 12. And in Joel, "The field is devastated, the earth mourneth because the corn is devastated, the new wine is dried up, *the oil languisheth*," i. 10. Again, in the same prophet, "The floors are full of pure corn, and the presses overflow with new wine and *oil*," ii. 24. And in Moses, "I will give the rain of your land in its season, that thou mayest gather thy corn, thy new wine, and *thine oil*," Deut. xi. 14; mention is here made of corn, of new wine, and of oil, but that those things are not meant, may be manifest to every considerate person, for the Word, as being Divine, is spiritual, not worldly, thus it does not treat of corn, of new wine, and oil of the earth, as they serve the body for foods, but as they serve the soul, for all foods in the Word signify heavenly food, as also the bread and wine in the Holy Supper; what corn and new wine signify in the passages above quoted, see n. 3580, 5295, 5410, 5959; hence it is evident what oil signifies. The case is similar in regard to all those things which the Lord spake, when he was in the world, as when He said of the Samaritan that coming to the man who was wounded by thieves, he bound up his wounds, and *poured in oil and wine*, Luke x. 33, 34; in this passage is not meant oil and wine, but the good of love and charity, by oil the good of love, and by wine the good of charity and of faith, for the subject treated of is concerning the neighbour, thus concerning charity towards him. That wine has this signification, see n. 6377. In like manner what the Lord spake concerning the ten virgins, of whom five took lamps, and

not oil at the same time, and five took *also oil*, and that the latter were admitted into heaven, but the former rejected, Matt. xxv. 3, 4, and following verses; where oil in the lamps denotes the good of love and charity in the truths of faith. The virgins who took lamps and not oil, denote those who hear the Word, read it, and say that they believe, and yet do nothing of good on that account, and if they do good, it is not from the love of good nor truth, but from the love of self and the world. Inasmuch as oil signified the good of charity, therefore also the sick were anointed with oil, and were healed, as is written concerning the Lord's disciples, who going forth cast out demons, and *anointed the infirm with oil*, and healed them, Mark vi. 13. And in David, "*Thou shalt make fat with oil my head*, my cup shall abound," Psalm xxiii. 5; where to make the head fat with oil denotes to gift with celestial good. And in Moses, "Jehovah fed him with the produce of the fields, he made him suck honey out of the rock, and *oil out of the flint of the rock*," Deut. xxxi. 13; speaking of the ancient Church, where to suck oil out of the flint of the rock denotes to be imbued with good by the truths of faith. And in Habakkuk, "The fig-tree shall not flourish, neither shall there be produce in the vines, *the work of the olive shall lie*, and the fields shall not bear food," iii. 17; where neither fig-tree, nor vine, nor olive, nor fields are meant, but celestial things to which they correspond; which also every one may acknowledge from himself who acknowledges that the Word treats of such things as relate to heaven and the Church, thus which relate to the soul; but they who think only of worldly, terrestrial, and corporeal things, do not see the former things, yea neither are they willing to see, saying within themselves, What are spiritual things? What are celestial things? Thus what are heavenly foods? That they are those things which relate to intelligence and wisdom, they indeed know when it is so said, but that they are the things of faith and of love, they are not willing to know. The reason is, because they do not imbue the life with such things, and hence they do not attain to the intelligence and wisdom of heavenly truths and goodnesses. And in Ezekiel, "I washed thee with waters, and I washed away thy bloods from upon thee, and *I anointed thee with oil*, I clothed thee with needle-work; thy garments were fine linen, silk, and needle-work; thou didst eat fine flour, and honey, and *oil*: but thou hast taken the garments of thy needle-work, and hast covered images, and *mine oil* and mine incense thou hast given before them," xvi. 9, 10, 13, 18. Who cannot see, that in this passage are not meant garments of needle-work, fine linen, and silk, neither oil, honey, nor fine flour, but that Divine Things are meant which are of heaven and the Church, for the subject treated of is concerning Jerusalem, by which is meant the Church; and therefore by those things which are named,

are meant such things as are of the Church. That by singular things some special principle of the Church is meant, is manifest, for in the Word which is Divine, no expression is vain. That Jerusalem denotes the Church, see n. 3654; what is meant also by needle-work, n. 9688; what by fine linen, n. 5319, 9469; what by fine flour, n. 2177; what by honey, n. 5620, 6857; what by washing with waters, n. 3147, 5954, 9088; and what by washing away bloods, n. 4735, 9127. And in Hosea, "Ephraim feedeth on wind, they establish a covenant with the Assyrian, and *oil is carried down into Egypt*," xii. 1. These things are utterly unintelligible, unless it be known what is meant by Ephraim, what by the Assyrian, and what by Egypt; yet in the above passage is described the intellectual principle of the man of the Church, which is perverted by reasonings grounded in scientifics, for Ephraim is that intellectual principle, n. 3969, 5354, 6222, 6238, 6267; the Assyrian is reasoning, n. 1186; and Egypt is the scientific principle, n. 9391; hence to carry down oil into Egypt denotes so to defile the good of the Church. The reason why the Lord so often went up to *the Mount of Olives*, Luke xxi. 37; chap. xxii. 39, was, because oil and the olive signified the good of love, as also does a mountain, n. 6435, 8758. The cause and ground whereof was, because in the Lord, when in the world, all things were representative of heaven; for the universal heaven by those things was adjoined to Him; wherefore whatsoever He did, and whatsoever He spake, was Divine and celestial, and ultimates were representative. The Mount of Olives represented heaven as to the good of love and charity; as may also be manifest from Zechariah, "Jehovah shall go forth, and shall fight against the nations; *His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem; and the Mount of Olives shall be cleft asunder, that a part of it shall recede towards the east and towards the sea with a great valley, and part of the mountain shall recede towards the north, and part thereof towards the south*," xiv. 3, 4. The subject here treated of is concerning the Lord and His coming; by the Mount of Olives is signified the good of love and charity, thus the Church, for those goods constitute the Church; that the Church should recede from the Jewish nation, and be established among the gentiles, is signified by that mountain being cleft asunder towards the east, towards the sea, and towards the north and south. In like manner as by the Lord's words in Luke, "Ye shall be cast out abroad, on the other hand they shall come from the east and the west, and from the north and south, lying down in the kingdom of God." xiii. 28, 29. In the universal sense by Jehovah going forth and fighting against the nations, and His feet standing upon the Mount of Olives which is before the faces of Jerusalem, is meant that the Lord from Divine Love

was about to fight against the hells, for nations denote the evils which are from the hells, n. 1868, 6306; and the Mount of Olives on which His feet were, denotes Divine Love.

9781. "Pure, bruised"—that hereby is signified genuine and perspicuous, appears from the signification of pure, when concerning the good which is signified by oil, as denoting genuine, for good, the more celestial it is, thus the more genuine it is, so much the purer it is; and from the signification of bruised, when concerning the good which is signified by oil, as denoting perspicuous. Good is said to be perspicuous when it becomes truth, for good appears by truth, inasmuch as truth is the form of good, and good does not appear in light except in a form, the better therefore the form is in which good is presented, so much the more perspicuously it appears, for the good itself shines forth thence, so as to affect both the intellectual principle and at the same time the will-principle of another; for as the case is with good and truth, so it is with the will and with the understanding appertaining to man, for the will is dedicated to the reception of good, and the understanding is dedicated to the reception of truth, neither does the will appear in light except by the understanding, for it is the understanding which forms the will-principle, and presents it perspicuous. What is formed, is divided as it were into parts, and amongst those parts analytically consociated are instituted various respects or various relations, thus good is presented in the understanding, and is rendered perspicuous; good in the understanding rendered perspicuous is the truth of that good. Hence now it is that the oil was to be bruised, as also the frankincense, of which it is said, that it shall be pure, and that it shall be *beaten very small*, and thus burned as incense, Exod. xxx. 35, 36. The same thing which is signified by bruised, is also signified by what is ground, as may be manifest from the signification of wheat and of fine flour, wheat signifies good, and fine flour its truth. As what is bruised and ground, in the genuine sense, signifies good perspicuous, so bruised and ground, in the opposite sense, signifies evil perspicuous; this is signified by Moses *bruising the golden calf by grinding it well, and when it was made small into powder*, casting it into the river coming down from the mountain, Deut. ix. 21, see n. 9391.

9782. "For the luminary"—that hereby is signified the spiritual heaven, appears from the signification of the luminary or candlestick, as denoting the spiritual heaven, see n. 9548.

9783. "To cause the lamp to ascend continually"—that hereby is signified faith thence derived, and by it from the Lord the intelligence of truth and the wisdom of good, appears from the signification of lamp, as denoting faith and thence the intelligence of truth and the wisdom of good, see n. 9548. The

reason why a lamp denotes faith is, because the Divine Truth proceeding from the Lord is light in the heavens; this light received by the angels there, or by man, is like that of a lamp, for it illuminates all things of the mind, and gives intelligence and wisdom; light received is faith. But it is to be noted, that faith is not a lamp, or does not illuminate the mind, unless it be from charity, thus unless it be charity. The case with faith and charity is as with truth and good, truth is the form of good, or good formed that it may appear in the light, so faith is the form of charity, or charity formed; to faith also appertains what is true, and to charity what is good; for that which is true is believed and is made of faith, and what is good is loved and is made of charity; the truth and good itself which is loved is the neighbour, and the love thereof is charity.

9784. "In the tent of the assembly"—that hereby is signified the presence of the Lord, appears from this consideration, that the tent was made on this account, that the Lord might there meet Moses and Aaron and also the sons of Israel, therefore also the sanctity of worship was there instituted, as may be manifest from these following passages in Exodus, "*They shall offer a burnt-offering daily at the door of the tent of the assembly before Jehovah, where I will meet you, to speak with thee there, and there will I meet the sons of Israel; and they shall be sanctified by My glory; and I will sanctify the tent of the assembly and the altar, and Aaron, and his sons will I sanctify, that they may discharge the office of the priesthood to Me, and I will dwell in the midst of the sons of Israel,*" xxix. 42 to 46; and that the Lord there met them, or was present there, may be manifest from this passage, "*When all things were finished, a cloud covered the tent of the assembly, and the glory of Jehovah filled the habitation, nor could Moses enter into the tent of the assembly, because the cloud dwelt upon it, and the glory of Jehovah filled the habitation; the cloud of Jehovah was upon the habitation by day and a fire was by night in it, in the eyes of all the house of Israel,*" Exod. xl. 33 to the end. Hence it may be evident that by the tent of the assembly is signified where the presence of the Lord is. The reason was, because the tent represented heaven, and heaven is heaven by virtue of the presence of the Lord there, on which account also it was called the habitation of Jehovah.

9785. "From without the vail which is over the testimony"—that hereby is signified where there is communication, and by a uniting medium conjunction with the Lord in the inmost heaven, appears from the signification of the vail, as denoting the medium uniting the inmost heaven and the middle, see n. 9670, 9671; thus where there is communication and conjunction;

and from the signification of the testimony, as denoting the Lord as to Divine Truth.

9786. "Aaron shall order it and his sons"—that hereby is signified perpetual influx from the Lord, appears from the signification of ordering, when concerning the Lord who was represented by Aaron, as denoting influx, for all communication of Divine Good and Divine Truth from the Lord and all conjunction with Him is effected by influx; angels and men are recipient forms. The reason why perpetual influx is signified is, because the subject treated of is concerning the ordering of the lamp from evening even to morning, by which is signified continually and perpetually. The reason why it denotes from the Lord is, because by Aaron was represented the Lord as to Divine Good, and by his sons as to Divine Truth, as will be seen in what follows.

9787. "From evening even to morning from before Jehovah"—that hereby is signified continually in every state, appears from the signification of the evening, as denoting the end of one state, see n. 8426; and from the signification of the morning, as denoting the beginning of another, see n. 8427. The reason why it denotes continually in every state is, because evening involves every state of shade, which is signified by the following night, and morning involves every state of light, which is signified by the following day; for with the Lord things following and future are together in what is present, for every thing which the Lord ordains, that is, provides, respecting man and angel, is eternal. From these considerations it may be manifest, that by ordering of the lamp from evening even to morning, is signified the perpetual influx of good and truth from the Lord continually in every state.

9788. "The statute of an age"—that hereby is signified Divine order, appears from the signification of a statute, as denoting Divine order, see n. 6884, 7995, 8357; and from the signification of an age, as denoting what is eternal; what is Divine, this also is eternal.

9789. "For their generations from with the sons of Israel"—that hereby is signified what is eternal to the spiritual kingdom, appears from the signification of generations, as denoting what is eternal, of which we shall speak presently; and from the signification of the sons of Israel, as denoting the spiritual Church, see n. 9340; thus also the spiritual kingdom, for the spiritual kingdom of the Lord is the spiritual heaven, and in the earths is the spiritual Church. The reason why generations denote what is eternal is, because by them, in the internal sense, are meant the generations of faith and charity, n. 613, 2020, 2584, 6239, 9042, 9079; thus which are of heaven and the Church, which are eternal; by the sons of Israel, of whom generations are pre-

dedicated, is also signified the Church, 9340. That by generations is signified what is eternal, is evident from the following passages in the Word, “My justice shall be *to eternity*, and My salvation *to generations of generations*; awake according to the days of antiquity, *generations of eternities*,” Isaiah li. 8, 9. Again, “I will set thee for the magnificence of *eternities*, the joy of *generation and generation*,” lx. 15. Again, “The smoke thereof shall go up *to eternity*, from *generation to generation* it shall be vas-tated, *to perpetuity of perpetuities* there shall be none to pass through it,” xxxiv. 10. And in David, “The counsel of Je-hovah shall stand *to eternity*, the thoughts of His heart *to generation and generation*,” Psalm xxxiii. 11. Again, “I will praise Thy name *to eternity* and for ever; *generation to generation* shall praise thy works,” Psalm cxlv. 2, 3. Again, “They shall fear Thee with the sun, and before the moon, *from generations of generations*,” Psalm lxii. 5. And in Moses, “This shall be My name *to eternity*, and this My memorial *to generation and generation*,” Exod. iii. 15; not to mention several other passages. It is said to eternity, and generation to generation, and eternity is predicated of the Divine celestial principle or good, and generation of the Divine spiritual principle or truth; for in the Word, especially the prophetic, there are generally two expressions concerning one and the same thing, as in the passages above quoted, *to eternity* and *to generation and generation*, and this on account of the celestial marriage in all and singular the things of the Word; the celestial marriage is the marriage of good and of truth, or the conjunction of the Lord and of heaven. See the passages cited, n. 9263.

CONTINUATION OF THE SUBJECT OF THE FIRST EARTH SEEN IN THE STARRY HEAVEN.

9790. *IT was also given to see some of the inhabitants, who were of the lower sort, clothed nearly like the country people in Europe. There was also seen a man with his female; she appeared of handsome stature and of graceful mien, so likewise did the man. But what surprised me, he had a stately carriage, and a deportment which had a semblance of haughtiness, but the woman's deportment was humble. It was said by the angels, that such is the custom in that earth, and that the men, who are such, are loved, because they are nevertheless well disposed. It was said further, that it is not allowed them to have more wives than one, since it is contrary to the laws.*

9791. *Man, who is in the Spirit, when it is granted by the Lord, can see what is presented in the earth near which he is; for*

in the other life there is no space, thus no remoteness with those who are in a similar state, according to what was said above, n. 9579, 9580, 9581. This case is similar with that of the spirits of certain earths in our solar system, to whom it was granted by the Lord to see, through my eyes, several things in our earth, as has been occasionally shewn above.

9792. *The woman, whom I saw, had before her bosom a broad cloak, by which she could conceal herself; which was so contrived that she could put her arms in it, and use it as a garment, and thus walk about her business; it might be tucked up as to the lower part, and when tucked up, and applied to the body, it appeared like a stomacher, such as is worn by the women of our earth. But the same also served the man for a covering, and he was seen to take it from the woman, and apply it to his own back, and loosen the lower part, which thus flowed down to his feet like a gown, and in this manner clothed he was seen to walk.*

9793. *Afterwards I discoursed with spirits who are from that earth, to whom I related several things concerning our earth, as that sciences are there cultivated, which are not cultivated on other earths, as astronomy, geometry, mechanics, physics, chymistry, medicine, optics, and natural philosophy; besides the arts, which are not known elsewhere, as the art of ship-building, of smelting metals, of writing, and of printing, and thus of communicating with others throughout the whole earth, and also of preserving what is communicated for thousands of years; and that this art has been practised in regard to the Word, which is from the Lord; and that on this account the revealed Word is for ever permanent in this earth, see n. 9350 to 9360.*

9794. *At length there was shewn me the hell of those who are from that earth, and very terrible was the appearance of those who were thence seen, insomuch that I dare not describe their monstrous faces. There were seen also female magicians, who practice direful arts; they appeared clad in green, and struck me with horror.*

9795. *The second earth seen in the starry heaven will be treated of at the close of the following chapter.*

EXODUS.

CHAPTER THE TWENTY-EIGHTH.

THE DOCTRINE OF CHARITY AND FAITH.

9796. WHEN it is known what the internal man is, and what the external, it may be known whence the understanding of truth is and the will of good.

9797. So far as the internal man is opened towards heaven, thus to the Lord, so far he is in the light of heaven, thus so far in the understanding of truth. The light of heaven is the Divine Truth proceeding from the Lord; to be enlightened by it is to understand truth.

9798. So far as the internal man is open to the Lord, and the external subordinate to him, so far he is in the fire of heaven, thus so far in the will of good. The fire of heaven is the Divine Love proceeding from the Lord; to be enkindled by it is to will good.

9799. The understanding of truth therefore consists in seeing, by virtue of illustration from the Lord, truths from the Word; and the will of good consists in willing them from affection.

9800. Those who are in love and in faith to the Lord, and in charity towards the neighbour, are in the understanding of truth and in the will of good; for with them there is a reception of the good and truth which are from the Lord.

9801. But so far as the internal man is closed towards heaven, thus to the Lord, so far he is in cold and in thick darkness as to those things which are of heaven; and in this case, so far as the external man is open towards the world, so far he thinks what is false and wills what is evil, and is thus insane; for the light of the world appertaining to him extinguishes the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self, and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

9803. Hence it is evident, that to be intelligent and wise does not consist in understanding and relishing many things which are of the world, but in understanding and willing those things which are of heaven. For there are some who understand and have a taste for many things which are of the world, and yet do not believe nor will those things which are of hea-

ven, thus they are insane. These are they of whom the Lord says in Matthew, "*I speak by parables, because seeing they do not see, and hearing they do not hear, neither do they understand,*" xiii. 13. And in John, "*The world cannot receive the spirit of truth, because it seeth Him not, neither knoweth Him,*" xiv. 17.

CHAPTER XXVIII.

1. AND do thou cause to approach to thee Aaron thy brother, and his sons with him out of the midst of the sons of Israel, that he may perform the office of the priesthood to Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.

2. And thou shalt make garments of holiness for Aaron thy brother for glory and for comeliness.

3. And thou shalt speak to all that are wise in heart, whom I have filled with the spirit of wisdom, and they shall make the garments of Aaron, to sanctify him that he may perform the office of priesthood unto Me.

4. And these are the garments which they shall make, a breast-plate and an ephod, and a robe, and a checkered waistcoat, a mitre, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may perform the office of the priesthood unto Me.

5. And they shall take gold, and blue, and purple, and scarlet double-dyed, and fine linen.

6. And they shall make the ephod of gold, of blue and purple, of scarlet double-dyed and fine linen woven together, the work of a contriver.

7. The two shoulders shall be joined together to it at its two extremities, and it shall be joined together.

8. And the girdle of his ephod, which is upon it, according to the work thereof shall be from it, of gold, of blue and purple, and scarlet double-dyed, and fine linen woven together.

9. And thou shalt take two onyx stones, and shalt engrave on them the names of the sons of Israel.

10. Six of their names on the one stone, and the remaining six names on the other stone, according to their generations.

11. With the work of a workman of stone, with the engraving of a seal thou shalt engrave the two stones on the names of the sons of Israel, encompassed with sockets of gold thou shalt make them.

12. And thou shalt set the two stones on the shoulders of the ephod, stones of remembrance for the sons of Israel, and

Aaron shall bring their names before JEHOVAH on its two shoulders for a remembrance.

13. And thou shalt make sockets of gold.

14. And two little chains of pure gold, from the borders thou shalt make them of cord-work, and thou shalt give the little chains of cords upon the sockets.

15. And thou shalt make the breast-plate of judgment, with the work of a contriver, as the work of the ephod thou shalt make it, of gold, blue and purple, and scarlet double-dyed, and fine linen woven together, thou shalt make it.

16. The square shall be two-fold, a span the length thereof, and a span the breadth thereof.

17. And thou shalt fill it with a filling of stone; four orders of stone the order, a ruby, a topaz, a carbuncle, one order.

18. And the second order, a chrysoprase, a sapphire, and a diamond.

19. And the third order, a lazare, an agate, and an amethyst.

20. And the fourth order a beryl, and an onyx, and a jasper; they shall be inclosed in gold in their fillings.

21. And the stones shall be on the names of the sons of Israel, the twelve on their names, the engravings of a seal, to every one on its name they shall be for the twelve tribes.

22. And thou shalt make upon the breast-plate little border chains of cord-work, of pure gold.

23. And thou shalt make upon the breast-plate two rings of gold, and thou shalt give the two rings upon the two extremities of the breast-plate.

24. And thou shalt give the two cords of gold upon the two rings at the extremities of the breast-plate.

25. And the two extremities of the two cords thou shalt give upon the two sockets, and thou shalt give [them] upon the shoulders of the ephod over against the faces of it.

26. And thou shalt make two rings of gold, and shalt set them upon the two extremities of the breast-plate upon its edge, which is on this side the ephod inwards.

27. And thou shalt make two rings of gold, and shalt give them upon the two shoulders of the ephod beneath over against the faces thereof opposite to the coupling thereof above the girdle of the ephod.

28. And they shall tie the breast-plate from the rings thereof to the rings of the ephod in a thread of blue, to be upon the girdle of the ephod, nor shall the breast-plate recede from [being] upon the ephod.

29. And Aaron shall carry the names of the sons of Israel in the breast-plate of judgment upon his heart in his entering into the holy [place], for remembrance before JEHOVAH continually.

30. And thou shalt give to the breast-plate of judgment the

Urim and Thummim, and they shall be upon the heart of Aaron in his entering-in before **JEHOVAH**. And Aaron shall carry the judgment of the sons of Israel upon his heart before **JEHOVAH** continually.*

31. And thou shalt make the robe of the ephod the whole of blue.

32. And the mouth [or aperture] of the head thereof shall be in the midst thereof; a brim shall be to the mouth [or aperture] thereof round about, the work of the weaver, as the mouth [or aperture] of a coat of mail it shall be to it, lest it should be rent.

33. And thou shalt make upon the borders thereof pomegranates of blue and of purple and of scarlet double-dyed upon the borders thereof round about; and bells of gold in the midst of them round about.

34. A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the borders of the robe round about.

35. And it shall be upon Aaron to minister, and his voice shall be heard in his entering-in to the Holy before **JEHOVAH**, and in his going out, lest he die.

36. And thou shalt make a plate of pure gold, and shalt engrave upon it with the engravings of a seal, **HOLINESS** to **JEHOVAH**.

37. And thou shalt put it on a thread of blue, and it shall be upon the mitre, over against the faces of the mitre it shall be.

38. And it shall be upon the forehead of Aaron, and Aaron shall carry the iniquity of the holy [things] which the sons of Israel shall sanctify as to all the gifts of their holy things, and it shall be upon his forehead continually, to make them well pleasing before **JEHOVAH**.

39. And thou shalt checker the waiscoat of fine linen and shalt make the mitre of fine linen, and thou shalt make the belt with the work of one that works with a needle.

40. And for the sons of Aaron thou shalt make waistcoats, and shalt make for them belts, and shalt make for them bonnets for glory and for comeliness.

41. And thou shalt put them on Aaron thy brother, and on his sons with him, and shalt anoint them, and shalt fill their hand, and shalt sanctify them, and they shall perform the office of the priesthood to Me.

42. And make for them breeches of linen to cover the flesh of nakedness, from the loins and even to the thighs they shall be.

43. And they shall be upon Aaron, and upon his sons, in their entering-in to the tent of the assembly, or in their coming near to the altar to minister in the holy, lest they carry iniquity and die; a statute of an age to him and to his seed after him.

THE CONTENTS.

9804. THE subject here treated of is concerning the garments of holiness, with which Aaron and his sons were to be clothed, when they ministered; by the priesthood, which office Aaron with his sons was to perform, was represented the Lord as to the Divine-celestial principle, which is the Divine Good in heaven; and by his garments was represented the Divine-spiritual principle, which is the Divine Truth thence proceeding.

THE INTERNAL SENSE.

9805. VERSES 1, 2. *And do thou cause to approach to thee Aaron thy brother, and his sons with him, out of the midst of the sons of Israel, that he may perform the office of the priesthood to Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. And thou shalt make garments of holiness for Aaron thy brother for glory and for comeliness.* And do thou cause to approach to thee Aaron thy brother, signifies the conjunction of Divine Truth with Divine Good in the Divine Human [principle] of the Lord. And his sons, signifies the Divine Truths proceeding from the Divine Good. Out of the midst of the sons of Israel, signifies in heaven and in the Church. That he may perform the office of the priesthood to Me, signifies a representative of the Lord. Aaron, signifies as to the Divine-celestial principle. Nadab and Abihu, signifies as to the Divine-spiritual principle thence derived. Eleazar and Ithamar, signifies as to the Divine-natural principle. The sons of Aaron, signifies which proceed from the Divine-celestial principle. And thou shalt make garments of holiness for Aaron thy brother, signifies a representative of the spiritual kingdom adjoined to the celestial kingdom. For glory and for comeliness, signifies to present the Divine Truth, such as is in the spiritual kingdom adjoined to the celestial kingdom, in an internal and external form.

9806. “And do thou cause to approach to thee Aaron thy brother”—that hereby is signified the conjunction of Divine Truth with Divine Good in the Divine Human [principle] of the Lord, appears from the representation of Moses, who was here to cause Aaron to approach to himself, as denoting the Lord as to Divine Truth, see n. 6752, 6771, 7014, 9372; and from the signification of approaching, as denoting conjunction and presence, see n. 9378; and from the representation of Aaron, as denoting the Lord as to Divine Good, of which we shall speak presently; and from the signification of brother,

as denoting good, see n. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756. From these considerations it is evident that by Moses causing Aaron his brother to approach to him, is signified the conjunction of Divine Truth with Divine Good in the Lord. The reason why it denotes in His Divine Human [principle] is, because it was that very principle in which that conjunction was effected; for the Lord had first made His Human principle Divine Truth, afterwards [He made it] Divine Good, see what is cited, n. 9199, 9315. The reason why Aaron was chosen to perform the office of the priesthood was, because he was the brother of Moses, for thus was at the same time represented the brotherhood of the Divine Truth and Divine Good in heaven, for, as was above said, by Moses was represented the Divine Truth, and by Aaron the Divine Good. All things in the universe, both in heaven and in the world, have reference to good and to truth that they may be something, for good is the esse of truth, and truth is the existence of good. Wherefore good without truth does not exist, and truth without good is not; hence it is evident that they ought to be conjoined together. Their conjunction is represented in the Word by two conjugal partners, and also by two brothers; by two conjugal partners, when the subject treated of is concerning the heavenly marriage, which is that of good and truth, and concerning the successive derivation thence; by two brothers, when the subject treated of is concerning double ministry, which is that of judgment and of worship, they who executed the ministry of judgment, were called judges, afterwards kings; but they who performed the ministry of worship were called priests; and whereas all judgment is effected by truth, and all worship from good, therefore by judges in the Word is signified, in the sense abstracted from person, truth derived from good, but by kings truth from which good is derived, and by priests is signified the good itself; hence it is that the Lord in the Word is called a judge, also a prophet, and likewise a king, where the subject treated of is concerning truth, but a priest where the subject treated of is concerning good; in like manner He is called Christ, Anointed, or Messiah, when truth is treated of, but Jesus or Saviour when good is treated of. On account of that brotherhood which is between truth which is of judgment, and good which is of worship, Aaron the brother of Moses was chosen to perform the office of the priesthood. That by Aaron, and his house is on this account signified good, is manifest from David, "*O Israel confide in Jehovah, He is their help and their shield, O house of Aaron confide ye in Jehovah, He is their help and their shield, Jehovah hath remembered us, He will bless the house of Israel, he will bless the house of Aaron,*" Psalm cxv. 9, 10, 12. Again, "*Let Israel now say that His mercy is for ever; let the house of Aaron now say that*

His mercy is for ever," Psalm cxviii. 2, 3. Again, "O house of Israel bless ye Jehovah; O house of Aaron bless ye Jehovah," Psalm cxxxv. 19. The house of Israel denotes those who are in truths; the house of Aaron denotes those who are in goods; for in the Word, where truth is treated of, good is also treated of, on account of the heavenly marriage, n. 9263, 9314; that the house of Israel denotes those who are in truths, see n. 5414, 5879, 5951, 7957, 8234. Again, "Jehovah sent Moses his servant, Aaron whom he hath chosen," Psalm cv. 26; where Moses is called a servant, because servant is predicated from truths, 3409, and chosen from good, n. 3755. Again, "Behold how good and delightful for brethren to dwell together, as good oil upon the head descending into the beard, the beard of Aaron, which descends upon the skirt of his garments," Psalm cxxxiii. 1, 2; he who does not know what is signified by brother, also what by oil, what by head, what by beard, what by garments, and likewise what Aaron represents, cannot comprehend why such things are compared with the dwelling-together of brothers, for what resemblance is there between oil descending from the head into the beard of Aaron, and thence into his garments, and the agreement of brethren; but the comparative resemblance is evident from the internal sense, in which the influx of good into truths is treated of, and thus their brotherhood is described; for oil denotes good, the head of Aaron denotes the inmost principle of good, the beard denotes the most external principle thereof, garments denote truths, to descend denotes influx; hence it is clear that by the above words is signified the influx of good from interiors to exteriors into truths, and conjunction there; without the internal sense who can see that those celestial things are in the above words; that oil denotes the good of love, see n. 886, 4582, 4638, 9780; that head denotes what is inmost, see n. 5328, 6436, 7859, 9656; that beard denotes what is most external, is evident from Isaiah, chap. vii. 20; chap. xv. 2. And from Jeremiah, chap. xlviii. 37; and from Ezekiel, chap. v. 1; that garments denote truths, see n. 2576, 4545, 4763, 5349, 5954, 6914, 6917, 9093, 9212, 9216; that Aaron denotes celestial good, see above. From this circumstance that Aaron was chosen to perform the office of the priesthood, thus to minister things most holy, it may be comprehended how the case was with representations in the Jewish Church, namely, that they did not respect the person who represented, but the thing which was represented; thus that a holy thing, yea most holy, might be represented by persons whose interiors were unclean, yea idolatrous, if so be the externals, when they were in worship, were disposed to holiness; what the quality of Aaron was, may be manifest from the following words in Moses. "Aaron took from the hands of the sons of Israel the gold, and formed it with a graving tool, and

made it a molten calf; and *Aaron built* an altar before it, and *Aaron proclaimed*, and said, a festival to Jehovah to-morrow," Exod. xxxii. 4, 5. And in another place, "*Against* Aaron Jehovah was exceedingly moved with anger, to destroy him; but I prayed also for Aaron at that time," Deut. ix. 20. That the representatives of the Church with the Israelitish and Judaic nation did not respect persons, but things themselves, see what is cited. n. 9229.

9807. "And his sons"—that hereby is signified the Divine Truth proceeding from the Divine Good, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, in this case the Divine Truth proceeding from the Divine Good of the Lord, because they were the sons of Aaron, and by Aaron as the high-priest, was represented the Lord as to Divine Good, as has been just now shewn above. The reason why sons denote truths is, because all things in the internal sense of the Word are spiritual; and sons in the spiritual sense are they who are born anew of the Lord, thus who are in truths derived from good, consequently abstractedly from persons, the truths themselves which are derived from good. These things therefore are what are meant in the Word by the sons of God, the sons of a king, and the sons of a kingdom; they are also the sons of the new birth or regeneration. Truths also and goods appertaining to a regenerate man, or to him who is born anew of the Lord, are altogether as families in a large and long series from one father; there are those which have reference to sons and daughters, those which have reference to grand-sons and grand-daughters, those which have reference to sons-in-law and daughters-in-law, and thereby to affinities of several degrees, and thus of genera. Truths and goods thus arranged are what, in the spiritual sense, are sons, daughters, grand-sons, grand-daughters, sons-in-law, daughters-in-law, in a word, relations of various degrees, and hence of various genera. That spiritual generations are in such an order, has been shewn by living experience, and at the same time it has been said, that on this account the truths and goods appertaining to a regenerate man are in such an order, because the angelic societies in heaven are in such, and the truths and goods appertaining to man correspond to those societies; wherefore also the man, whose truths and goods are in such correspondence, is a heaven in the least form. He who knows that by sons are signified truths, and by daughters goods, may see several arcana in the Word, especially the prophetic, which otherwise would be concealed; as also what is specifically meant by the *Son of Man*, whom the Lord frequently calls Himself in the Word. That the Divine Truth proceeding from His Divine Human [principle] is meant, is manifest from the passages, where He is so named, which it is

allowed to adduce for the purpose of confirming at the same time that sons denote truth, as in John, "The crowd said to Jesus, how sayest thou the *Son of Man* must be lifted up; *who is this Son of Man?* Jesus answered them, yet a short time *the light is with you*, walk whilst ye have *the light*, lest darkness seize upon you; whilst ye have *the light*, *believe in the light, that ye may be the sons of the light.*" xii. 34, 35, 36. From these words it is evident, that by the Son of Man the like is signified as by light, for when they enquired who is this Son of Man, the Lord replied, that He was the light on which they ought to believe; that light is the Divine Truth, see what is cited, n. 9548, 9684; thus also the Son of Man. And in Luke, "Blessed are ye when men shall hate you *for the sake of the Son of Man*," vi. 22; where for the sake of the Son of Man denotes for the sake of the Divine Truth which proceeds from the Lord; the Divine Truth is the all of faith and of love to the Lord, and to be hated on account of those things is blessedness. Again, "The days shall come, when ye shall desire to see *one of the days of the Son of Man* but shall not see; then they shall say to you, lo here! or lo there! go not away, neither investigate," xvii. 22, 23. To desire to see one of the days of the Son of Man denotes one of the states of Truth Divine, which is genuine. The subject there treated of is concerning the end of the Church, when there is no longer any faith, because no charity, at which time all genuine Truth Divine is about to perish; and because Truth Divine is signified by the Son of Man, therefore it is said, then they shall say, lo here! or lo there! investigate not, which may be said of Truth Divine from the Lord, but not of the Lord Himself. Again, "*When the Son of Man cometh*, shall He find faith on the earth," xviii. 8, that is, when Truth Divine shall be revealed from heaven, it will not be believed. The Son of Man also in this passage denotes the Lord as to Truth Divine, or Truth Divine proceeding from the Lord; the coming of the Lord is the revelation of Truth Divine in the end of the Church. And in Matthew, "As the lightning goeth forth from the east, and appears even to the west, *so shall be the coming of the Son of Man*. Then shall appear a sign; and then shall all the tribes of the earth mourn, and they shall see the *Son of Man* coming in the clouds of heaven with virtue and glory," xxiv. 27, 30. The coming of the Son of Man denotes the revelation of Truth Divine in the consummation of the age, that is, in the end of the Church; all the tribes of the earth, which shall then mourn, denote all the truths and goods of faith and love from the Lord, and thus to the Lord, in the complex; the clouds of heaven, in which He is about to come, denote the literal sense of the Word; virtue and glory denote the internal sense; in which sense the Lord alone is inmost treated of; see those

words further explained, n. 4060. In like manner, in another passage, in the same evangelist, "I say unto you, hereafter ye shall see the *Son of Man* sitting on the right hand of power, and coming on the clouds of heaven," xxvi. 64. And in Luke, "Henceforth shall the *Son of Man* sit on the right hand of the virtue of God," xxii. 69. The Son of Man denotes the Divine Truth proceeding from the Lord; to sit on the right hand of power denotes that he has omnipotence, for Divine Good has omnipotence by Divine Truth; it being said that henceforth they shall see it, signifies that Divine Truth was in its omnipotence, when the Lord in the world had conquered the hells, and had reduced all things there and in the heavens into order, and that thus they might be saved who received him with faith and love, see n. 9715. That to sit on the right denotes omnipotence, see n. 3387, 4592, 4933, 7518, 8281, 9133; that good has all power by truth, see n. 6344, 6413, 8304, 9327, 9410, 9639, 9643; that Divine Power itself is Divine Truth, n. 6948; that the clouds in which the Son of Man, that is, Divine Truth, is about to come, denote the Word in the letter, see preface to chap. xviii. Gen. n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that glory denotes the Divine Truth itself, such as is in the internal sense of the Word, see preface to chap. xviii. Gen. 4809, 5922, 9429. From these considerations it may now be manifest what is signified by these words in the Apocalypse, "I saw and behold a white cloud, and upon the cloud [one] sitting like to the *Son of Man*, having on his head a golden crown," xiv. 14. And in Daniel, "I saw in the visions of the night, and lo, with the clouds of heaven, [one] came like the *Son of Man*," vii. 13. And in John, "The Father hath given to him also authority to execute judgment *because He is the Son of Man*," v. 27. Since all judgment is from truth, therefore it is said, that it is given to the Lord to do judgment because He is the Son of Man; the Son of Man is, as was said, the Divine Truth; the Father, from whom it proceeds, is the Divine Good, n. 2803, 3704, 7499, 8328, 8897. Inasmuch as it appertains to Divine Truth to do judgment, therefore it is said, "When the *Son of Man* shall come, He shall sit upon the throne of His glory," Matt. xix. 28; chap. xxv. 31; and "that the *Son of Man* shall render to every one according to his doings," xvi. 27. And in Matthew, "He who soweth the good seed is the *Son of Man*, the field is the world, the seed are the sons of the kingdom, the tares are the sons of the evil one," xiii. 37, 38. The good seed is Truth Divine, therefore it is said, that the Son of Man soweth it; the sons of the kingdom are Truths Divine in heaven and in the Church, for son denotes truth, n. 489, 491, 533, 1147, 2623, and in the opposite sense the false, which also is the son of the evil one; the kingdom is heaven, and likewise the Church. And in John, "No one

ascendeth into heaven but He who cometh down from heaven, *the Son of Man who is in the heavens*," iii. 13. Hence it is evident, that the Son of Man is the Divine Truth in the heavens; for this descends and thereby ascends, for no one can ascend into heaven, unless the Divine Truth has descended into him out of heaven, for influx is Divine, but not contrariwise; inasmuch as the Lord is that truth, therefore He calls Himself the Son of Man who is in the heavens. And in Matthew, "*The Son of Man* hath not where to lay his head," viii. 20. The Son of Man denotes Divine Truth; not having where to lay his head denotes that Divine Truth had no place any where, or with any man at that time. *That the Son of Man was to suffer*, and to be slain, Matt. xvii. 12, 22; chap. xx. 18; chap. xxvi. 2, 24, 45; Mark viii. 31; chap. ix. 12, 31, and elsewhere, involves that so it was done with the Divine Truth, consequently with the Lord, who was Divine Truth itself, which also He Himself teaches in John, "I am the way, and *the truth*, and the life," xiv. 6. And in Jeremiah, "There shall not a man [*vir*] dwell there, neither shall *the Son of Man* abide in it," xlix. 18, 33. And again, "In the cities shall not any man [*vir*] dwell, neither shall *the Son of Man* pass through them," li. 43. He who is not acquainted with the spiritual sense of the Word, will believe that by cities are here meant cities, and by man and the Son of Man are meant a man and a son; and that the cities would thus be desolated, so that no one should dwell there; but it is the state of the Church as to the doctrine of truth which is described by those words; for cities denote the doctrinals of the Church, see n. 402, 2450, 3216, 4492. 4493. Man [*vir*] denotes the very truth thereof conjoined to good, n. 3134, 7716, 9007; thus the Son of Man denotes truth. Inasmuch as by the Son of Man was signified Divine Truth proceeding from the Lord, therefore also the prophets, by whom it was revealed, were called *sons of man*, as in Daniel, chap. viii. 17; and Ezekiel, chap. ii. 1, 3, 6, 8; chap. iii. 1, 3, 4, 10, 17, 25; chap. iv. 1, 16; chap. viii. 5, 6, 8, 12, 15; chap. xii. 2, 3, 9, 18, 22, 27; and in several other passages. As most expressions in the Word have also an opposite sense, so likewise is the signification of the *son of man*, which in that sense denotes the false opposite to truth, as in Isaiah, "What art thou that thou art afraid of man, he dies; and of the *son of man* [to whom] grass is given," li. 12; where grass given to the son of man denotes the scientific principle productive of what is false. And in David, "Confide not in princes, in *the son of man*, who hath not salvation," Psalm cxlvi. 3. Princes denote primary truths, n. 2089, 5044; thus in the opposite sense primary falses; and the son of man is the false itself.

9808. "Out of the midst of the sons of Israel"—that hereby is signified in heaven and in the Church, appears from the

signification of the sons of Israel, as denoting those who are of the Church, thus abstractedly the Church itself, &c. n. 4286, 6426,* 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340, and because Israel denotes the Church, it also denotes heaven, for heaven and the Church make one, and the Church is also the Lord's heaven in the earth; with every man likewise of the Church there is heaven inwardly in him, when he is in truth and at the same time in good from the Lord.

9809. "That he may perform the office of the priesthood to me"—that hereby is signified a representative of the Lord, appears from the representation of the priesthood, as denoting in the supreme sense every office, which the Lord discharges as the Saviour; and whatsoever He discharges as the Saviour is from Divine Love, thus from Divine Good, for all good is of love; hence also by the priesthood in the supreme sense is signified the Divine Good of the Divine Love of the Lord. There is Divine Good, and there is Divine Truth; Divine Good is in the Lord, thus is His *esse*, which in the Word is called Jehovah; but Divine Truth is from the Lord, thus is the *existere* from that *esse*, which *existere* in the Word is meant by God; and because this which exists from Him, is also Him, therefore also the Lord is Divine Truth, which is His Divine [principle] in the heavens; for the heavens exist from Him, since the angels there are receptions of His Divine [principle], the celestial angels receptions of the Divine Good which is from Him, but the spiritual angels receptions of the Divine Truth which is thence derived. From these considerations it may be manifest, what [principle] of the Lord was represented by the priesthood, and what [principle] of the Lord was represented by the royalty, namely, by the priesthood the Divine Good of His Divine Love, and by the royalty the Divine Truth thence derived. That by the priesthood was represented the Divine Good of the Divine Love of the Lord, thus every office which the Lord performed as a Saviour, is manifest from the following passages in the Word, "The saying of Jehovah to My Lord, sit at My right hand, until I place Thine enemies a footstool for Thy feet, the sceptre of strength shall Jehovah send out of Zion; have thou rule in the midst of thine enemies. Thy people [are a people] of promptnesses in the day of Thy fortitude; in the honours of holiness. Out of the womb from the day-dawn Thou hast the dew of Thy nativity. Jehovah hath sworn, and He will not repent, *Thou art a priest for ever*, according to My word *Melchizedec*. The Lord at Thy right hand hath smitten kings in the day of His anger; He hath judged amongst the nations; He hath filled with carcasses; He hath smitten the head over much earth; He shall drink of the stream in the way, therefore shall He exalt the head," Psalm cx. 1 to 7. 'From the above passage it is evident what the Lord is as a priest, consequently

what the priesthood in the Lord represented, namely, all the work of the salvation of the human race; for the subject treated of in the above passage is concerning the Lord's combats with the hells, when he was in the world, by which He acquired to Himself Divine Omnipotence over the hells, by which omnipotence He saved the human race, and also at this day saves all who receive Him; this salvation itself, inasmuch as it is from the Divine Good of the Divine Love, is that from which it is said of the Lord, *Thou art a priest for ever*, according to *My word Melchizedec*; Melchizedec is the king of justice, thus the Lord was called from His being made justice, and thereby salvation, according to what was shewn, n. 9715. But whereas singular things in the above passage contain arcana concerning the Lord's combats, when He was in the world, which cannot be revealed without the internal sense, therefore it is allowed briefly to unfold them. *The saying of Jehovah to my Lord*, signifies that it was concerning the Lord when in the world; that by Lord is there meant the Lord as to the Divine Human [principle], is manifest from Matthew, chap. xxii. 41, 42, 43; Mark xii. 35, 36; Luke xx. 41, 42, 43, 44; *sit thou at My right hand*, signifies the omnipotence of Divine Good by Divine Truth, which the Lord then was, and from which He fought and conquered; that to sit on the right hand denotes a state of power, and when concerning the Divine [being] that it denotes omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133; and that all power is of good by truth, see n. 6344, 6413, 8304, 9327, 9410, 9639, 9643. *Until I place Thine enemies a foot-stool for Thy feet*, signifies until the evils, which are in the hells and from the hells, shall be subjugated, and made subject to His Divine Power. *The sceptre of strength shall Jehovah send out of Zion*, signifies power on this occasion from celestial good; that Zion denotes such good, see n. 2362, 9055. *Have Thou rule in the midst of Thine enemies*, signifies which good has dominion over evils; evils are enemies, because they are against the Divine [being or principle], specifically against the Lord. *Thy people [are a people] of promptnesses in the day of Thy fortitude*, signifies Divine Truth combating on this occasion. *In the honours of holiness*, signifies which are from the Divine Good. *Out of the womb from the day-dawn Thou hast the dew of Thy nativity*, signifies conception from the Divine Good Itself, from which he had Divine Truth. *Jehovah hath sworn, and will not repent*, signifies what is firm and certain. *Thou art a priest for ever*, signifies the Divine Good of the Divine Love in Him. *According to My word Melchizedec*, signifies His Divine Human [principle] alike; Melchizedec is king of justice, thus Jehovah made justice by combats and victories, n. 9715. *The Lord at Thy right hand*, signifies the Divine Truth on this occasion from Him, by which He hath

omnipotence, as above. *Hath smitten kings in the day of His anger*, signifies the destruction of falses on the occasion; the day of anger was when He fought against evils, and destroyed them; kings are truths, and in the opposite sense falses, n. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148. *He hath judged amongst the nations*, signifies the dissipation of evils; for nations denote goods, and in the opposite sense evils, n. 1259, 1260, 1849, 6005. *He hath filled with carcases*, signifies thus spiritual death, which is the total deprivation of truth and good. *He hath smitten the head over much earth*, signifies the casting down of infernal self-love into the hells, and its damnation. *He shall drink of the stream in the way, therefore shall He lift up the head*, signifies the attempt to emerge by reasoning concerning truths. This is the sense of the above words, which is perceived in heaven when that Psalm is read by man. Inasmuch as the priesthood was representative of the Lord as to all the work of salvation derived from the Divine Love, therefore also all divine worship was of the office of the priest, which worship at that time chiefly consisted in offering burnt-offerings, sacrifices, and meat-offerings, and in arranging the bread upon the table of faces, in kindling the lamps every day, and in burning incense, consequently in expiating the people, and in remitting sins; moreover also in explaining the law divine, and in teaching, on which occasion, they were at the same time prophets. That Aaron with his sons performed all these things is manifest from the institution of the priesthood in Moses. That all those things were representative of the works of the salvation of the Lord is evident; on which account also part of the sacrifices and meat-offerings was given to Aaron, which part was Jehovah's, that is, the Lord's. In like manner the first fruits of various kinds, also the tenths, see Exod xxix. 1 to 36; Levit. vii. 35, 36; chap. xxiii. 15 to 22; chap. xxvii. 21; Numb. v. 6 to 10; chap. xviii. 8 to 19, and 25 to the end; Deut. xviii. 1 to 5. Also the first-born; but instead of all the first-born of men, the Levites, who, that they were given as a gift to Aaron, see Numb. i. 47; chap. iii. 9; by reason that they were Jehovah's, Numb. iii. 12, 13, 40 to 45. Inasmuch as the Lord as to all the work of salvation was represented by the high-priest, and the work itself of salvation by his office, which is called the priesthood, therefore to Aaron and his sons was not given inheritance and portion with the people, for it is said that Jehovah God was to them an inheritance and a portion, Numb. xviii. 20; nor to the Levites, because they were of Aaron, Numb. xxvi. 58 to 63; Deut. x. 9; chap. xviii. 1, 2; for the people represented heaven and the Church, but Aaron with his sons and with Levites represented the good of love and of faith, which makes heaven and the Church; thus the Lord from whom that good is derived; therefore the land was ceded

to the people for an inheritance, but not to the priests, for the Lord is in them, but not amongst them as one and distinct. The like is involved in these words in Isaiah, "*Ye shall be called the priests of Jehovah*, the ministers of our God: it shall be said to you, ye shall eat the wealth of the nations, and in their glory ye shall glory," lxi. 6; where to eat the wealth of the nations, denotes to appropriate to themselves goods; to glory in their glory denotes to enjoy truths, thus to have joy and felicity from both. That nations denote good, see n. 1259, 1260, 4574, 6005; and that glory denotes truth from the Divine [being or principle], see n. 9429. In the Word throughout, mention is made in one series of kings and priests, also of kings, princes, priests, and prophets: but in such passages in the internal sense by *kings* are signified truths in the complex, by *princes* primary truths, by *priests* goods in the complex, and by *prophets* doctrines; as in the Apocalypse, "Jesus Christ hath made us *kings and priests*," i. 6; chap. v. 10. And in Jeremiah, "The house of Israel were ashamed, themselves, their *kings*, their *princes*, and their *priests*, and their *prophets*," ii. 26. Again, "In that day *the heart of the king* shall perish, and *the heart of the princes*, and the *priests* shall be amazed, and the *prophets* shall wonder," iv. 9. Again, "In that time they shall draw forth the bones of *the kings* of Judah, and the bones of *the princes* thereof, and the bones of *the priests*, and the bones of *the prophets*," viii. 1. That by kings in the sense abstracted from persons, are signified truths in the complex, see n. 1672, 2015, 2069, 4581, 4966, 5044, 6148. That by princes are signified primary truths, see n. 1482, 2089, 5044. That priests denote goods, n. 1728, 2015, 3670, 6148. And that prophets denote doctrines derived from them and concerning them, n. 2534, 7269. The regal [office or character] of the Lord is also signified by His name Christ, Anointed, Messiah; and His priestly [office or character] by His name Jesus, for Jesus signifies Saviour or salvation, concerning which, it is thus written in Matthew, "The angel appearing in sleep to Joseph, said, Thou shalt call *His name Jesus*, because *He shall save* His people from their sins," i. 21; inasmuch as this was of the priesthood, therefore the like was represented by the office of the high priest expiating the people from sins, Levit. iv. 26; 31, 35; chap. v. 6, 10, 13, 16, 18; chap. ix. 7; chap. xv. 15, 30. Inasmuch as evil cannot in any wise be adjoined to good, for they are mutually averse from each other, therefore purifications of various kinds were commanded for Aaron and his sons when they exercised the priesthood, whether at the altar, or in the tent of the assembly, as also that the high-priest should not marry any but a virgin, not a widow, not one divorced, not a harlot, Levit. xxi. 13, 14, 15. That the unclean of the sons of Aaron, if they should eat of the sanctified things,

should be cut off, Levit. xxii. 2 to 9. That no one of the seed of Aaron, in whom was a blemish, should offer bread, Levit. xxi. 17 to 21. That the high-priest should not shave the head, should not unsew his garments, should not pollute himself with any dead [body], not even a father and mother, nor should go forth from the sanctuary, Levit. xxi. 10, 11, 12. These and several other laws, as was said, were enacted for this reason, because the high-priest represented the Lord as to Divine Good, and such is the quality of good, that evil cannot be adjoined to it, for good shuns evil, and evil dreads good, as hell heaven, wherefore no conjunction of them is given. But as to what concerns truth, it is of such a quality, that the false may be adjoined to it, yet not the false in which evil is, but in which good is, such as appertains to infants and to boys and girls whilst they are yet in innocence, and to well-disposed gentiles who are in ignorance; and such as appertains to all, who are in the sense of the letter of the Word, and remain in the doctrine thence derived, and still have the good of life for an end, for this good, as an end, drives away all the malevolence of the false, and by application forms it into some resemblance of truth.

9810. "Aaron"—that hereby is signified as to the Divine Celestial [principle], namely, a representative of the Lord, appears from the representation of Aaron, as denoting the Lord as to Divine Good, see above, n. 9806. The Divine Celestial [principle] is the Divine of the Lord in the inmost heaven, for the angels of that heaven are called celestial angels, and are receptions of the Divine Truth in their will-part; the Divine Truth proceeding from the Lord received in that part is called celestial good, but received in the intellectual part is called spiritual good. What is the quality of the one good and the other, or of celestial good and spiritual good, and what the difference, see in the passages cited, n. 9277, 9543.

9811. "Nadab and Abihu"—that hereby is signified as to the Divine Spiritual [principle] thence derived, appears from the representation of the sons of Aaron, as denoting the Divine Truth proceeding from the Divine Good, see above, n. 9807. The Divine Spiritual [principle] is the Divine Truth proceeding from the Divine Celestial [principle], thus the Divine of the Lord received in the middle or second heaven; this is represented by the two sons of Aaron that were first-begotten, inasmuch as this proceeds, and is thus as it were born from celestial good which is in the inmost heaven, as a son from a father. But by the two younger sons of Aaron, who are Eleazar and Ithamar, so long as the first-begotten Nadab and Abihu lived, is represented the Divine [principle] in the ultimate heaven, which proximately succeeds the former or middle heaven, which principle is the Divine Natural, treated of in the article which now follows.

9812. "Eleazar and Ithamar"—that hereby is signified as to the Divine Natural [principle], is manifest from this consideration, that they were the younger sons of Aaron, and by Aaron is represented the Lord as to the Divine Celestial [principle], therefore by his sons is represented the Lord as to the Divine [principle] which succeeds in order, thus by the elder the Lord as to the Divine Spiritual [principle], and by the younger as to the Divine Natural; for in that order succeed Divine Goods in the heavens, yea the heavens themselves succeed which are in those goods; one good also exists by the other, and also subsists. Divine Celestial Good, which makes the third or inmost heaven, is the good of love to the Lord; Divine Spiritual Good, which makes the middle or second heaven, is the good of charity towards the neighbour; and Divine Natural Good, which makes the first or ultimate heaven, is the good of faith and of obedience. To Divine Natural Good appertains also civil good, which is called the principle of justice amongst citizens, and also moral good, which is [the good] of all the virtues derived from and connected with what is honest [or honourable]. Those three goods follow in order, as the end, the cause, and the effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is the all in natural good. That which is the soul, and that which is the all in another [thing or principle], is in it as endeavour is in motion, or as will is in action: that will is the soul and the all in action, is evident, for when will ceases, action ceases. From these considerations it may be manifest how the case is with what is celestial, spiritual, and natural, namely, that in natural good there must inmost be celestial good, that is, the good of love to the Lord, which also is the good of innocence.

9813. "The sons of Aaron"—that hereby is signified which proceed from the Divine Celestial [principle], appears from the signification of sons, as denoting those things which are born from another as a father, thus which proceed; and from the representation of Aaron, as denoting the Lord as to the Divine Celestial [principle], see just above, n. 9810; hence it is evident, that by the sons of Aaron are signified those things which proceed from the Divine Celestial [principle].

9814. "And thou shalt make garments of holiness for Aaron thy brother"—that hereby is signified a representative of the spiritual kingdom adjoined to the celestial kingdom, appears from the signification of garments, as in general denoting truths, and indeed truths investing good, see n. 5954, 9212, 9216. The reason why garments denote truths, originates in heaven, where the angels appear clothed in garments according to truths derived from good, see n. 165, 5248, 5954, 9212; whence it may be manifest, that by the garments of

Aaron was represented the spiritual kingdom of the Lord adjoined to his celestial kingdom; for Aaron represented the Lord as to the Divine Celestial [principle], n. 9810; hence the garments adjoined to him represented the Divine Spiritual [principle] adjoined to the celestial kingdom as a garment to the body. The Divine Spiritual [principle] is the Divine Truth proceeding from the Divine Good of the Lord; this in heaven appears as light, and also is the light which illuminates the sight of angels, both that which is external and that which is internal. The modification of this light according to the recipient subjects, which are angels, presents various phenomena to the sight, as clouds, rainbows, colours and brightnesses of various kinds, as also shining garments about the angels. Hence it may be manifest that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness; for there are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom, see n. 9277; they who are in the celestial kingdom appear naked, but they who are in the spiritual kingdom appear clothed. Hence it is again manifest, that the Divine Truth, or Divine Spiritual [principle], which appears as light, is what invests [or clothes]. But who can at all believe, that within the Church, where yet the Word is, and thence illustration concerning Divine and celestial things, so great ignorance prevails, that it is not known that angels and spirits are in a human form, and appear to themselves as men, and also that they see each other, hear and converse together; and that it is still less known that they appear clothed in garments. That this is the case, not only falls into doubt, but also together into denial with those who are so immersed in things external, as to believe that the body alone lives, and that that is nothing which they do not see with the bodily eyes, and touch with the bodily hands, see n. 1881; when yet the heavens are full of men, who are angels, and they are clothed in garments of various degrees of splendour. These however cannot be at all seen by man on earth through the eyes of his body, but through the eyes of his spirit when opened by the Lord. The angels, who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, also by the prophets, were not seen by the eyes of the body, but by the eyes of their spirit, which were then opened. That they also have appeared clothed with garments, is manifest from the angels that sat at the Lord's sepulchre, and were seen by Mary Magdalene, and Mary [the wife] of James in white shining garments, Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; especially from the Lord when seen by Peter, James, and John in His glory, when he had a white glittering garment as the light, Matt. xvii. 2; Luke ix. 29; by which garment also was represented the Divine Spiritual [principle], or the Divine

Truth which is from Him. Hence it may be manifest what is signified by white garments in the Apocalypse, "*Thou hast a few names in Sardis, which have not polluted their garments, and they shall walk with Me in white, because they are worthy. He that overcometh shall be clothed with white garments,*" iii. 4, 5. Garments in this passage are spiritual truths, which are truths derived from good, as was shewn above; and white is genuine truth, n. 3301, 4007, 5319. In like manner in another place, "I saw heaven opened, when behold a white horse, and He that sat on Him was called Faithful and True, who in justice judgeth and combateth; His armies in heaven followed Him *clothed in fine linen white and clean,*" xix. 11, 14. And in another place, "On the thrones I saw twenty and four elders *clothed in white garments,*" iv. 4.

9815. "For glory and for comeliness"—that hereby is signified to present [or exhibit] the Divine Truth, such as is in the spiritual kingdom adjoined to the celestial kingdom, in internal and external form, appears from the signification of glory, as denoting Divine Truth, see preface to chap. xviii. Gen. and n. 5922, 9429; and from the signification of comeliness, as also denoting Divine Truth, but in an external form, for the brightness and beauty of Divine Truth appearing in externals is meant by comeliness; hence it is that the Word in the internal sense is called glory, but in the internal sense, in respect to the brightness and beauty thence derived, is called comeliness: consequently the spiritual heaven, which is here meant by the garments of holiness, which were for glory and comeliness, is glory so far as Divine Truth is there in an internal form, and also is comeliness. The like is signified by comeliness in the following passages, "The Lord in his anger covers with a cloud the daughter of Zion; He hath cast from the heavens to the earth *the comeliness of Israel*, nor doth He remember His footstool, Lam. ii. 1; where the daughter of Zion denotes the celestial Church; the comeliness of Israel denotes the spiritual Church, which is called comeliness from the brightness and beauty of truth. In like manner in Isaiah, "I have made my justice to approach, it is not far off, and My salvation shall not tarry, I will give salvation in Zion, *to Israel My comeliness,*" xvi. 13. Again, "Look forth from the heavens, from the habitation of Thy holiness, and of *Thy comeliness,*" lxiii. 15. The habitation of holiness denotes the celestial kingdom, and the habitation of comeliness the spiritual kingdom. And in Daniel, "One horn came forth from a little [one] and grew exceedingly towards the south, and towards the east, and *towards comeliness,*" viii. 9. And again, "The king of the north *shall also stand in the land of comeliness*, and consummation shall be by his hand; and when he shall come *into the land of comeliness*, many shall be overthrown," xi. 16, 41;

where the land of comeliness denotes the Church of the Lord where Divine Truth or the Word is.

9816. Verses 3, 4. *And thou shalt speak to all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make the garments of Aaron to sanctify him, that he may perform the office of the priesthood to Me. And these are the garments which they shall make, a breast-plate, and an ephod, and a robe, and a checkered waistcoat, a mitre, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may perform the office of the priesthood to Me.* And thou shalt speak to all the wise in heart, signifies influx of the Lord by [or through] the Word into all who are in the good of love. Whom I have filled with the spirit of wisdom, signifies on whom is inscribed Divine Truth. And they shall make the garments of Aaron, signifies by whom is the spiritual kingdom. To sanctify him, signifies thereby a representative of Divine Truth in that kingdom. That he may perform the office of the priesthood to Me, signifies a representative of the Lord. And these are the garments which they shall make, signifies Divine Truths in the spiritual kingdom, in what order. A breast-plate, signifies Divine Truth shining forth from Divine Good. And an ephod, signifies Divine Truth there in the external form, in which interior things close. And a robe, signifies Divine Truth there in an internal form. And a checkered waistcoat, signifies Divine Truth there inmost proceeding immediately from the Divine Celestial [principle]. And a mitre, signifies intelligence and wisdom. And a belt, signifies a common bond, that all things may look to one end. And they shall make garments of holiness, for Aaron thy brother, and for his sons, signifies thereby a representative of the spiritual kingdom adjoined to the celestial kingdom. That he may perform the office of the priesthood to Me, signifies a representative of the Lord.

9817. "And thou shalt speak to all the wise in heart"—that hereby is signified influx of the Lord by [or through] the Word into all who are in the good of love, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5743, 5797, 7270; and from the signification of the wise in heart, as denoting those who are in the good of love, of which we shall speak presently. The reason why the Lord's influx *by [or through] the Word* is signified is, because the Lord flows-in with the man of the Church principally by [or through] the Word; the reason is, because the Word is of such a quality, that all and singular the things therein correspond to the Divine-Spiritual and the Divine Celestial things which are in the heavens, whence comes communication of the affections and thoughts of man with the angels, insomuch that they are as it were one; hence it is that the world is conjoined with heaven by or through

the Word, but with those who are in the good of faith and of love; from which considerations it may be manifest, that the influx of the Lord with the man of the Church is by [or through] the Word, for the Lord is the All in the heavens, since the Divine [principle] proceeding from the Lord, and received by the angels, makes heaven. The reason why the wise in heart denotes those who are in the good of love is, because wisdom is predicated of the life of heaven appertaining to man, also because by heart is signified the good of love; the life of heaven appertaining to man is expressed in the word by spirit and by heart; by spirit is meant the life of the intellectual part, and by heart the life of the will-part of man; to the intellectual part belongs truth, but to the will-part belongs good; the former is of faith, but the latter is of love, for the intellect receives the truths which are of faith, and the will the goods which are of love. Hence it is evident that by the wise in heart are signified those who are in the good of love from the Lord; the good of love is celestial good, by which is spiritual good; and spiritual good is that which covers celestial good, as garments the body. And whereas by the garments of Aaron was represented the spiritual kingdom of the Lord adjoined to His celestial kingdom, and the former exists by the latter, therefore it is here said that the wise in heart, that is, they who are in the good of love from the Lord, should make garments for Aaron and his sons, as it follows. That the heart denotes the good of love or celestial good, see n. 3635, 3880, 3883 to 3896, 9050. And that on this account it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9494.

9818. "Whom I have filled with the spirit of wisdom"—that hereby is signified on whom is inscribed Divine Truth, appears from the signification of the spirit of wisdom, when concerning those who are in celestial good, as denoting Divine Truth, of which we shall speak presently; they are said to be filled with it when being inscribed it remains. The case herein is this; they who are in the Lord's celestial kingdom, know truths not from science, and thence from faith, but from internal perception; for they are in the good of love from the Lord, and in that good all truths are in-sown; the good itself is implanted in their will-part, and the truth thence derived in the intellectual part, and the will-part and the intellectual with them act altogether in unity, otherwise than with those who are in the spiritual kingdom; hence it is that they who are in the Lord's celestial kingdom, from their intellectual part do not know, but perceive truths; for the good implanted in the will is presented in its quality and in its form in the understanding, and is there in a light as it were flaming; the form of good and the quality thereof is to them truth, which is not seen but is perceived from good. Hence it is

that they have not at any time any dispute concerning truths, insomuch that when the discourse turns upon truth, they say it is so, or not so, nor do they go further, for if further it is not from good; these are they who are meant in Matthew, "Let your discourse be yea yea, nay nay; whatsoever is more than these is from evil," v. 37. That they who are in the Lord's celestial kingdom, are of such a quality, see n. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166, 9543. What the difference is between those who are in the celestial kingdom, and those who are in the spiritual kingdom, see the passages cited, n. 9277. From these considerations it may now be manifest what is meant by Divine Truth being inscribed. In many passages in the Word, mention is made of spirit, and when it is applied to man, by his spirit is signified the good and truth inscribed on the intellectual part, consequently the life of this part. That spirit, when it is predicated of man, has this signification, is because man as to his interiors is a spirit, also as to his interiors is together with spirits; on which subject see what has been above copiously shewn, namely, that spirits and angels are attendant on man, and that man is ruled by them from the Lord, n. 50, 697, 986, 2796, 2886, 2887, 4047, 4048 5846 to 5866, 5976 to 5993; that man is amongst spirits and angels of such a quality as he himself is, see n. 4067, 4073, 4077, 4111; that every man has a spirit by which his body has life, n. 4672.* Hence it may be known what is meant by spirit, when applied to the Lord, namely, That it is the Divine Truth proceeding from His Divine Good, and that this Divine [principle], when it flows-in with man, and is received by him, is the Spirit of Truth, the Spirit of God, and the Holy Spirit, for it flows-in immediately from the Lord, and also mediately by angels and spirits, see what is cited, n. 9682; that the Spirit of Truth, the Spirit of God, and the Holy Spirit has this meaning, will be seen in what follows; for first it ought to be shewn that spirit in the Word, when applied to man, is the good and truth inscribed on his intellectual part, consequently that it is the life of this [part]; for there is a life of the intellectual part, and a life of the will part; the life of the intellectual part is to know, to see, and to understand truth to be truth, and good to be good. But the life of the will-part is to will and to love truth for the sake of truth, and good for the sake of good; this latter life in the Word is called heart, but the former spirit. That this is the case, is manifest from the following passages in the Word, "Make to yourselves a *new heart* and a *new spirit*: why will ye die, O house of Israel," Ezek. xviii. 31. And again, "I will give you a *new heart*, and a *new spirit* I will give in the midst of you," xxxvi 26. A new heart denotes a new will, and a new spirit denotes a new understanding. And in Zechariah, "Jehovah stretch-

eth out the heavens, and foundeth the earth, and *formeth the spirit of man in the midst of him*," xii. 1; to stretch out the heavens and to found the earth denotes a new Church; that this is heaven and earth, see n. 1733, 1850, 2117, 2118, 3355, 4535; to form the spirit of man in the midst of him denotes to regenerate as to the understanding of truth and good. And in David, "*Create for me a clean heart O God, and renew a firm spirit in the midst of me*; cast me not away from before thee, and take not away *the spirit of Thy Holiness* from me; bring back to me the joy of thy salvation; and let an *ingenuous spirit* support me; the sacrifices of God are a *broken spirit*; a *broken and contrite heart* God doth not despise," Psalm li. 10, 11, 12, 17. A clean heart denotes the will averse from evils, which are things unclean; a firm spirit denotes the understanding and faith of truth; a broken spirit and a broken heart denote a state of temptation and the consequent humiliation of each life. That spirit denotes life, is evident from singular the things in the above passage; the Divine Truth, from which that life is derived, is the spirit of holiness. Again, "A generation, that doth not make *its heart* right, neither is *its spirit* constant with God," Psalm lxxviii. 8. A heart not right denotes a will not right; the spirit not constant with God denotes the understanding and faith of Truth Divine not constant. And in Moses, "Jehovah God had aggravated *the spirit of Sihon* king of Heshbon, and had made *his heart* obstinate," Deut. ii. 30. In this passage also spirit and heart denote each life, which is said to be obstinate, when there is no will to understand what is true and good, nor to do them. And in Ezekiel, "*Every heart shall melt*, and all hands shall be remitted, and *every spirit shall be contracted*," xxi. 7; where the sense is the same. And in Isaiah, "Jehovah that giveth *soul* to the people on the earth and *spirit* to them that walk therein," xlii. 5. To give soul to the people denotes the life of faith; that soul denotes the life of faith, see n. 9050; and to give spirit denotes the understanding of truth. Again, "*With my soul* I have desired Thee in the night; also *with my spirit in the midst of me* I have waited for Thee in the morning," xxvi. 9; where the sense is the same. Again, "Conceive ye chaff, bring forth stubble, *the fire shall devour your spirit*," xxxiii. 11. The spirit, which the fire shall devour, denotes the understanding of truth, thus intelligence; fire denotes concupiscence, which being derived from evil, destroys. And in Ezekiel, "*Wo to the foolish prophets, who go away after their own spirit*," xiii. 3. Again, "That which cometh up *over your spirit* shall not be done at any time," xx. 32. And in Malachi, "One hath not done [this] and the rest *who have the spirit*, what therefore hath one [done] seeking the seed of God: Wherefore observe yourselves

by your spirit, that he may not act treacherously against the wife of thy youth," ii. 15. And in David, "Blessed is the man to whom Jehovah doth not impute iniquity, *and there is no deceit in his spirit*," Psalm xxxii. 2. And in Matthew, "Blessed are the *poor in spirit*, for theirs is the kingdom of the heavens," v. 3. Again, Jesus said to the disciples, "Watch and pray, lest ye enter into temptation; *the spirit indeed is ready*, but the flesh weak," xxvi. 41. That in these passages by spirit is meant the very life of man, is manifestly evident; that it denotes intellectual life, or the life of truth, may be manifest from this consideration, that by spirit in the natural sense is meant the life of the respiration of man; and the respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith and thence of the understanding, whilst the pulse, which is of the heart, corresponds to the life of the will, thus of the love; that such is the correspondence of the lungs and of the heart, see n. 3883 to 3896, 9300, 9495. Hence it may be manifest what life, in the spiritual sense, is meant by spirit. That spirit, in the general sense, denotes the life of respiration of man, is evident from David, "Thou hidest Thy faces, they are disturbed; *Thou gatherest their spirit*, they expire: Thou sendest forth *Thy spirit*, they are created," Psalm civ. 29, 30. Again, "Answer me, Jehovah, *My spirit is consumed*, hide not Thy faces from me," Psalm cxliii. 7. And in Job, "*My spirit is consumed*, my days are extinct," xvii. 1. And in Luke, "Jesus taking hold of the hand of the dead damsel, saying, damsel arise, *her spirit therefore returned*, and she arose immediately," viii. 54, 55. And in Jeremiah, "Every man is made foolish by science, a graven thing is a lie, *neither is there spirit in it*," x. 14; chap. li. 17. And in Ezekiel, "He brought me forth *in the spirit of Jehovah*, and placed me in the midst of the valley, and there the Lord Jehovah said to the dry bones, behold *I bring spirit into you* that ye may live: thus saith the Lord Jehovah, *come spirit from the four winds and breathe into these slain, and the spirit came into them, and they revived*," xxxvii. 1, 5, 9, 10. And in the Apocalypse, "The two witnesses were slain by the beast that came up out of the abyss; but after three days and a half *the spirit of life* from God entered into them, that they stood up on their feet," xi. 7, 11. From these passages it is very evident, that spirit is the life of man: that it is specifically the life of truth, which is the life of the intellectual part in man, and is called intelligence, is clear from John, "The hour cometh, and now is, when the true worshipers shall worship the Father *in spirit and truth*: God is a spirit, therefore they who worship Him, ought to worship *in spirit and truth*," iv. 23, 24. And in Daniel, "Because in him was an excellent spirit, both of science and intelligence," v. 12, 14.

And in Luke, "John grew, and *was strengthened in spirit*," i. 80. And concerning the Lord, "The child Jesus grew and *was strengthened in spirit*, and filled *with wisdom*," ii. 40. And in John, "He whom the Father hath sent speaketh the words of God, *for God hath not given the spirit by measure to Him*," iii. 34. In these passages spirit denotes intelligence and wisdom, to speak the Words of God, is to speak Divine Truths. From these passages it is now evident what is signified by spirit in John, "Jesus said to Nicodemus, except any one be born *of water and the spirit* he cannot enter into the kingdom of God: that which is born of the flesh is flesh, *but that which is born of the spirit is spirit*," iii. 5. 6. Where to be born of water denotes by truth, and to be born in the spirit denotes life thence derived from the Lord, which is called spiritual life; that water denotes the truth by which regeneration is effected, see n. 2702, 3058, 3424, 4976, 5668, 8568, 9323; but flesh is the proprium of man, in which there is nothing of spiritual life, n. 3813, 8409. The like is signified by spirit and flesh in the same evangelist, "*It is the spirit which vivifies, the flesh profiteth nothing*." The words which I speak to you *are spirit and are life*," vi. 63; the words which the Lord spake are Divine Truths, the life thence derived is spirit. And in Isaiah, "Egypt is man not God, and *his horses flesh and not spirit*," xxxi. 3. Egypt denotes science in general; the horses thereof denote what is scientific grounded in what is intellectual, which is called flesh and not spirit, when there is nothing in it of spiritual life. That Egypt denotes science, see what is cited, n. 9340, 9391; that horses denote the intellectual principle, n. 2761, 2762, 3217, 5321, and that the horses of Egypt denote scientifics derived from what is intellectual, n. 6125, 8146, 8148. He who does not know what is signified by Egypt, what by horses, also what by flesh and spirit, cannot possibly know what those words involve. When it is known what is signified by spirit appertaining to man, it may be known what is signified by spirit when it is predicated of Jehovah or the Lord; to whom are attributed all things which belong to man, as a face, eyes, ears, arms, hands, and also heart and soul, thus also spirit, which in the Word is called the Spirit of God, the Spirit of Jehovah, the Spirit of His mouth, the Spirit of Holiness or the Holy Spirit. That by it is meant the Divine Truth proceeding from the Lord, is manifest from several passages in the Word. The reason why the Divine Truth proceeding from the Lord is signified by the Spirit of God is, because all the life of man is from thence, and heavenly life to those who receive that Divine Truth by faith and love. That this is the spirit of God, the Lord Himself teaches in John, "*The words which I speak unto you are spirit and are life*," vi. 63; the words which the Lord spake are Divine

Truths. Again in the same evangelist, "Jesus cried with a great voice, saying, if any one thirsteth, let him come to Me and drink; whosoever believeth in Me, as the scripture hath said, out of his belly shall flow streams of living water: this *He said of the spirit*, which they were to receive who believed on Him; *for the Holy Spirit was not yet*, because Jesus was not yet glorified," vii. 37, 38, 39. That by the spirit, which they were to receive from the Lord who believed in Him, is meant the life which is from the Lord, which is the life of faith and of love, is evident from singular the things of that passage; for to thirst and to drink signifies the desire of knowing and perceiving truth; the streams of living water, which were to flow from the belly, are Truths Divine. Hence it is manifest, that the spirit, which they were to receive, which is also called the Holy Spirit, is life from the Divine Truth proceeding from the Lord, which life is called, as was just now said, the life of faith and of love, and is the very spiritual and celestial life appertaining to man. The reason why it is said that the Holy Spirit was not yet, because Jesus was not yet glorified, is, because the Lord, when He was in the world, Himself taught Divine Truth, but when He was glorified, which was after the resurrection, He taught it by angels and spirits. That holy [thing or principle] which proceeds from the Lord, and flows-in by [or through] angels and spirits attendant on man, whether manifestly or not manifestly, is there the Holy Spirit; for the Divine Truth proceeding from the Lord is what is called holy in the Word, n. 9680. Hence it is that the Holy Spirit is called *the Spirit of Truth*; and *is to lead into all truth*; and *is not to speak from himself, but what he heard from the Lord*; and *was to receive from the Lord* what he was to announce, John xvi. 13, 14. Also that the Lord, when He departed from the disciples, breathed into them, and said *receive ye the Holy Spirit*, John xx. 21, 22. Respiration signifies the life of faith, see n. 9229, 9281, hence the breathing inspiration of the Lord signifies the given faculty of perceiving Divine Truths, and thereby of receiving that life; whence also the name of spirit from a blast and from wind, because from respiration, wherefore spirit is sometimes called wind. That respiration, which is of the lungs, corresponds to the life of faith, and that the pulse, which is of the heart, corresponds to the life of love, see n. 3883 to 3896, 9300, 9495. The like is signified by breathing [inspiration] in the book of Genesis, *And Jehovah breathed into man's nostrils the soul of lives*," ii. 7; Hence the Lord is called the spirit [or breath] of our nostrils, Lam. iv. 20; and because Divine Truth consumes and vastates the evil, hence it is said in David, "The foundations of the orb were revealed at *the breath of the spirit of Thy nose*," Psalm xviii. 15. And in Job, "At

the blast of God they perish, and by the spirit of His nose they are consumed," iv. 9. And in David, "By the Word of Jehovah were the heavens made, and *by the spirit [or breath] of His mouth* all the host of them," Psalm xxxiii. 6. The Word of Jehovah is the Divine Truth, in like manner the spirit of His mouth; that this is the Lord, is manifest from John, "In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him; and the Word was made flesh, and dwelt amongst us," i. 1, 2, 3, 14. That the Divine Truth, from which the heavenly life of man is derived, is the Holy Spirit, is evident also from the following passages, "There shall go forth a rod from the trunk of Jesse, the *Spirit of Jehovah* shall rest upon Him, *the Spirit of wisdom and intelligence, the Spirit of counsel and virtue, the Spirit of science and of the fear of Jehovah,*" Isaiah xi. 1, 2. These words are spoken of the Lord, in whom the Divine Truth, consequently the Divine Wisdom and Intelligence, is called the Spirit of Jehovah, and thus the Spirit of wisdom and intelligence, of counsel, of virtue and of science. Again, "*I have given My Spirit upon Him; He shall bring forth judgment to the nations,*" xlii. 1; speaking also of the Lord. The Spirit of Jehovah upon Him is the Divine Truth, consequently the Divine Wisdom and Intelligence; the Divine Truth is also called judgment, n. 2235. Again, "He shall come as a straight stream, *the Spirit of Jehovah* shall bring-in a sign unto him," lix. 19. Again, "*The Spirit of the Lord Jehovah is upon Me,* therefore Jehovah hath anointed Me to preach the Gospel to the poor," lxi. 1. speaking also of the Lord. The Divine Truth which was in the Lord when in the world, and which He Himself at that time was, is the Spirit of Jehovah. That the Spirit of Jehovah is the Divine Truth, and that hence the man, who receives it, has heavenly life, is still further evident from the following passages, "*Until the Spirit be poured forth upon you from on high; then shall the wilderness become a fruitful field, then shall judgment dwell in the wilderness,*" Isaiah xxxii. 15, 16. The subject here treated of is concerning regeneration, the spirit from on high is life from the Divine [being or principle], for the wilderness becoming a fruitful field, and judgment dwelling in the wilderness, signifies intelligence where there was none before, thus new life. In like manner in Ezekiel, "That ye may know, *that I am about to give My spirit in you that ye may live,*" xxxvii. 13, 14. Again, "Then I will not any longer hide My faces from them, *because I will pour forth My Spirit upon the house of Israel,*" xxxix. 29. And in Joel, "*I will pour forth My Spirit upon all flesh, and upon the men-servants, and upon the hand-maids, in those days I will pour forth My Spirit,*" ii. 28, 29. And in Micah, "I am filled with virtue,

with the Spirit of Jehovah, and with judgment and strength to announce to Jacob prevarication, and to Israel his sin," iii. 8. And in Zechariah, "The horses that went forth into the land of the north, *have caused My Spirit to rest* in the land of the north," vi. 8. And in Isaiah, "I will pour forth waters upon him that is thirsty, and streams upon the dry [land]; *I will pour forth My Spirit upon thy seed*," xlv. 3. That in these passages the Spirit of Jehovah is the Divine Truth, and by it the life of faith and of love, is evident; that it flows-in immediately from the Lord, and mediately by spirits and angels from Him, see n. 9682. In like manner in another passage in Isaiah, "In that day shall Jehovah Sabaoth be for a crown of ornament, and for a mitre of comeliness to the rest of His people, and *for the Spirit of judgment* to Him that sitteth on judgment, and for fortitude to them," xxviii. 5, 6; where a crown of ornament denotes the wisdom which is of good; a mitre of comeliness denotes the intelligence which is of truth; the spirit of judgment denotes the Divine Truth, for judgment is predicated of truth, n. 2235, 6397, 7206, 8685, 8695, 9260, 9383. Again, "The angel of the faces of Jehovah liberated them, by reason of His love and His clemency He redeemed them; yet they rebelled, and *embittered the Spirit of His Holiness*, hence He was turned to be their enemy. He set in the midst of Him *the Spirit of His Holiness; the Spirit of Jehovah led Him*," lxiii. 9, 10, 11, 14. The Spirit of Holiness in this passage is the Lord as to Divine Truth, thus the Divine Truth which is from the Lord; the angel of the faces of Jehovah is the Lord as to Divine Good, for the face of Jehovah is love, mercy, good. And in the Apocalypse, "The testimony of Jesus is *the spirit of prophecy*," xix. 10; the testimony of Jesus is the Divine Truth which is from Him and concerning Him, see n. 9503. And in David, "Jehovah God *maketh His angels spirits*, and His ministers a flaming fire," Psalm civ. 4; where to make angels spirits denotes receptions of Divine Truth; to make them flaming fire denotes receptions of Divine Good or Divine Love. And in Matthew, "John said, I baptize you with water unto repentance, but He that cometh after me shall *baptize you with the Holy Spirit and with fire*," iii. 11; where to baptize is to regenerate; with the Holy Spirit denotes by Divine Truth; and with fire denotes from the Divine Good of the Divine Love. That to baptize is to regenerate, see n. 5120, 9088; and that fire is the Divine Good of the Divine Love, n. 4906, 5215, 6314, 6832, 6834, 6849, 7324. And in Luke, "If ye being depraved know to give good things to your children, how much more shall the Father who is in heaven *give the Holy Spirit* to them that ask Him," xi. 13. To give the Holy Spirit is to illustrate with Divine Truths, and to gift with the life thence derived,

which is the life of intelligence and wisdom. And in the Apocalypse, "The seven lamps of fire burning before the throne *are the seven spirits of God*," iv. 5. And again, "In the midst of the elders a lamb standing, having seven horns, and seven eyes, *which are the seven spirits of God*, sent forth into all the earth," v. 6. That spirits in these passages are not spirits, is evident from this consideration, that lamps and the eyes of the lamb are called spirits of God; for lamps are Divine Truths, n. 4638, 7072. Eyes are the understanding of truth, and when applied to the Lord, are Divine intelligence and wisdom, n. 2701, 4403 to 4421, 4523 to 4534, 9051; hence it is evident that the spirits of God signify Divine Truths. When therefore it is known that the Holy Spirit is the Divine Truth proceeding from the Lord, which is itself holy, the Divine sense of the Word may be known wheresoever mention is made of the Spirit of God and of the Holy Spirit, as in the following passages, "I will ask the Father, that He may give you another Paraclete, that He may abide with you for ever, *the Spirit of Truth*, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you. I will not leave you orphans. *The Paraclete, the Holy Spirit*, whom the Father will send in My name, He will teach you all things; and He will admonish you of all the things which I have said to you," John xiv. 16, 17, 18, 26. And in another place, "When *the Paraclete* shall come, whom I will send unto you from the Father, *the Spirit of Truth*, who cometh forth from the Father, He shall testify of Me, and ye shall testify," xv. 26, 27. And in yet another place, "I say *the truth* to you, it is profitable for you, that I go away; if I go not away, the *Paraclete* will not come to you; but if I go away, I will send Him unto you," xvi. 7. From these passages it is again evident, that the Divine Truth proceeding from the Divine Good, which is the Father, is the Paraclete and Holy Spirit, wherefore also it is called the Spirit of Truth; and it is said concerning it, that it should remain in them, that it should teach all things, that it should testify concerning the Lord, to testify concerning the Lord in the spiritual sense is to teach Him. The reason why it is said that the Paraclete, which is the Holy Spirit, is sent from the Father in the name of the Lord, and next that the Lord would send Him from the Father, and afterwards that the Lord Himself would send, is, because the Father signifies the Divine [principle] Itself which is in the Lord, and hence that the Father and He are one, as the Lord manifestly says in John, chap. x. 30; chap. xiv. 9, 10, 11. And in Matthew, "Every sin and blasphemy shall be remitted to men, but *the blasphemy of Spirit* shall not be remitted to men. If any one shall say a word against the

Son of Man it shall be remitted to him, *but he who shall say [a word] against the Holy Spirit, it shall not be remitted to him, neither in this age, nor in the future,*" xii. 31, 32. To say a word against the Son of Man, is against Truth Divine not yet implanted nor inscribed on the life of man; that the Son of Man is Divine Truth, see above, n. 9807; but to say against the Holy Spirit is against the Divine Truth implanted or inscribed on the life of man, especially against the Divine Truth concerning the Lord Himself; to say against it or deny it, when it has once been acknowledged, is profanation, and profanation is of such a quality that it altogether destroys the interiors of man; hence it is said that that sin cannot be remitted; what is meant by profanation, see n. 3398, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8394, 8882, 9298. And again, "Jesus said to the disciples, go and baptize in the name of the Father, and of the Son, and of the Holy Spirit," xxviii. 19. The Father in this passage is the Divine [principle] itself, the Son is that Divine [principle] itself in human form, and the Holy Spirit is the Divine proceeding, thus the Divine [being or principle] is one and still trine. That the Lord is the Divine [principle] itself under a human form, He Himself teaches in John, "*Henceforth ye have known the Father, and have seen Him; he that seeth Me seeth the Father; I am in the Father and the Father in Me,*" xiv. 7, 9, 10.

9819. "And they shall make the garments of Aaron"—that hereby is signified by whom is the spiritual kingdom, appears from the signification of the garments of Aaron, as being a representative of the Lord's spiritual kingdom adjoined to His celestial kingdom, see above, n. 9814. The reason why the wise in heart, filled with the spirit of wisdom, were to make them, is because by the wise in heart, filled with the spirit of wisdom, are meant those who are in the celestial kingdom, and the spiritual kingdom is what is thence derived, and thus what covers the former, as a garment the body, as may also be manifest from what was said, n. 9818.

9820. "To sanctify him"—that hereby is signified thus a representative of the Divine Truth in that kingdom appears from the signification of being sanctified, as denoting to be imbued with Divine Truth from the Lord; for the Divine Truth proceeding from the Lord is what in the Word is called holy, by reason that the Lord alone is holy, thus whatsoever proceeds from Him, see n. 9680; hence it is that the holy [principle] proceeding from Him is called the Holy Spirit, as was shewn just above, 9818, on which subject see also what was adduced in the passages cited, n. 9229. Hence it is evident in what manner it is to be understood, that the angels, prophets, and apostles, are called holy. The angels, Matt. xxv. 31; Mark viii. 38; Luke ix. 26; the prophets, Rev. xvi. 6;

chap. xviii. 20; and apostles, Apoc. xviii. 20. Not that they were holy from themselves, but from the Lord. *The angels*, inasmuch as they are receptions of the Divine Truth, which is from the Lord, and therefore by them in the Word are signified Truths Divine, and in general something of the Lord, see n. 1925, 2821, 4085, 4295; but *the prophets*, inasmuch as by them is signified the Word, which is Divine Truth, and specifically doctrines derived from the Word, see n. 2534, 3652, 7269; and the *apostles*, because by them is signified every truth which is of faith, and good which is of love, in the complex, see n. 3488, 3858, 6397. That the Divine Truth proceeding from the Lord is the holy [principle] itself, thus the Lord, from whom it is, is manifest from several passages in the Word; it is allowed at present only to adduce the Lord's words in John, "Father, sanctify them in Thy Truth, Thy Word is Truth: for their sakes I sanctify Myself, that they also may be sanctified in the Truth," xvii. 17, 19. Hence it is evident, that it is the Lord who sanctifies man, spirit and angel, because *He alone is holy*, Apoc. xv. 4; and that they are holy in such a degree, as they receive of the Lord, that is, as they receive of faith and love to Him from Him.

9821. "That he may perform the office of the priesthood to Me"—that hereby is signified a representative of the Lord, appears from what was shewn above, n. 9809.

9822. "And these are the garments which they shall make"—that hereby are signified Divine Truths in the spiritual kingdom in their order, appears from the signification of the garments of Aaron, as denoting the spiritual kingdom adjoined to the celestial kingdom, see above, n. 9814. The reason why they denote Divine Truths there is, because garments signify truths, see n. 5954, 9212, 9216, and that kingdom is called the spiritual kingdom from the Divine Truths there; for there are two kingdoms into which heaven is distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom good has rule, and in the spiritual kingdom truth, both from the Lord; and since the garments of Aaron represented the latter kingdom, and those garments were an ephod, a robe, and a waistcoat, therefore by them are signified Divine Truths there in their order.

9823. "A breast-plate"—that hereby is signified Divine Truth shining forth from Divine Good, appears from the signification of a breast-plate, as denoting Divine Truth shining forth from Divine Good, in this case in ultimates progressively from inmost things in the heavens; for the ephod, on which was that breast-plate, represented the ultimates of the spiritual kingdom, consequently the ultimates of heaven. The reason why the breast-plate has this signification is, because it was tied over the breast where the heart is, and was filled with

precious stones, and the heart corresponds to celestial good, which is the good of love to the Lord from the Lord, and the twelve precious stones correspond to Divine Truths thence derived; hence by the breast-plate in the supreme sense is signified Divine Truth shining forth from the Divine Good of the Lord. That the heart corresponds to celestial good, or to the good of love to the Lord from the Lord, see n. 170, 172, 176, 3635, 3883 to 3896, 7542, 9050, 9300, 9494; and that the twelve precious stones correspond to Divine Truths which are from the Divine Good, will be seen in what follows of this chapter, where this breast-plate is amply described, and is called the breast-plate of judgment, and urim and thummim, from the twelve precious stones with which it was filled. That it was tied upon the breast where the heart is, is manifest from the description of it below, where it is plainly said in these words, "Aaron shall carry the names of the sons of Israel in the breast-plate of judgment *on his heart*," verse 29: and again, "*They shall be on the heart of Aaron* in his entering-in before Jehovah, and Aaron shall carry the judgment of the sons of Israel *upon his heart* before Jehovah continually," verse 30. That judgment denotes also the Divine Truth proceeding from the Divine Good of the Lord, will be seen in what follows.

9824. "And the ephod"—that hereby is signified Divine Truth there in the external form into which interior things close, appears from the signification of an ephod, as denoting Divine Truth in an external form; the reason why this is signified by an ephod is, because by the garments of holiness of Aaron were represented Divine Truths in the spiritual kingdom in their order, see above, n. 9822; and the ephod was the outermost of three garments, for the garments of the priesthood of Aaron were the ephod, the robe, and the broidered waistcoat. That which is outermost not only contains the interiors, but the interiors also close into it. This is the case in the human body, consequently also in the heavens, to which the things which are of the human body correspond. The case is similar too with truths and goods, for the latter and the former make the heavens. Inasmuch as the ephod represented what was most external of the Lord's spiritual kingdom, therefore it was holy above the rest of the garments, and in it was the breast-plate, in which was the urim and thummim, whereby answers were given from the Divine [being or principle]. The reason why what is most external is more holy than things internal is, because what is external contains all interior things in their order, and [keeps them together] in form and in connexion, insomuch that if the external were removed, internal things would be dissipated, for internal things not only close therein, but also are together there. That this is the case, may be known to those who know how the case is with things successive, and with things simulta-

neous, namely, that things successive, which proceed and follow together in their order, still also present themselves together in things ultimate. Thus in the example of end, cause, and effect; the end is first in order, the cause is second, and the effect is last; thus also they successively make progress, but still in the effect, which is the last, the cause is presented together, and the end in the cause; hence the effect is the complement [or completion], in which interior or prior things are also gathered together and make their abode. The case is the same with willing, thinking, and doing, as appertaining to man; to will is the first, to think is the second, and to do is the last; which also is the effect wherein things prior or interior together exist, for so far as doing contains in it what man thinks, and what he wills, so far interior things are kept together in form and in connexion; hence it is that it is said in the Word that man is to be judged according to his doings, or according to his works, which signifies that he is to be judged according to his thinking and willing, for these are in his doings as the soul in its body. Inasmuch now as interior things present themselves together in what is ultimate, therefore, as was said, the ultimate, if the order be perfect, is accounted holy above the interior things, for the holiness of the interior things is there complete. Inasmuch as interior things are together in ultimates, in like manner, according to what was said, as man's thinking or willing, and in spiritual things, as his faith and love are in his doings or works, therefore John was beloved of the Lord above the rest of the disciples, and lay at his breast. John xiii. 23; chap. xxi. 20, 22; by reason that that disciple represented works of charity, see preface to chap. xviii. and to chap. xxii. of Gen. also n. 3934; hence also it is evident why what is external or ultimate, which is in perfect order, is holy above internal things viewed singly, for the Lord, when in what is ultimate, is together in all things, and when He is in that [ultimate], interior things are kept together in their order, connexion, and form, and under government and guidance at pleasure. This is the arcanum which is meant, n. 9360, which sec. This now is the reason why the ephod, inasmuch as it was representative of what is ultimate in the Lord's spiritual kingdom, was accounted more holy than the rest of the garments of the priesthood; wherefore the ephod was the principal priestly clothing, and was made of threads of gold in the midst of blue, of purple, of scarlet double-dyed, and of fine linen woven together, Exod. xxxix. 3; but the rest of the priests had ephods of linen, 1st Sam. ii. 18; chap. xxii. 18; and on this account the ephod was taken for all the clothing of a priest, and he was said to carry an ephod, by which was signified that he was a priest, 1st Sam. ii. 28; chap. xiv. 3; on this account also the breast-plate was tied to the ephod, and answers were given by the urim and thummim there, by reason

that this clothing was a representative of what is ultimate in the Lord's spiritual kingdom, and Divine answers are presented in ultimates, for they pass successively through all interior things, and are there dictated, because they close there; that answers were given, when they, [the priests] were clothed with an ephod, is manifest from 1st Samuel xxiii. 6 to 13; and chap. xxx. 7, 8. And also in Hosea, "Many days the sons of Israel shall sit without a king, and without a prince, and without a sacrifice, and without a statue, and *without an ephod* and *teraphim*," iii. 4; where *teraphim* signify Divine answers, for by them they were formerly given, Zech. x. 2. Ephod also in the original tongue has its name from concluding [or keeping close together] all interior things, as is evident from the signification of that expression, Exod. xxix. 5, and Levit. viii. 7.

9825. "And a robe"—that hereby is signified the Divine Truth there in the internal form, appears from the signification of a robe, as denoting the middle of the spiritual kingdom, thus the truth itself which is there, for by the garments of Aaron was represented the Lord's spiritual kingdom, n. 9814, thus the truths which are there in their order, n. 9821; and whereas that kingdom is distinguished into three degrees, the inmost, the middle, and the outermost, therefore by a robe is signified that which is in the middle of that kingdom. The reason why that kingdom is distinguished into three degrees is, because the inmost there communicates with what is celestial, and the outermost with what is natural, and the middle thus partakes equally of both; to the intent also that any thing may be perfect, it must be distinguished into three degrees; this is the case with heaven, and with goods and truths therein; that there are three heavens, is a known thing, consequently three degrees of goods and truths there; every heaven also is distinguished into three degrees, for its inmost must communicate immediately with what is superior, its external with what is inferior, and the middle thus, by means of the inmost and the external, with both, hence is its perfection. The case is similar with the interiors of man, which in general are distinguished into three degrees, namely, into what is celestial, what is spiritual, and what is natural; in like manner each of these into its three degrees; for man who is in the good of faith and love to the Lord, is a heaven in the least form corresponding to the greatest, see n. 9279; so also it is in all things of nature. That the natural principle of man is distinguished into three degrees, see n. 4570; and in general all his interiors and exteriors, n. 4154. The ground and reason of this is, because every where there must be end, cause, and effect; the end must be inmost, the cause the middle, and the effect the ultimate, that a thing may be perfect: hence it is that three in the Word signify what is complete from beginning to end,

n. 2788, 4495, 7715, 9198, 9488, 9489. From these considerations it may be known why the garments of holiness of Aaron were an ephod, a robe, and a waistcoat; and that the ephod represented the external, the robe the middle, and the waistcoat the inmost of the spiritual kingdom. Inasmuch as the robe represented the middle in the spiritual kingdom, and the middle partakes of both, therefore it is representatively taken for that kingdom itself, as in book 1st of Samuel, "*Samuel turned himself to go away, but Saul laid hold of the skirt of his robe, and it rent; whence Samuel said, Jehovah shall rend the kingdom of Israel from upon thee to-day, and will give it to thy companion, who is better than thee,*" xv. 27, 28; from these words it is evident, that the rending of the skirt of Samuel's robe signified the rending of the kingdom of Israel from Saul, for the kingdom of Israel signifies the Lord's spiritual kingdom, see n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805: in like manner in the same book, David cut off *the skirt of the robe* of Saul privily; and when he shewed it to Saul, Saul said, Now I know that reigning thou wilt reign, and the kingdom of Israel shall stand firm in thy hand," xxiv. 4, 5, 6, 16, 20. When Jonathan also entered into a covenant with David, *he put off the robe from himself*, and gave it to David, even to the sword, the bow, and the girdle," 1 Sam. xviii. 3, 4; by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel, and transferred it to David. Inasmuch as a robe represented the spiritual kingdom, so likewise it represented the truths of that kingdom in general; the truths of that kingdom are what are called spiritual truths, which are in the intellectual part of man; these are signified by robes in Ezekiel, "All the princes of the sea shall descend from off their thrones, and *shall cast away their robes*, and shall put off the garments of their needle-work," xxvi. 16. The subject here treated of is concerning Tyre, by which are signified the knowledges of good and truth, n. 1201; their vastation in the Church is there described; the robes which they shall cast away are the truths of faith which are in the intellectual part, but the garments of needle-work are scientific truths, which are in the natural principle, n. 9688. The reason why the former truths are signified is, because in the Lord's spiritual kingdom truth reigns, which is of the understanding, but in the celestial kingdom, good, which is of the will. And in Matthew, "The scribes and pharisees do all their work that they may be seen by men, *they enlarge the borders of their robes,*" xxiii. 5; where to enlarge the borders of robes denotes to speak truths magnificently, only to be heard and seen by men. That such things are signified by a robe, will still better appear from its description in what follows of this chapter, verses 31, 32, 33, 34, 35.

9826. "And a checkered waistcoat"—that hereby is signified the Divine Truth there inmostly proceeding from the Divine-celestial [principle], appears from the signification of a waistcoat, as denoting truth natural, but when concerning Aaron, whose garments represented the truths of the Lord's spiritual kingdom. n. 9814, 9826; a waistcoat denotes the inmost Divine Truth in that kingdom, thus which proximately proceeds from the Divine-celestial [principle], which is the Divine Good of the Lord in the inmost heaven; that such things are signified by waistcoats, see n. 4677. For there are three heavens; the inmost, which is called celestial; the middle, which is spiritual; and the last, which accedes to what is natural. In the inmost heaven reigns the good of love to the Lord, in the middle the good of charity towards the neighbour, and in the last the good of faith. Those heavens are most distinct one from the other, insomuch that he who is in one, cannot in any wise pass into another; to the intent that they may be one heaven, they are conjoined by intermediate angelic societies; thus one heaven proceeds from another. Since, therefore, the garments of Aaron represent the spiritual heaven, and thus truths there in their order, it is evident that by the inmost garment, which is called a checkered waistcoat, is represented the inmost truth there proceeding immediately from the Divine celestial [principle]; it is said to be checkered, because it was woven, as is manifest from what follows in the book of Exodus, "They made *waistcoats of fine linen, the work of the weaver*, for Aaron and for his sons," chap. xxxix. 27. The reason why it was of fine linen was, that truth from a celestial origin might be represented; that this truth is signified by fine linen, see n. 9469.

9827. "And a mitre"—that hereby is signified intelligence and wisdom, appears from the signification of a mitre, as denoting intelligence and wisdom. The reason why a mitre has this signification is, because it is a covering of the head, and by the head are signified the interiors of man, which are of intelligence and wisdom, n. 9656. All clothing derives a signification from that part of the body which it covers; as the clothing which covers the breast as a breast-plate, which covers the loins as breeches, which covers the feet as stockings, which covers the soles of the feet, so likewise which covers the head, as a mitre, a turban, a cap. That this is the case, is manifest from representatives in the other life, where, when wisdom and intelligence is taken away from spirits, as is the case when angelic societies are removed from them, on such occasions the covering of the head appears to be taken away from them, the consequence of which is that they become stupid, and without any perception of truth and good, and afterwards, as intelligence and wisdom return, the head is again covered;

but the clothings of the head there do not signify so much the wisdom which is of good, as the intelligence which is of truth; but the mitre, which belonged to Aaron, signifies also wisdom, inasmuch as it was of fine linen, and the crown of holiness was set upon it, which was a plate of pure gold, on which was engraven Holiness to Jehovah, treated of in what follows of this chapter, verses 37, 39; also Exod. xxix. 6; chap. xxxix. 28. But the mitre of linen, and the rest of the garments of linen, which also belonged to Aaron, signified the intelligence which is of truth, but not the wisdom which is of good; concerning those garments, and concerning that mitre, see Levit. xvi. 4; Ezek. xlv. 18; for linen signifies truth in the natural principle of man, n. 7601, thus a mitre of linen denotes natural intelligence. They who do not know how the case is with representatives and correspondencies, can hardly be led to believe that such things are signified; but let them consider that spiritual things are perceived in heaven, in the place of natural things, thus in the place of a mitre, and in general in the place of garments, such things as are of intelligence and wisdom, also of faith and love, in general which are of truth and good, for the former and the latter are spiritual things; for heaven is a spiritual world. Let them consider also, that the garments of Aaron were described and commanded by Jehovah on Mount Sinai, and that thus in singular things there is a Divine-celestial [principle] which is therein, and which is unfolded only by knowledges concerning correspondencies and representatives.

9828. "And a belt"—that hereby is signified a common bond, that all things may look to one end, appears from the signification of a belt, or girdle, as denoting a common bond, for it collects, concludes, holds together in connexion, and secures all interior things, which without it would be loosened and dispersed. The reason why it is a common bond for the purpose of all things looking to one end is, because in the spiritual world the end respected bears rule, insomuch that all things there may be called ends; for the kingdom of the Lord, which is the spiritual world, is a kingdom of uses, and uses there are ends, thus it is a kingdom of ends. But ends there succeed each other, and are also consociated in various order; the ends which succeed are called middle ends, but the ends which consociate are called consociate ends. All those ends are so mutually conjoined and subordinate, that they respect one end, which is the universal of all; this end is the Lord, and in heaven, with those who receive, is love and faith in Him; love there is the end of all wills there, and faith is the end of all thoughts, which are of the understanding. When all and singular things respect one end, they are then kept in inseparable connexion, and make one; for they are under the

aspect, government, and providence of the One, who bends all to Himself according to the laws of subordination and of consociation, and thus conjoins to Himself, and at the same time also in such case to their associates mutually, and thereby conjoins them one to another. Hence it is, that the faces of all in heaven are kept turned to the Lord, who is there the sun, and thereby the centre of all aspects; and what is wonderful, howsoever the angels turn themselves, see n. 3638. And whereas the Lord is in the good of mutual love, and in the good of charity towards the neighbour, for He loves all, and by love conjoins all, therefore also they are turned to the Lord, by looking at their associates from that love. Those things therefore, which are in ultimates, and collect and conclude that all and singular things may be kept together in such connexion, were represented by belts or by girdles, which are nothing else in the spiritual world but goods and truths in ultimates or extremes, which conclude interior things. By girdles of the loins were represented celestial goods, and by girdles of the thighs, also of the breast, spiritual goods and truths in ultimates or extremes. Such things are signified by girdles of the loins in the following passages: "Jehovah said to Jeremiah, buy for thyself a girdle of linen, and put it *on thy loins*, but thou shalt not lead it through water. *I bought therefore a girdle*, and put it *on my loins*. Then the word of Jehovah came to me, saying, *take the girdle*, and go to Euphrates, and hide it in a hole of the rock. At the end of many days I went to Euphrates, and took again the girdle, and behold it was marred, it was not profitable for any thing. Then said Jehovah, this evil people refuse to hear My words, and have gone after other gods; therefore they shall be *as this girdle*, which is not profitable for any thing." Jer. xiii. 1 to 12. In this passage, by a girdle of linen, in the spiritual sense, is meant the good of the Church, which concludes and keeps together in connexion the truths there; because the good of the Church at that time was none, and hence truths were dissipated; therefore it is said that it should not be led through the water, for water is truth purifying, and thereby restoring. The hole of the rock, in which it was hid, is truth falsified; Euphrates, is the extension and boundary of things celestial, which are of good in its ultimate. He who does not know what the quality of the Word is, may imagine that the above passage is only a comparison of the people and of their corruption with the girdle and its corruption; but in the Word all comparisons and metaphorical expressions are real correspondencies, see n. 3579, 8989. Unless singular things in the above passage corresponded, it would not in any wise have been commanded, that the girdle should not be led through the water, that it should be put upon the loins, that the prophet should go to Euphrates, and should there hide it in a hole of the rock. It

is said that the girdle should be put upon the loins, because the loins from correspondence signify the good of celestial love, n. 3021, 4280, 5050 to 5062; thus the putting the girdle upon the loins denotes conjunction with the Lord by the good of love through the medium of the Word. That a girdle denotes good terminating and conjoining, is evident also from Isaiah, "*There shall go forth a rod from the trunk of Jesse, justice shall be the girdle of His loins, and truth the girdle of His thighs,*" xi. 5; speaking of the Lord, where justice, which is the girdle of the loins, denotes the good of His love, which protects heaven and the Church. It is said of the sons of Israel, when they did eat the passover, that *their loins were girded*, Exod. xii. 11; which signifies that thus all things were in order, and prepared to receive good from the Lord, and to act, n. 7863; hence it is that they are said to be girded, who are prepared, as also concerning the seven angels in the Apocalypse, "The seven angels went forth, having the seven plagues from the temple, clothed in white and shining linen, and *girded about the breasts with a golden girdle,*" xv. 6. It is said concerning Elias, that he was a hairy man, and *girt with a girdle of leather about his loins*, 2nd Kings i. 8. In like manner concerning John, "John had clothing of camel's hair, and *a leathern girdle about his loins,*" Matt. iii. 4. The reason why Elias and John were so clothed and girded was, because each represented the Word; hence their garments denote the Word in the external sense, which is natural, for hairs denote what is natural, n. 3301, 5247, 5569 to 5573. Camels denote common scientifics in the natural principle, n. 3048, 3071, 3143, 3145. Leather and a skin signify what is external, n. 3540, thus a leathern girdle signifies that which collects, concludes, and keeps together in connexion things interior. That Elias represented the Word, see preface to chap. xviii. Gen. and n. 2762, 5247. In like manner John the Baptist, n. 9372. Inasmuch as truths and goods are loosened and dissipated by evil deeds, therefore it is said of Joab, when he slew Abner by treachery, that he gave the bloods of war *in his girdle which was on his loins*, 1st Kings ii. 5; by which is signified that he dissipated and destroyed them; wherefore when truths are dissipated and destroyed, it is said, that *in the place of a girdle shall be a rent*, and in the place of entwined work, baldness, Isaiah iii. 24; speaking of the daughters of Zion, by whom are signified the goods which are of the celestial Church; a rent in the place of a girdle denotes the dissipation of celestial good. It is said also of Aholiba, which is Jerusalem, in Ezekiel, "That when she had seen men painted upon a wall, the images of the Chaldeans painted with vermilion, *girded with girdles on the loins*, she loved them," xxiii. 14, 15; by which are signified truths profaned; for the Chaldeans are those who in exter-

nals profess truths, but in internals deny them, thus profane; men painted on the wall are appearances of truths in externals; in like manner images painted with vermilion. The girdles, with which they were girded on the loins, denote the goods which they feign, that truths may thence be believed. From these considerations it may now be manifest what girdles, which tied together the garments into one, signified in the representative Church. But that such things were signified, the natural man can hardly be brought to believe, by reason that he can hardly reject the natural idea concerning girdles, and in general concerning garments, and in its place assume the spiritual idea, which is that of good keeping truths together in connexion; for the natural [thing or object], which appears before the sight, keeps the mind fixed in itself, and is not removed, unless the intellectual sight can be elevated even into the light of heaven, and man thus think almost abstractedly from natural things, which, when it is the case, the spiritual things, which are of the truth of faith and of the good of love, imperceptible to the mere natural man, enter.

9829. "And they shall make garments of holiness for Aaron thy brother and his sons"—that hereby is signified thus a representative of the spiritual kingdom adjoined to the celestial kingdom, appears from what was shewn above, n. 9814.

9830. "That he may perform the office of the priesthood to Me"—signifies the representative of the Lord, as above, n. 9809, 9810.

9831. Verses 5, 6, 7, 8. *And they shall take gold, and blue, and purple, and scarlet double-dyed, and fine linen. And they shall make an ephod of gold, of blue and purple, of scarlet double-dyed, and fine linen woven together, the work of the contriver. The two shoulders shall be joined together to it at its two extremities, and it shall be joined together. And the girdle of his ephod, which is upon it, according to the work thereof, shall be from it, of gold, of blue, and purple, and scarlet double-dyed, and fine linen woven together.* And they shall take gold, signifies good universally reigning. And blue, and purple, and scarlet double-dyed, and fine linen, signifies the good of charity and of faith. And they shall make an ephod of gold, of blue and purple, of scarlet double-dyed, and fine linen woven together, signifies the external of the spiritual kingdom derived from that good. The work of the contriver, signifies from the intellectual principle. The two shoulders shall be joined together to it at its two extremities, and it shall be joined together, signifies the preservation of good and truth on all sides for ever with all aid and ability by union of every mode. And the girdle of his ephod which is upon it, signifies external colligation. According to the work thereof it shall be from it, signifies what is similar and continuous from the external of the

spiritual kingdom. Of gold, of blue, and purple, and scarlet double-dyed, and fine linen woven together, signifies thus from the good which is of faith and which is of charity in externals.

9832. "And they shall take gold"—that hereby is signified good universally reigning, appears from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510. That it denotes universally reigning, is signified by the gold being interwoven every where in the ephod, as is manifest from what follows in this book, "*They beat out plates of gold, and he cut [them] into threads to work them in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet double-dyed, and in the midst of the fine linen,*" *Exod. xxxix. 3.* What universally reigns is what has dominion, and thus what is in all and singular things, see n. 5949, 6159, 7648, 8067, 8853 to 8865. The reason why the gold was interwoven every where was, because by the garments of Aaron was represented the spiritual heaven, n. 9314, and in that heaven, as also in the rest, good reigns; in the inmost heaven the good of love to the Lord, in the middle the good of charity towards the neighbour, and in the ultimate the good of faith. But the truth, which is of faith, introduces to good, and is afterwards produced from good. Hence it is evident that man is not in heaven, until he is in good: if he be only in the truths, which are called truths of faith, he stands only before the gate, and if from those truths he respect good, he enters into the threshold; but if from those truths he does not respect good, he does not see heaven, not even from afar. It is said that man is not in heaven until he is in good, inasmuch as man, whilst he is in the world, ought to have heaven in himself, that he may enter after death, for heaven is in man, and is given of mercy to those who suffer themselves to be introduced by the truths of faith into charity towards the neighbour, and into love to the Lord, that is, into good, whilst they live in the world. That man is not in heaven, until he is in a state to be led of the Lord by good, see n. 8516, 8539, 8722, 8772, 9139. By good is meant the good of life, and the good of life consists in doing good from willing good, and to will good is from the love, for what a man loves that he wills.

9833. "And blue, and purple, and scarlet double-dyed, and fine linen"—that hereby is signified the good of charity and of faith, appears from the signification of blue, as denoting the celestial love of truth, see n. 9466; and from the signification of purple, as denoting the celestial love of good, see n. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good, see n. 4922, 9468; and from the signification of fine linen, as denoting truth from a celestial origin, see n.

5319, 9469; thus they together signify the good of love and of faith, but in this case the good of charity and of faith, because they are predicated of the spiritual kingdom, n. 9814. This signification of blue, of purple, of scarlet double-dyed, and fine linen, as denoting the things that are of love or charity and which are of faith, originates in those colours; for the colours which appear in heaven derive their origin from the light of heaven, which light is the Divine Truth proceeding from the Lord, from which [truth] comes all intelligence and wisdom, hence the variegations of that light, which before the external sight appear there as colours, are variegations of intelligence and wisdom derived from the truths and goods which are of faith, of charity, and of love; see n. 1042, 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922, 9466; and that colours there, so far as they partake of red, so far signify good, but so far as they partake of white, so far they signify truth, n. 9467.

9834. "And they shall make the ephod of gold, of blue and purple, of scarlet double-dyed and fine linen woven together"—that hereby is signified the external of the spiritual kingdom derived from that good, appears from the signification of an ephod, as denoting the external of the spiritual kingdom, see n. 9824; and from the signification of gold, as denoting good, in this case the good universally reigning, see above, n. 9832; and from the signification of blue, of purple, of scarlet double-dyed, and of fine linen woven together, as denoting the good of charity and of faith, see just above, n. 9833; therefore it is derived from that good.

9835. "The work of a contriver"—that hereby is signified from the intellectual principle, appears from the signification of a contriver, as denoting the intellectual principle, see n. 9598, 9688, the work therefore of a contriver denotes what is thence derived. The reason why a contriver denotes the intellectual principle is, because thought is of the understanding [or intellect] as the affection which is of love is of the will. A contriver in the internal sense signifies the same with thought, for in the internal sense the person is not attended to, but the thing itself, and a contriver involves person. That this is the case, see n. 5225, 5287, 5434, 8343, 8985, 9007. It may be expedient briefly to say what is signified by its being derived from the intellectual principle. The subject here treated of is concerning the Lord's spiritual kingdom, and this kingdom as all truths and goods which are therein, belongs to the intellectual part, but those things which are in the Lord's celestial kingdom, belong to the will part; for there are two [things or principles] to which all things in the universe have reference, good and truth, on which account there are in man two faculties, the will and the understanding; the will is for the sake of

good, and the understanding for the sake of truth, for the will receives good, and the understanding truth. The case is similar in the heavens, where there are two kingdoms, the celestial and the spiritual; the celestial kingdom is for the sake of the reception of good, and the spiritual kingdom for the sake of the reception of truth; and whereas the universal heaven corresponds to all things appertaining to man, and on this account heaven before the Lord is as one man, who thus, also has two faculties, will and understanding; his will is in the celestial kingdom, and his understanding in the spiritual kingdom. Now whereas the spiritual kingdom is represented by the garments of Aaron, and in that kingdom is the intellectual principle of heaven, hence it is that by the work of a contriver is signified the intellectual principle. That the universal heaven, by virtue of correspondence with all and singular the things appertaining to man, is as one man, and is called the **GRAND MAN**, see in the passages cited, n. 9276 towards the end. That goods and truths appertaining to those who are in the Lord's spiritual kingdom, are inscribed on their intellectual part, but with those who are in the celestial kingdom on the will part, see also in the passages cited, n. 9277, 9596.

9836. "The two shoulders shall be joined together to it at the two extremities, and it shall be joined together"—that hereby is signified the preservation of good and truth on all sides and for ever by every aid and ability by union of every mode, appears from the signification of shoulders, as denoting all strength and ability, see n. 1085, 4931 to 4937; but to put on the shoulders, and to carry upon them, as is said in what follows concerning the two onyx stones, on which were engraven the names of the sons of Israel, denotes the preservation of good and truth for ever. For by the names of the sons of Israel are signified all goods and truths in the complex, on which subject we shall speak presently; and from the signification of being joined together and being conjoined, as denoting all manner of union, and from the signification of the two extremities, as denoting on all sides, see n. 8613. The case herein is, this; by the ephod, as was shewn above, was represented the external of the Lord's spiritual kingdom, thus by the rings of its shoulders, on which were set the two onyx stones with the names of the sons of Israel, was represented the perpetual preservation of good and truth; and by the conjunction of the ephod on the shoulders, and also before the breast and behind the back, all manner of union. Hence it may be manifest, what is signified by the things which follow concerning the shoulders and concerning the engravings there, namely, the preservation of good and truth for ever by every aid and ability, thus the preservation of the heavens. Those stones, with the names of the sons of Israel, were set on the shoulders

of the ephod, by which was represented the external of the spiritual kingdom, by reason that all preservation depends on the state of ultimates, for all interior things there close, and form a plane there, in which they may subsist; ultimates are as the soles and the feet, on which the whole body rests, and also as the hands and arms, by which the body exercises its powers; the forces of the body are also transferred thither. Hence also it is, that the hands and arms, also the soles and the feet, correspond to the ultimates of heaven. That power and strength consist in ultimates, was represented in the Ancient Church by the hair appertaining to the Nazarites, in which consisted their strength as is evident from Samson, Judges chap. xiv. xv. xvi; also sanctity, n. 3301; that the hair, which was the Nazariteship appertaining to them, corresponds to the ultimates of good and truth, or to good and truth in ultimates, see n. 3301, 5247, 6437. That in ultimates there is power, and also the preservation of things interior in their state, may be understood by those, who know how the case is with things successive and thence simultaneous in nature, namely, that things successive at length form in ultimates what is simultaneous, in which they are collaterally in similar order; wherefore things simultaneous, which are ultimate, serve things successive, which are prior, for corresponding supports on which they may lean, and thus by which they may be preserved together. That shoulders signify *all force and power in resisting, breaking and acting*, is manifest from Ezekiel, "*Ye push with side and shoulder, and strike with your horns all the infirm sheep, until ye have dispersed them abroad,*" xxxiv. 21. Again in the same prophet, "*Egypt is a staff of reed to the house of Israel; when they held thee in the hand, thou wast broken, and piercedst through every shoulder,*" xxix. 6, 7; where to pierce through every shoulder denotes to deprive of all power of comprehending truths; Egypt is the perverse scientific principle, which deprives. And in Zechariah, "*They refused to hearken and have given a refractory shoulder,*" vii. 11; to give a refractory shoulder denotes to resist. And in David, "*They have thought an evil device, they have not prevailed, since thou shalt set the shoulder to them,*" Psalm xxi. 11, 12; where to set the shoulder to them, denotes also to resist, thus denotes power. That the shoulder denotes power, is evident from representatives in the other life, where they who resist are seen to oppose the shoulder. *That to set upon shoulders and to carry is to preserve in a state of good and truth for ever by every aid and ability*, is manifest from Isaiah, "*The nations shall bring thy sons in the bosom, and shall carry thy daughters upon the shoulders,*" xlix. 22. The subject treated of in this passage is concerning a New Church; and by sons are signified truths, and by daughters goods, to carry on the shoulder denotes to preserve them. The preservation of good in its state

was also represented by the sons of Israel, when they went forth out of Egypt, *carrying dough on the shoulder*, Exod. xii. 34; and by the sons of Kohath *carrying the service of the sanctuary upon the shoulder*, Numb. vii. 9. Hence it is that the Lord, who spoke by correspondencies, said of the lost sheep, when it was found, *that he put it on his shoulder rejoicing*, Luke xv. 5; the sheep lost and found is the good appertaining to the man who repents. Inasmuch as this was signified by carrying on the shoulder, therefore it is also said of gold and silver, which they love and preserve, *that they carry them on their shoulders*, Isaiah xlvi. 7; that to *carry* denotes also to keep together in its state, see n. 9500. From these considerations it is evident what was signified by the names of the sons of Israel, engraven on two onyx stones, being set on the shoulders of the ephod, and by its being said, that Aaron shall bear to carry them on his two shoulders for remembrance, verse 12. That to carry on the shoulder, when subjection is treated of, signifies *service*, see Gen. xlix. 15; Psalm lxxxi. 6; Isaiah ix. 4; chap. x. 27; Matt. xxiii. 4; Zeph. iii. 9. But when the subject treated of is concerning rule, that it signifies the *highest power*, see Isaiah ix. 6; chap. xxii. 22.

9837. "And the girdle of his ephod which is upon it"—that hereby is signified external colligament, appears from the signification of a girdle, as denoting a common bond, by which interior things are held together in connexion, see above, n. 9828, thus a colligament. The reason why it is an external colligament, is because by the ephod is signified the external of the spiritual kingdom, n. 9824.

9838. "According to the work thereof shall be from it"—that hereby is signified what is similar and continuous from the external of the spiritual kingdom, appears from the signification of according to the work, as denoting what is similar, for what is according to the work of another is similar to it; and from the signification of being from it, as denoting what is continuous, for that which is from another thing, is not only similar to it, but is also continuous from it. The reason why it signifies what is continuous from the external of the spiritual kingdom is, because what is continuous from the ephod is meant, and by the ephod is signified the external of the spiritual kingdom, n. 9824.

9839. "Of gold, of blue, and purple, and scarlet double-dyed, and fine linen woven together"—that hereby is signified thus from the good which is of faith and which is of charity in externals, appears from the signification of all those expressions in sum, as denoting the good of faith and of charity, see n. 9687, 9833; the reason why it denotes in externals is, because by the bond, which was to be woven together of gold, of blue, of purple, of scarlet and fine linen, is signified an external bond or colligament, n. 9837.

9840. Verses 9 to 14. *And thou shalt take two onyx stones, and shalt engrave on them the names of the sons of Israel. Six of their names shall be on one stone, and the remaining six names on the other stone, according to their generations. With the work of a workman of stone, with the engravings of a seal thou shalt engrave the two stones on the names of the sons of Israel: encompassed with sockets of gold thou shalt make them. And thou shalt set the two stones on the shoulders of the ephod, stones of remembrance for the sons of Israel; and Aaron shall bring their names before Jehovah on his two shoulders for a remembrance. And thou shalt make sockets of gold. And two little chains of pure gold, from the borders thou shalt make them of cord-work, and thou shalt give the little chains of cords upon the sockets. And thou shalt take two onyx stones,* signifies the interior memory which is from the truths of faith that are grounded in love. *And thou shalt engrave on them the names of the sons of Israel,* signifies on which [memory] are impressed the truths and goods of the spiritual kingdom as to all their quality. *Six of their names on one stone,* signifies all the quality of truths derived from good. *And the six remaining names on the other stone,* signifies the quality of truths productive of good. *According to their generations,* signifies each in that order in which it is begotten and proceeds one from the other. *With the work of a workman of stone, with the engravings of a seal, thou shalt engrave the two stones on the names of the sons of Israel,* signifies the celestial form of all truths in their order in the memory from the good of love, thus things intellectual therein according to arrangement from the will principle with the regenerate. *Encompassed with sockets of gold thou shalt make them,* signifies existence and subsistence from good. *And thou shalt set the two stones on the shoulders of the ephod,* signifies the preservation of good and truth by all endeavour and ability. *Stones of remembrance for the sons of Israel,* signifies from mercy for ever to the spiritual kingdom. *And Aaron shall bring their names before Jehovah on his two shoulders for remembrance,* signifies a representative of Divine preservation of good and truth for ever out of mercy. *And thou shalt make sockets of gold,* signifies continual existence and subsistence from good. *And two little chains of pure gold,* signifies coherence with the good of the whole kingdom. *From the borders thou shalt make them,* signifies from the extremes by [or through] which is influx. *With cord-work,* signifies the mode of conjunction. *And thou shalt give the little chains of cords upon the sockets,* signifies conjunction with good from which truths are derived, and thereby the preservation of the spiritual kingdom by all endeavour and ability.

9841. "And thou shalt take two onyx stones?"—that hereby is signified the interior memory which is from the truths of

faith that are grounded in love, appears from the signification of stones, as denoting truths, see n. 114, 643, 1298, 3720, 6426, 8609, and of onyx stones, as denoting the truths of faith grounded in love, n. 9476. The reason why they denote the memory is, because on them were engraven the names of the sons of Israel, and by engraving in stones is signified the memory of things which are to remain; as the engraving or writing of the law on tables of stone, which, that they signify those things which are impressed on the memory and life, and thus which are to remain, see n. 9416. The reason why engraving or writing on stones has such signification is, because on the memory of man are impressed truths, and those things which have the appearance of truth, insomuch that it is composed of such things, and stones signify truths, and when there is engraving on them, they signify the memory where truths are; as engraving on the hands in Isaiah, "Although these shall forget, yet will I not forget thee; *behold I have engraven thee on the hands,*" xlix. 15, 16. Hence it is that those stones are called *stones of remembrance* for the sons of Israel, verse 12. The reason why onyx stones, from the engraving in them, signify the interior memory is, because those things which were engraven, which were the names of the sons of Israel, signify spiritual truths, which will be spoken of presently, and onyx stones signify such truths, of such also the interior memory of man consists. That man has two memories, the exterior and interior, and that the exterior memory is natural, thus composed of such things as exist in the world, but that the interior memory is spiritual, thus composed of such things as are in heaven, see n. 2469 to 2494, 5212, 8067. The circumstance of stones on which is engraving, denoting the memory on which truths are inscribed, originates in representatives in heaven. Men, who after decease come into the other life, and bring with them the truths of faith only in the natural or exterior memory, and not in the spiritual or interior memory, appear to themselves, when they go forth, to wander amongst stony rocks, and in forests; but they who bring with them the truths of faith in the spiritual memory also, appear to themselves, when they go forth, to walk amongst hills which are cultivated, and also in gardens. The reason is, because the truths of the exterior or natural memory, which are scientifics, are of no life, unless they are at the same time in the interior or spiritual memory, for the things which are in this latter memory become things of life, inasmuch as the interior or spiritual memory is the book of man's life, n. 2474, and those things which are of life are represented in heaven by gardens, olive-yards, vineyards, and by beds of roses and shrubberies; and those things which are of charity by hills abounding with such things, n. 6435; but those things which

are not of life are represented by rocks and brakes, which are naked and rugged. It may be expedient briefly to say what is meant by the truths of faith grounded in love. The truths of faith grounded in love are those which love dictates, and thus which derive from love their esse; those truths are alive, because those things live which are derived from love. Hence the truths of faith grounded in love are those which treat of love to the Lord, and of charity towards the neighbour, for those are the truths which love dictates. The whole Word is the doctrine of such truths, for the Word in its spiritual sense treats solely of such things as relate to the Lord and to the neighbour, thus love to the Lord, and towards the neighbour, hence also the Word is alive; this is meant by what the Lord says, that on those two precepts hang the law and the prophets, Matt. xxii. 34, 38; where the law and the prophets denote the Word in its whole complex. But the truths of faith grounded in love are not naked knowledges of such things in the memory, and thence in the understanding appertaining to man, but they are affections of life appertaining to him, for the things which a man loves, and thence does, are of his life. There are also truths of faith which do not treat of love, but which only confirm those things nearer or more remotely. These truths of faith are called secondary truths; for the truths of faith are as families and their generations in succession from one father; the father of those truths is the good of love from the Lord and thence to Him, thus is the Lord; for whether we say the Lord, or love from Him and thence to Him, it is the same thing; for love is spiritual conjunction, and has this effect, that He is where love is, since love renders Him who is loved present in itself.

9842. "And thou shalt engrave on them the names of the sons of Israel"—that hereby is signified on which are impressed the goods and truths of the spiritual kingdom as to all their quality, appears from the signification of engraving on stones, as denoting to impress on the memory, see just above, n. 9841; and from the signification of names, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 6674. And from the representation of the sons of Israel, as denoting all the truths and goods of the spiritual kingdom. By the sons of Israel are here meant the twelve tribes, inasmuch as these as to their names were engraven on those stones, and by the twelve tribes are signified all truths and goods in the complex, n. 3858, 3926, 3939, 4060, 6335, 6337. And whereas from them is the Church or heaven, therefore by the sons of Israel is signified the Church and spiritual kingdom of the Lord, n. 4286, 6637, 7836, 7891, 7996, 7997, 9340. From these considerations it is evident, that by engraving on them the names of the sons of Israel is signified impressing on the memory all the

quality of the truths and goods of the spiritual kingdom, or the truths and goods of that kingdom as to all quality.

9843. "Six of their names on one stone"—that hereby is signified all the quality of truths derived from good, appears from the signification of the number six, as denoting all, see n. 3960, 7973, 8148, in this case all truths derived from good, of which we shall speak presently; and from the signification of names, as denoting quality, as just above, n. 9442; and from the signification of on a stone, as denoting impression on the memory, see also above, n. 9441. The reason why it denotes all truths derived from good is, because the two stones were those on which were engraven the names of the sons of Israel, and one stone was on the right shoulder, and the other on the left shoulder; and the things appertaining to man, which are to his right hand, correspond to good from which truths are derived, or to truths derived from good, and those which are on the left correspond to truths productive of good, see n. 9604, 9736; thus the names of the sons of Israel inscribed on the stone which was on the right shoulder signified truths derived from good, and those on the left signified truths productive of good.

9844. "And the six remaining names on the other stone"—that hereby is signified all the quality of truths productive of good, appears from what was said just above, n. 9843.

9845. "According to their generations"—that hereby is signified each in that order in which it is begotten and proceeds one from the other, appears from the signification of generations, as denoting the things which are of faith and charity, or which are of truth and good in the spiritual world, see n. 613, 2020, 2584, 6239, 9042, 9079; thus according to generations denotes according to the order in which one thing is begotten and proceeds from another, namely, good from truth, and truth from good. For there are two states appertaining to the man, who is generated anew by the Lord, the first state is of truth, and the other of good; when man is in the first state, he is led by truths to good, but when he is in the second state, he is led by good; this latter state is the state of heaven appertaining to man, for he is not in heaven until he is in good, see what was shewn above on this subject, n. 9832. From these considerations it is evident what is signified by "According to the generations of the sons of Israel." It is said in that order in which one thing is begotten and proceeds from another, for as good is begotten by truths, so afterwards it proceeds; in like manner, as truths are begotten from good, so afterwards they proceed; for they are begotten successively, and proceed afterwards in that order in which they are successively born: but these observations are made for the use of those, who know how series of things are produced successively.

9846. "With the work of a workman of stone, with the engravings of a seal, thou shalt engrave the two stones on the names of the sons of Israel"—that hereby is signified the celestial form of all truths in their order in the memory from the good of love, thus things intellectual therein according to arrangement from the will-principle with the regenerate, appears from the signification of a workman of stone, as denoting the good of love, thus the will-principle of a regenerate person, for this is from the good of love, for the will-principle of a regenerate person receives the good of love, and his intellectual principle receives the truths of faith; and from the signification of the engravings of a seal, as denoting the celestial form of all truths, such as is in the intellectual principle of a regenerate person, for in that principle the truths of faith are arranged into a celestial form; hence it is that a regenerate man is a heaven in a small image, see the passages cited, n. 9279; and that the intellectual principle of a regenerate man corresponds to the spiritual kingdom in heaven, and the will-principle to the celestial kingdom there, n. 9835. Hence it is evident what is the celestial form of truths appertaining to man; and from the signification of engraving stones, as denoting to impress on the memory, see above, n. 9842, in this case such a form on the truths which are there; and from the signification of the names of the sons of Israel, as denoting truths and goods as to all quality in their order, see above, n. 9842, 9843, 9844, 9845. The reason why by a workman of stone is signified the good of love, or the will-principle of a regenerate person is, because the good of love operates, and arranges truths into order with man, during regeneration, and afterwards keeps them in their order when he is regenerated; for truths are created to every similitude of good, and at its own disposal, thus at the whole disposal of love, for good is of love; that this is the case, is manifest from this consideration, that man acknowledges for truths those which he loves, and thus he apprehends and acknowledges truths according to his love, hence it is that truths constitute the form of good. From this ground it may be known how the Lord leads man by the truths of faith, or by faith, namely, that He leads him by the good of love appertaining to him; and also how the Lord rules man likewise mediately, by [or through] heaven; for a regenerate man is a heaven in a small image, as was said above, wherefore since the Lord rules heaven, he also rules such a man at the same time.

9847. "Encompassed with sockets of gold thou shalt make them"—that hereby is signified existence and subsistence from good, appears from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 9490; hence to be encompassed with sockets of gold denotes to be continued from good, and to derive existence, and because it

denotes to derive existence, it denotes also to derive subsistence, for from what any thing exists, by the same it must also subsist, for subsistence is perpetual existence. The case with good and truth is similar to that of gold with which a precious stone is encompassed; for good is as ground, and truths are as seeds therein, for truths are not born elsewhere than in good, and they also flourish according to the quality of good.

9848. "And thou shalt set the two stones upon the shoulders of the ephod"—that hereby is signified the preservation of good and truth by all endeavour and ability, appears from what was shewn above, n. 9836.

9849. "Stones of remembrance for the sons of Israel"—that hereby is signified out of mercy for ever to the spiritual kingdom, appears from the signification of stones of remembrance on the shoulders of the ephod, as denoting the preservation of good and truth out of mercy for ever. That stones on the shoulders denote the preservation of good and truth, is manifest from what was shewn, n. 9836, and that remembrance, when concerning the Lord, denotes mercy, will be manifest from what follows. And from the signification of the sons of Israel, as denoting the Lord's spiritual kingdom, see above, n. 9842. In the Word it is said of Jehovah, that is, of the Lord, that He remembers, and that He does not remember, and by it is signified, that in such case it is done from mercy, whether it be preservation or deliverance; in like manner as that He sees, hears, knows, and that He does not see, does not hear, and does not know, by which expressions also are signified compassions and non-compassions. The reason why it is so expressed is grounded in what passes in a similar way with man, and in appearance; for when man averts himself from the Lord, as is the case when he does evil, then, because the Lord is to his back, it appears to him as if the Lord does not see him, does not hear and know him, neither remembers him, when yet this is what appertains to the man, and hence from appearance it is so expressed in the Word; but the case is changed when man turns himself to the Lord, as he does when he does well, see the passages cited, n. 9306. Every one may know that recollection or remembrance cannot be predicated of the Lord, inasmuch as things past and future in Him are eternal, that is, are present from eternity to eternity. That to remember, when concerning the Lord, denotes to have compassion, and thus to preserve or deliver from a principle of mercy, is manifest from the following passages, "*Jehovah hath made known His salvation, before the eyes of the nations He hath revealed His justice, He hath remembered His mercy and His truth to the house of Israel,*" Psalm xcvi. 2, 3. Again, "*Jehovah hath remembered us in our humility, because His mercy is for ever,*" Psalm cxxxvi. 23. Again, "*Remember not the sins of my childhood and my*

prevarications, according to *Thy mercy remember Thou me*, because of *Thy goodness*, O Jehovah," Psalm xxv. 7. Again, "*He remembered for them His covenant*, and He repented from the multitude^a of His mercies," Psalm cvi. 45. Again, "*He hath made His wonders to be remembered*, gracious and *merciful* is Jehovah; He hath given meat to them that fear Him, *He hath remembered for ever His covenant*," Psalm cxi. 4, 5. Again, "*Remember not former iniquities*, let *Thy compassions* prevent," Psalm lxxix. 8. And in Luke, "God hath accepted His servant Israel, so that *He remembered His mercy to do mercy* with our fathers, and *to remember His holy covenants*," i. 54, 72. And in David, "What is man that *Thou rememberest him*," Psalm viii. 4. Again, "*Remember me, Jehovah*, in the good pleasure of Thy people," Psalm cvi. 4. Again, "*Jehovah hath remembered us*, He blesseth," Psalm cxv. 12. And in the first book of Samuel, "If respecting thou wilt respect the misery of thine handmaid, *and wilt remember me, neither wilt forget thine handmaid*," i. 11; the vow of Hannah the mother of Samuel, whom when she bare, it is said that *Jehovah remembered her*, verse 19, that is, had respect to her misery, and shewed mercy. In like manner in several other passages, as Levit. xxvi. 42, 45; Numb. x. 9; Isaiah xliii. 25; chap. xlix. 1; chap. lxiv. 9; Jer. xxxi. 34.

9850. "And Aaron shall bring their names before Jehovah on his two shoulders for remembrance"—that hereby is signified a representative of the Divine preservation of good and truth for ever out of mercy, appears from the signification of bringing or carrying upon the two shoulders, as denoting the Divine preservation of good and truth, see n. 9836; and from the signification of the names of the sons of Israel, as denoting goods and truths as to every quality, see n. 9842; and from the signification of remembrance, when concerning the Lord, as denoting mercy, see just above, n. 9849. That it denotes a representative of such things, is evident.

9851. "And thou shalt make sockets of gold"—that hereby is signified continual existence and subsistence from good, appears from what was said above, n. 9847. The reason why it denotes continual is, because mention is here made of sockets a second time.

9852. "And two little chains of pure gold"—that hereby is signified coherence with the good of the whole kingdom, appears from the signification of little chains, as denoting coherence. The reason why little chains have this signification is, because by them conjunctions are made, and being made to cohere, in this case with the spiritual kingdom, because the little chains were made for the sake of coherence with the ephod, by which was represented the spiritual kingdom in general, n. 9824; and from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 9490. It

is called pure gold, because good from the Divine [being or principle] is signified, for this is pure, and contains all things in connexion and in form in heaven. That chaips denote coherence, is evident also from Isaiah, "The artificer fuseth a graven [image], and the founder covereth it over with gold, and *casteth chains of silver*," xl. 19. A graven [image] denotes the doctrine of the false, which is from self-intelligence, thus which is without life from the Divine [being or principle], n. 8869, 8941; the hatching of such a doctrine is signified by the artificer fusing a graven [image]; and that it may appear to be from good, is signified by the founder covering it over with gold; and that the falses may cohere, is signified by his casting chains of silver; that silver denotes truth, and in an opposite sense the false, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.

9853. "From the borders thou shalt make them"—that hereby is signified from the extremes by [or through] which is influx, appears from the signification of borders, as denoting extremes. The reason why by [or through] them is influx, namely, of good is, because by the little chains is signified coherence, n. 9852, and all coherence in the spiritual world is effected by influx.

9854. "With cord-work"—that hereby is signified the mode of conjunction, appears from the signification of a cord, as denoting a conjoining [principle]. The reason why a cord denotes a conjoining [principle] is, because by it is effected conjunction, but here it signifies the mode of conjunction, because it is said that the little chains of gold were to be made with cord-work. In the original tongue is meant a cord which is made of work twisted together and folded-in, by which in the internal sense is signified conjunction, such as is that of truths in scientifics and between scientifics, thus which is in the natural or external memory. The reason why such conjunction is signified is, because the subject here treated of is concerning the conjunction of truths by good in the ultimates of the spiritual kingdom, for by the ephod and breast-plate, with which by the little chains made of cord-work there was conjunction, is signified the spiritual kingdom in ultimates, n. 9824; that what is entwisted denotes the scientific principle, see n. 2831. In the other life also there appear ropes of various twist and thickness, and by them are represented various modes of conjunction; hence it is, that by ropes also in the Word are signified things which conjoin as in the following passages, "*Woe to them that draw iniquity with ropes of vanity*, and sin as *the rope of a chariot*," Isaiah v. 18; ropes of vanity denote conjunctions of falsities, which are productive of iniquity or evil of life. Again, "Look to Zion the city of our stated festival, let thine eyes see Jerusalem, a tranqull habitation, a tent which

shall not be dissipated, the bolts thereof shall not be removed for ever, and *all the ropes thereof shall not be plucked away; thy ropes are let down*, they shall not confirm their mast," xxxiii. 20, 23. Bolts and ropes denote things conjoining the truths and goods of heaven, for the habitation and the tent, of which ropes are here predicated, denote heaven, n. 9457, 9481, 9485, 9615, 9784. Again, "Enlarge the place of *thy tent*, let them expand the curtains of *thine habitations*, hinder not, *make thy ropes long*, and strengthen thy bars," liv. 2. And in Jeremiah, "My *tent* is devastated, and *all my ropes are plucked away*," x. 20. In these passages also ropes denote things which conjoin and confirm, tent denotes the Church, which is the heaven of the Lord in the earths. And in Hosea, "With the ropes of a man I have drawn them, with thick ropes of love," xi. 4; where ropes manifestly denote things which conjoin, for love is spiritual conjunction. And in Ezekiel, "Ashur and Kilmad, thy traders with treasures of raiment tied by ropes," xxvii. 23, 24. Speaking of Tyre, by which are signified the knowledges of good and of truth, n. 1201, their external conjunctions are raiment bound by ropes. Moreover, ropes in the Word also signify portions of inheritance and of land, inasmuch as by ropes were made measurements, as Deut. xxxii. 9; Amos vii. 17; Micah ii. 4 and 5; Zech. ii. 1; Psalm xvi. 6; Psalm lxxviii. 55; Psalm cv. 11; Psalm cxl. 5; and in several other passages.

9855. "And thou shalt give the little chains of cords upon the sockets"—that hereby is signified conjunction with good from which truths are derived, and thus the preservation of the spiritual kingdom by every endeavour and ability, appears from the signification of the little chains which were of cord-work, as denoting coherence and conjunction with good, see above, n. 9852, 9854; and from the signification of sockets of gold, as denoting the existence and subsistence of truths from good, see also above, n. 9847. The preservation of good and of truth in the spiritual kingdom, or what is the same thing, the preservation of the spiritual kingdom by every endeavour and ability, is signified by the two onyx stones set on the shoulders of the ephod, on which were engraven the names of the sons of Israel, n. 9836, 9848, 9849.

9856. Verses 15 to 30. *And thou shalt make the breast-plate of judgment, with the work of a contriver, as the work of the ephod, thou shalt make it, of gold, blue and purple, and scarlet double-dyed, and fine linen woven together, thou shalt make it. The square shall be two-fold, a span the length, thereof, and a span the breadth thereof. And thou shalt fill it with a filling of stone; four orders of stone the order, a ruby, a topaz, a carbuncle, one order. And the second order a chrysoprase, a sapphire, and a diamond. And the third order a lazurite, an agate, and an amethyst. And the fourth order, a beryl, and an onyx,*

and a jasper; they shall be inclosed in gold in their fillings. And the stones shall be on the names of the sons of Israel, the twelve on their names, with the engravings of a seal, to every one on his name they shall be for the twelve tribes. And thou shalt make upon the breast-plate little border-chains of cord-work of pure gold. And thou shalt make upon the breast-plate two rings of gold, and thou shalt give the two rings upon the two extremities of the breast-plate. And thou shalt give the two cords of gold on the two rings at the extremities of the breast-plate. And the two extremities of the two cords thou shalt give upon the two sockets, and thou shalt give [them] upon the shoulders of the ephod over against the faces of it. And thou shalt make two rings of gold, and shalt set them on the two extremities of the breast-plate upon its edge, which is on this side the ephod inwards. And thou shalt make two rings of gold, and shalt give them on the two shoulders of the ephod, beneath over against the faces thereof opposite to the coupling thereof above the girdle of the ephod. And they shall tie the breast-plate from the rings thereof to the rings of the ephod in a thread of blue, to be upon the girdle of the ephod, nor shall the breast-plate recede from [being] upon the ephod. And Aaron shall carry the names of the sons of Israel in the breast-plate of judgment upon his heart, in his entering into the holy [place], for remembrance before Jehovah continually. And thou shalt give to the breast-plate of judgment the urim and thummim, and they shall be on the heart of Aaron in his entering-in before Jehovah, and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually. And thou shalt make the breast-plate of judgment, signifies what looks to Divine Truth shining forth from Divine Good. With the work of a contriver, signifies from the intellectual principle. As the work of the ephod thou shalt make it, signifies what is continuous to the external of the spiritual kingdom. Of gold, of blue and purple, and scarlet double-dyed, and fine linen woven together, thou shalt make it, signifies the good of charity and of faith. The square shall be two-fold, signifies what is just and perfect. A span the length thereof and a span the breadth thereof, signifies equally as to good and as to truth. And thou shalt fill it with a filling of stone, signifies truths themselves in their order from one good. Four orders of stone the order, signifies the conjunction of all. A ruby, a topaz, a carbuncle, signifies the celestial love of good. One order, signifies a trine [threefold principle] there as one. And the second order, signifies this trine also as one. A chrysoprase, a sapphire, and a diamond, signifies the celestial love of truth. And the third, signifies a trine also in this case as one. A lazare, an agate, and an amethyst, signifies the spiritual love of good. And the fourth order, signifies the last trine as one. A beryl, and an onyx, and a

jasper, signifies the spiritual love of truth. They shall be enclosed in gold in their fillings, signifies that all and singular things in general and in particular shall proceed from the good which is of love from the Lord to the Lord. And the stones shall be upon the names of the sons of Israel, signifies distinctly goods and truths as to every quality. The twelve upon their names, signifies all and singular things in the complex. With the engravings of a seal, signifies to a celestial form. To every one on its name, signifies to singulars in particular. They shall be for the twelve tribes, signifies to all in general. And thou shalt make upon the breast-plate little border-chains, signifies the conjunction of the whole heaven in the extremes. With cord-work, signifies indissoluble. Of pure gold, signifies by celestial good. And thou shalt make upon the breast-plate two rings of gold, signifies the sphere of Divine Good by which there is conjunction from the superior part of heaven. And thou shalt give the two rings upon the two extremities of the breast-plate, signifies in the extremes. And thou shalt give two cords of gold upon the two rings, signifies the mode of conjunction indissoluble. At the extremities of the breast-plate, signifies in the extremes. And the two extremities of the two cords thou shalt give upon the two sockets, signifies the mode of conjunction with sustaining principles in the extremes. And thou shalt give [them] upon the shoulders of the ephod, signifies thereby the support of heaven and the preservation of good and truth there by every endeavour and ability. Over against the faces of it, signifies for ever. And thou shalt make two rings of gold, signifies the sphere of Divine Good. And shalt set them on the two extremities of the breast-plate, signifies in the extremes. Upon its edge which is on this side the ephod inwards, signifies the conjunction and preservation of the middle part. And thou shalt make two rings of gold, signifies the sphere of Divine Good. And shall give them upon the two shoulders of the ephod beneath, signifies the preservation of good and truth in the lowest part of heaven. Over against the faces of it, signifies for ever. Opposite to the coupling of it above the girdle of the ephod, signifies where there is conjunction of all things proximately within the external colligament, by which all things are kept together there in connexion and in form. And they shall tie the breast-plate from the rings thereof to the rings of the ephod, signifies the conjunction and preservation of all things of heaven by the sphere of Divine Good in the externals of the spiritual kingdom. In a thread of blue, signifies by the celestial love of truth. To be upon the girdle of the ephod, signifies that it may be preserved for ever in its connexion and in its form. Nor shall the breast-plate recede from [being] upon the ephod, signifies all things of heaven inseparable from the externals of the spiritual kingdom. And

Aaron shall carry the names of the sons of Israel, signifies the preservation of good and truth as to all quality from the Lord. In the breast-plate of judgment, signifies a representative of heaven as to Divine Truth shining forth from the Divine Good of the Lord. On his heart, signifies from the Divine Love to eternity. In his entering-in to the holy [place], signifies in all worship. For remembrance before Jehovah continually, signifies from mercy for ever. And thou shalt give to the breast-plate of judgment the urim and thummim, signifies the shining forth of Divine Truth from the Lord in ultimates. And they shall be on the heart of Aaron, signifies from the Divine Good of His Divine Love. In his entering-in before Jehovah, signifies in all worship. And Aaron shall carry the judgment of the sons of Israel, signifies the Divine Truth of heaven and of the Church. On his heart before Jehovah continually, signifies perpetually shining forth from good.

9857. "And thou shalt make the breast-plate of judgment"—that hereby is signified what looks to the Divine Truth shining forth from the Divine Good, appears from the signification of a breast-plate, as denoting the Divine Truth shining forth from the Divine Good of the Lord in ultimates, see n. 9823. It is called the breast-plate of judgment, because it gave responses, and thereby revealed Divine Truth; by judgment also in the Word is signified Divine Truth, consequently doctrine and life according to it. Hence now it is that this breast-plate is called the breast-plate of judgment, and also judgment in what follows of this chapter, "*Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually,*" verse 30. And when Joshua was chosen for a leader over the people, it is said, "That he stood before Eleazar the priest, who asked him by judgment of urim before Jehovah," Numb. xxvii. 21, 22. That judgment is Divine Truth and the intelligence thence derived, consequently that it is doctrine and a life according to it, appears from several passages in the Word, as from the following, "The vineyard of Jehovah Sabaoth is the house of Israel; *He waited for judgment*, but behold an imposthume, for justice, but behold a cry," Isaiah v. 7; to wait for judgment is to wait for intelligence from Divine Truth, and a life according to the precepts. Again, "He shall sit upon a throne in truth, in the tabernacle of David, *judging and seeking judgment,*" xvi. 5; speaking of the coming of the Lord, where the throne upon which He is to sit is the Divine Truth proceeding from Him, and hence the spiritual kingdom, see n. 5313, 6397, 8625, 9039. To judge judgment is to teach Divine Truth, and to seek judgment is [to seek] its reception with man. Again, "In that day Jehovah shall be for a turban of gracefulness to the remains of the people, and *for a spirit of judgment to him that sitteth on judgment,*" xxviii. 5, 6; where a turban of grace-

fulness, when concerning Jehovah, that is, the Lord, denotes the Divine Intelligence, see above, n. 9827; and the spirit of judgment is wisdom derived from the Divine Truth, n. 9818; to him that sitteth on judgment denotes who instructs concerning the Divine Truth, or teaches. Again, "Jehovah filled Zion *with judgment and justice*," xxxiii. 5; where Zion denotes the celestial Church; to be filled with judgment denotes intelligence from the Divine Truth, and to be filled with justice denotes wisdom from the Divine Good. Again, "Who hath directed the spirit of Jehovah, with whom hath He deliberated, that He might render him *intelligent*, and *instruct him in the way of judgment*, and teach him *science*, and shew to him *the way of intelligence*," xl. 13, 14; where the spirit of Jehovah is Divine Truth, n. 9818; that to instruct him in the way of judgment denotes to render him knowing, intelligent, and wise, is evident. And in Jeremiah, "The stork in the heaven knoweth its stated times, but the people of Jehovah have not known *the judgment of Jehovah*"; how say ye we are *wise*, and the Lord Jehovah is with us," viii. 7, 8; where not to know the judgment of Jehovah denotes not to know the Divine Truth, from which is wisdom; therefore it is said, how say ye we are wise. Again, "Woe to him that buildeth his house *without justice*, and his upper chambers *without judgment*," xxii. 13; where to build upper chambers without judgment denotes to imbue things not true. And in Hosea, "I will betroth thee to Me for ever in justice and *in judgment*; and I will betroth thee to Me *in truth*," ii. 19, 20; where to betroth in judgment denotes to conjoin by Divine Truth, thus by faith and the life of faith. And in Amos, "Let *judgment flow as water*, and justice as a strong torrent," v. 24. Again, "Ye turn *judgment into gall*, and the fruit of justice into wormwood," vi. 12; where judgment also denotes Divine Truth, and life thence derived. And in Zephaniah, "Jehovah in the morning *shall give his judgment for light*," iii. 5; where to give judgment for light denotes to reveal Divine Truth. And in Moses, "*All the ways of Jehovah are judgment*," Deut. xxxii. 4. And in David, "Jehovah, *thy truth* is even to the æthers, thy justice is as the mountains of God, *thy judgments are a great abyss*," Psalm xxxvi. 5, 6. Again, "Jehovah shall bring forth *thy justice as the light*, and *thy judgment* as the mid-day," Psalm xxxvii. 6. Again, "Hear my voice according to thy mercy, O Jehovah, *according to thy judgments vivify me*," Psalm cxix. 149; in these passages judgment and judgments denote Divine Truth. And in Luke, "Woe unto you Pharisees, *ye pass over judgment* and the love of God; these things ought ye to do," xi. 42; where to pass over the judgment of God denotes Divine Truth, and to pass over the love of God denotes Divine Good, and life derived from both; inasmuch as life also is meant, it is said, "these things ought ye to do." And in

Isaiah, "Jehovah Zebaoth shall be exalted *in judgment*, and God shall be sanctified in justice," v. 16. Again, "On the throne of David *to establish the kingdom in judgment* and in justice, henceforth and for ever," ix. 7. Again, "Bring forth counsel, *do judgment*, set thy shadow as night in the midst of noon-day," xvi. 3; where to do judgment denotes according to Truth Divine. And in Jeremiah, "I will raise up to David a just branch, who *shall do judgment* and justice in the earth," xxiii. 5; chap. xxxiii. 15. And in Ezekiel, "If a man shall be just, who *shall do judgment* and justice, walks in the statutes, and keeps My judgments, *to do the truth*, he is just, living he shall live," xviii. 5, 9. And in Zephaniah, "Seek ye Jehovah all ye meek in the earth, who *have done his judgment*," ii. 3; where to do the judgment of God denotes Divine Truth or according to it. And in Isaiah, "I have given My Spirit upon him, *he shall bring forth judgment to the nations*, he shall not extinguish, neither shall he break in pieces, *until he has set judgment in the earth*," xlii. 1, 4; speaking of the Lord, where to bring forth judgment to the nations, and to set judgment in the earth denotes to teach Divine Truth, and to establish it in the Church. Again, "The law shall go forth from Myself, and *I will stir up My judgment for a light of the people*," li. 4; judgment denotes Divine Truth; for a light of the people denotes for illustration. And in John, "*For judgment am I come into this world*, that they who see not may see, but that they who see may become blind," ix. 39; where to come into the world for judgment denotes to reveal Divine Truth, which makes those see who are wise from the Lord, and makes those blind who are wise from themselves, thus who have the reputation of being learned. And in Jeremiah, "Swear by the living Jehovah in truth, *in judgment*, and justice," iv. 2. Again, "*There is none that judgeth judgment for health*, thou hast no medicines of restoration, xxx. 13. And in David, "*Justice and judgment* are the support of Thy throne; mercy and truth are before Thy faces," Psalm lxxxix. 14; where justice denotes the good which is of mercy, and judgment denotes the truth which is of faith, hence it is said also mercy and truth. And in Ezekiel, "Jerusalem hath changed *My judgments* into impiety before the nations, and My statutes before the lands; therefore *I will do judgments in thee* in the eyes of the nations, and will disperse all thy remains," v. 6, 7, 8, 10, 15; where to change judgments denotes the truths which are of the civil state. That those are signified by judgments when mention is made also of statutes, see n. 8972; but to do judgment, is to judge either to death, which is damnation, or to life, which is salvation. Salvation or damnation is also signified by judgment, where mention is made of the day or hour of judgment, as Matt. xi. 22, 24; chap. xii. 36, 41, 42; Luke x. 14; chap. xi. 31, 32; John v.

29; Apoc. xi. 18; chap. xiv. 7. The like is also signified by judgment, where the office of a judge is treated of, as Matt. v. 21, 22; chap. vii. 1, 2; chap. xxiii. 14, 33; John v. 24, 26, 27; chap. vii. 24; chap. viii. 15, 16; chap. xii. 31, 47, 48; Luke vi. 37; chap. xii. 13, 14, 56, 57; chap. xix. 21, 22, 27; chap. xx. 47; Mark xii. 40; Isaiah xli. 1; chap. iv. 4; Jer. xxv. 31; chap. xlviii. 21; Joel iii. 12; Psalm vii. 8, 9; Psalm ix. 4, 7, 8; Levit. xix. 15; Deut. i. 16, 17; chap. xxv. 1; Apoc. xvii. 1; chap. xviii. 10; chap. xx. 12, 13.

9858. "With the work of a contriver"—that hereby is signified from the intellectual principle, appears from the signification of a contriver, as denoting the intellectual principle, see n. 9598, 9688. The reason why it is said from the intellectual principle is, because the spiritual kingdom of the Lord, which is represented by the garments of Aaron, is the intellectual principle of heaven, as the celestial kingdom is its will-principle; that the intellectual principle and the will-principle appertaining to man correspond to those heavens, see n. 9835.

9859. "As the work of the ephod thou shalt make it"—that hereby is signified what is continuous to the spiritual kingdom, appears from the representation of the ephod, as denoting Divine Truth in the spiritual kingdom in the external form, into which the interiors close, see n. 9824, consequently the external of that kingdom; its continuity is signified by "as the work of the ephod," as also n. 9838.

9860. "Of gold, of blue, and purple, and scarlet double-dyed, and fine linen woven together thou shalt make it"—signifies the good of charity and faith, as above, n. 9687, 9832, 9833.

9861. "The square shall be two-fold"—that hereby is signified what is just and perfect, appears from the signification of square, as denoting what is just, see n. 9717. The reason why it denotes also what is perfect is, because it was two-fold, and two-fold involves all things of good and all things of truth; that which is on the right part involves good from which truth is derived, and that which is on the left involves truth derived from good, n. 9604, 9736, thus also the perfect conjunction of both; hence also it is that two signify conjunction, n. 8423, and also all and singular things, n. 9166, and likewise what is full, n. 9103.

9862. "A span the length thereof, and a span the breadth thereof"—that hereby is signified equally as to good and as to truth, appears from the signification of length, as denoting good, see n. 1613, 9487; and from the signification of breadth, as denoting truth, see n. 1613, 3433, 3434, 4482, 9487; equally from both is signified by the length and the breadth being equal.

9863. "And thou shalt fill it with a filling of stone"—that hereby are signified truths themselves in their order from one good, appears from the signification of the breast-plate, which is here meant by it, as denoting the Divine Truth shining forth from the Divine Good of the Lord, see n. 9823; and from the signification of a filling of stone, as denoting truths in their order, for the breast-plate was filled with stones according to the names of the sons of Israel, and by stones in a general sense are signified truths in the ultimate of order, n. 114, 643, 1298, 3720, 6426, 8609, and by precious stones, such as were in the breast-plate, truth shining forth from good, n. 9476. It is said from one good, because it is one good from which are all truths; this good is the good of love in the Lord, thus the Lord Himself; and hence the good of love from the Lord, which is the good of love to the Lord; for the good which flows-in from the Lord with man, spirit, or angel, appears as theirs, hence love to the Lord is love from the Lord. This good is the only [good] from which are all truths, and from which there is order amongst truths, for truths are the forms of good. That the precious stones, which were in the breast-plate, signified Divine Truths from Divine Good, is manifest from the passages in the Word where mention is made of precious stones, as in the Apocalypse, "The foundations of the wall of the city New Jerusalem were adorned with every precious stone; the first foundation was a *jasper*, the second a *sapphire*, the third a *chalcedony*, the fourth an *emerald*, the fifth a *sardonyx*, the sixth a *sardius*, the seventh a *chrysolite*, the eight a *beryl*, the ninth a *topaz*, the tenth a *chrysoprase*, the eleventh a *hyacinth*, the twelfth an *amethyst*," xxi. 19, 20. That those precious stones signify the truths of the Church, which are truths Divine, is manifest from the signification of the city New Jerusalem, of its wall, and of the foundations of the wall; the New Jerusalem signifies the New Church about to succeed this of ours; for the book of the Apocalypse treats of the state of the Church which is now, even to its end, and then of a new [Church] which is the holy Jerusalem descending out of heaven; its walls are the truths of faith which defend, and the foundations are truths derived from good; those truths themselves in their order are marked by the precious stones there named. That Jerusalem is not about to descend out of heaven, and that the rest of the things which are said of it are not so to come to pass, but that in singular the things of the description of it, such things are signified as relate to the Church, may be manifest to every one; that the truths of faith are meant by the foundations of its wall, is evident from this consideration, that those are what defend the Church from all insult, as walls a city; that Jerusalem denotes the Church, see n. 2117, 9166; that the walls denote the truths of faith defending the Church, see n. 6419; and

that the foundations denote truths derived from good, n. 9643. And in Ezekiel, "Son of man, lift up a lamentation over the king of Tyre, and say to him, thus saith the Lord Jéhovah; full of wisdom and perfect in beauty, thou hast been in Eden the garden of God; *every precious stone* was thy covering, the *ruby*, the *topaz* and the *diamond*, the *beryl*, the *onyx*, and the *jasper*, the *sapphire*, the *chrysoprase*, and the *carbuncle*, and gold: thou hast been in the mount of the holiness of God, thou hast walked *in the midst of stones of fire*," xxviii. 12, 13, 14; where also by precious stones are signified truths derived from good; for Tyre in the internal representative sense denotes one who is in intelligence and wisdom from the knowledges of good and of truth, n. 1201. Hence it is said of the king thereof, that he is full of wisdom and perfect in beauty; wisdom is predicated of good, and beauty of truth; for all wisdom in the heavens is from good, and all beauty there is from the truths thence derived; Eden the garden signifies intelligence from good, n. 100, the garden signifies intelligence itself, n. 100, 108, 2702; hence it is evident that by the stones there named are signified truths derived from good. But what truths derived from good are signified by each of the stones which were in the breast-plate, will be manifest from what follows; that all truths and goods in the complex are signified, is manifest from this consideration, that the stones were twelve, and on them were inscribed the names of the sons of Israel or of the tribes; for by the twelve tribes are signified the goods and truths of heaven and of the Church in every complex, n. 3858, 3926, 3939, 4060, 6335, 6337, 6397. And that hence they signified heaven with all the societies there, n. 7836, 7891, 7996, 7997; and that they signified various things according to the order in which they are named in the Word, n. 3862, 3926, 3939, 4603, 6337, 6640; and that twelve denote all, n. 3272, 3858, 7973.

9864. "Four orders of stone the order"—that hereby is signified the conjunction of all, namely, truths derived from good, appears from the signification of four, as denoting conjunction, see n. 1686, 9601; and from the signification of orders of stone, as denoting truths derived from good in their order. The reason why there were four orders, and in every order three stones, was, that the conjunction of all truths derived from one good, and thereby perfection, might be represented; for by four is signified conjunction, as was said, and by three perfection, n. 9825; for when good is one, from which all proceed, n. 9863, consequently which all have respect to, then that good is the conjunction of all. That this is the case, may be illustrated by those things which exist in the heavens; all, whosoever are in the heavens, turn the face to the Lord, and what is wonderful, this is the case to whatsoever quarter they turn themselves. Hence it is that all who are in the heavens,

are joined together as one. But they who are out of heaven, turn their faces backward from the Lord, and the more so as they are more remote from heaven, hence with them there is disjunction, because there is no love towards God and towards the neighbour, but towards themselves and towards the world. But this arcanum is not credible to those who think according to the fallacies of the senses; for these cannot comprehend how the direction of all faces in heaven can be given constant to the Lord, who is the sun there, in every change of position; see what was adduced above on this subject, n. 9828.

9865. "A ruby, a topaz, a carbuncle"—that hereby is signified the celestial love of good, appears from the signification of those stones, as denoting the good of celestial love; celestial love is love to the Lord from the Lord. The reason why those stones signify that love, is grounded in their red and flaming colour, and red signifies love, n. 3300. In like manner, flaming, n. 3222, 6832, 7620, 7622, 9570; in this case celestial love, because they are in the first order, and those things which are in the first order correspond to those which are in the inmost heaven, where love celestial, that is, love to the Lord reigns. The twelve stones in the breast-plate, inasmuch as they represented all truths derived from good, hence represented also the whole heaven, for heaven is heaven by virtue of the Divine Truth proceeding from the Divine Good of the Lord; the angels there, who constitute heaven, are receptions of it. Hence it is that the three stones, which are in the first order, represent the inmost heaven, consequently the love which is there, which is called the celestial love of good, and the celestial love of truth; the stones which are in the first order the celestial love of good, and those which are in the second, the celestial love of truth. The reason why those stones represent that love, is grounded in the colour, as was said, for the precious stones represent according to their colours; for in the heavens there appear colours of ineffable beauty, inasmuch as they are modifications of heavenly light, and heavenly light is the Divine Truth proceeding from the Lord. Hence it is evident, that colours are there presented according to the variations of good and of truth, thus they are modifications of the light proceeding from the Lord by [or through] the angels. The light which proceeds from the Lord, appears in the inmost heaven as flames, wherefore the colours, which are thence derived, are red and glittering; but the same light appears in the middle heaven as white light; wherefore the colours, which are thence derived, are whitish, and so far as they have good in them they are shining. Hence it is that there are two fundamental colours, to which all the rest have reference, namely, the colour of red and the colour of white; and that the colour of red is a representative of good, and the colour of white a representative of truth,

see n. 9467. From these considerations it is now manifest from what ground it is, that stones of so many colours were set according to orders in the breast-plate, namely, that they might represent all the goods and truths which are in the heavens in their order, consequently the universal heaven. The reason why the stones of the first order, which are a ruby, a topaz, and a carbuncle, represent the celestial love of good is, because they partake of red; the ruby also, which is in the first place, in the original tongue, is derived from a term which signifies redness; and the carbuncle, which is in the third place, in that tongue is derived from a term which signifies glittering, as from fire; but the topaz, which is in the middle place, is unknown as to its derivation, it being nevertheless probable that it was of a red flaming colour. Hence it is that in Job the like is said of it as of gold, "*The topaz of Ethiopia shall not dispute with wisdom, it [wisdom] shall not be estimated by pure gold,*" xxviii. 19. Gold also denotes the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510.

9866. "One order"—that hereby is signified a Trine [or threefold principle] as one, appears from the signification of an order, as denoting a Trine [or threefold principle], for three stones constituted it, and three signify what is complete from beginning to end, n. 2788, 4495, 7715, 9198, 9488. It is said as one, because one exists from three in successive order, for what is thence simultaneous from those three in collateral order corresponds to the successive [things or principles] from which they existed, and from which they subsist, see n. 9825. Hence it is that the three heavens are one in ultimates, in like manner each heaven. This originates in the Divine [principle] Itself, in which is a Trine, namely, the Divine Itself, the Divine Human, and the Divine Proceeding, and these are One; this Trine and One Divine [principle] Itself is the Lord. From these considerations it may be manifest, why in each order there were three stones, and that by each order is signified a Trine [or threefold principle] as One. The reason why there were four orders is, because there are two kingdoms in the heavens, the celestial kingdom and the spiritual kingdom, and in each an internal and an external. The internal and external of the celestial kingdom was represented by the two orders on the right hand of the breast-plate; and the internal and external of the spiritual kingdom by the two orders on its left, for the breast-plate was a twofold square.

9867. "And the second order"—that hereby is signified this Trine [or threefold principle] also as One, appears from what was just now shewn. In general, that every one exists from the harmony and consent of several, see n. 457.

9868. "A chrysoprase, a sapphire, and a diamond"—that hereby is signified the celestial love of truth, from which are the

things which follow, appears from the signification of those stones, as denoting the celestial love of truth, of which we shall speak presently; it is said that from it are the things which follow, because all the goods and truths which follow, proceed in order from those which go before, for nothing unconnected with what is prior to itself can be given. The first principle in order is the celestial love of good, the second is the celestial love of truth, the third is the spiritual love of good, and the fourth is the spiritual love of truth; this order is what was represented in the orders of the stones in the breast-plate of judgment, and it is the order itself of goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth; the celestial love of good is its internal, and the celestial love of truth is its external. But in the second heaven is the spiritual love of good, which is its internal, and the spiritual love of truth, which is its external; the one also flows-in into the other in the same order, and they constitute a one. Hence it is evident what is meant by the expression, "From which are the things that follow." As to what concerns the stones of this order, they derive their signification, like the foregoing and also the remaining ones, from their colours. That precious stones have a signification according to colours, see above, n. 9865; and that colours in the heavens are modifications of light and of shade there, thus they are variegations of intelligence and wisdom appertaining to the angels, see n. 3993, 4530, 4677, 4742, 4922, 9466; for the light of heaven is the Divine Truth proceeding from the Lord, whence comes all intelligence and wisdom. The stones of the foregoing order derived from their redness that they signified the celestial love of good, but the stones of this order derive their signification from the blue which is from red; for there is given a blue derived from red, and a blue derived from white; the blue derived from red, inwardly glitters from a flaming principle, and this blue is what signifies the celestial love of truth; but the blue derived from white, such as is in the stones of the following order, which signifies the spiritual love of good, does not inwardly glitter from a flaming principle, but from what is lucid. Whether the *chrysoprase*, which is the first stone of this order, was of a blue colour, cannot appear from its derivation in the original tongue; but that it signifies the celestial love of truth, is evident from Ezekiel, "Syria is thy trader by reason of the multitude of thy works, with *chrysoprase*, purple, and needle-work," xxvii. 16; speaking of Tyre, by which is signified wisdom and understanding derived from the knowledges of good and truth, n. 1201. The *chrysoprase* is there joined with purple, and since purple signifies the celestial love of good, n. 9467, it follows that the *chrysoprase* signifies the celestial love of truth, for in the prophetic Word, where mention is made

of good, mention is also made of truth of the same genus, or account of the celestial marriage in singular the things therein, n. 9263, 9314; Syria also, which is the trader, signifies the knowledges of good, n. 1232, 1234, 3249, 4112; the knowledges of good are the truths of celestial love. That the sapphire, which is the second stone of this order, is of a blue colour, such as is that of the heavens, is a known thing, wherefore it is said in the book of Exodus, "Seventy of the elders saw the God of Israel, and under His feet *as the work of sapphire*, and *as the substance of heaven* as to cleanness," xxiv. 10. That that stone signifies what is translucid from interior truths, which are the truths of celestial love, see n. 9407. But the reason why the *diamond*, which is the third stone of this order, denotes the truth of celestial love, is grounded in its translucidity, which comes near to interior blueness, for thus by [or through] it, since it is the last, the colours of the stones of this order, and also of the former, are translucent, and communicate with those which are of the following order. In like manner as is the case with the good and truths in the inmost heaven, and with the good and truths treated of in what follows; for these latter derive their life of charity and faith from the former by communication, as by transluence.

9869. "And the third order"—signifies also a Trine [or threefold principle], also as One, as above, n. 9866.

9870. "A lazare, an agate, and an amethyst"—that hereby is signified the spiritual love of good, appears in like manner from their colour, for the colour of blue derived from white, signifies spiritual good, or, what is the same thing, the spiritual love of good, see above, n. 9868. The spiritual love of good is charity towards the neighbour, and the spiritual love of truth is faith derived from charity; of that good and of this truth consists the second heaven; its internal is the good of charity, and its external is the good of faith. That the lazare is of a blue colour, is a known thing, and also that the amethyst is; that the agate is likewise, is not so well known, for in the original tongue it is not known of what species this stone is, whether an agate, or a turquoise, or whether some other.

9871. "And the fourth order"—that hereby is signified the ultimate Trine [or threefold principle] as One, appears from what was adduced above, n. 9866.

9872. "A beryl, and an onyx, and a jasper"—that hereby is signified the spiritual love of truth, into which superior principles close, appears from the signification of those stones, which they derived from their colours; for the colour of all of this order approaches to white derived from blue. That *beryl* signifies the spiritual love of truth, is manifest from the passages in the Word where it is named, as in Ezekiel, "Behold four wheels near the cherubs; *the aspect of the wheels was like the stone beryl*," i. 15.

16; chap. x. 9. The wheels of the cherubs signify the like with the arms and the feet appertaining to man, namely, the power of acting and of going forward, which is that of truth derived from good, see n. 8215. Hence it is that their aspect was like the stone beryl, for beryl is truth derived from spiritual good, which has power. And in Daniel, "I lifted up mine eyes and saw, behold a man clothed in linen, whose loins were girded with gold of Uphaz, and *his body as beryl*, his face as of lightning, and his eyes as torches of fire," x. 5, 6; where the man clothed in linen was an angel from heaven. Linen signifies truths which invest good, n. 7601; the loins signify conjugal love, which is of good and of truth, n. 3021, 4280, 5050 to 5062. Hence it is that the loins are said to be girded with gold of Uphaz, for gold is the good of love, n. 113, 1551, 1552, 5658, 9490, 9510. But the body from correspondence signifies the good of celestial love, and also the good of spiritual love, n. 6135; and its external signifies truth from that good; hence it is that his body appeared as beryl, thus that beryl denotes the truth of spiritual love. That *onyx* which is the second stone, in this order, signifies the truths of faith derived from love, see what was shewn, n. 9476, 9841. That the *jasper*, which is the third stone of this order and the last, signifies the truth of faith, is manifest in the Apocalypse, "The luminary of the city New Jerusalem was like to most precious stone, as *jasper stone*, like to shining chrystal," xxi. 11. By the Holy Jerusalem is signified the Church about to succeed to this of ours; by its luminary the truths of faith and intelligence thence derived, n. 9548, 9551, 9555, 9558, 9561, 9684; wherefore it is likened to a jasper stone like shining chrystal; chrystal also denotes the truth of faith derived from good. Again, "the building of the wall of the Holy Jerusalem was *jasper*, and the city was pure gold like to pure glass," xxi. 18; where the wall of that city is called jasper, because by the wall is signified the truth of faith defending the Church, n. 6419; and since this is signified by a wall, therefore the first stone of its foundations is said to be *jasper*, verse 19 of the same chapter; for the foundation is the truth of faith derived from good, n. 9643.

9873. From these considerations it may now be manifest, what was signified by the twelve precious stones in the breastplate of judgment, namely, that they signified all the goods and truths of heaven in their order. Heaven is distinguished into two kingdoms, the celestial and spiritual; the good of the celestial kingdom was represented by the two first orders, which were on the right side there; and the good of the spiritual kingdom by the two following orders, which were on the left side. The internal good of the celestial kingdom is the good of love to the Lord, this good is what is meant by the celestial love of good; but the external good of the celestial

kingdom is the good of mutual love, this good is what is meant by the celestial love of truth. But the internal good of the spiritual kingdom is the good of charity towards the neighbour, this good is what is meant by the spiritual love of good; and the external good of the spiritual kingdom is the good of faith, this good is what is meant by the spiritual love of truth; that goods and truths in that order constitute the heavens, see n. 9468, 9473, 9680, 9683, 9780. Hence now it is evident what was represented by the twelve stones, which were called Urim and Thummin; but in what manner Divine Truths, which were responses, were manifested by them, will be said below, n. 9905. That the good of love therein was in the first place, and the truth of faith in the last, is manifest from the first which was a ruby, and from the last which was a jasper, thus from the colour of the first stone which was red, and of the last which was white, each transparent; that red signifies the good of love, see n. 3300, 9467; and that white signifies the truth of faith, see n. 3301, 3993, 4007, 5319. The like to what was signified by the stones in the breast-plate, was also signified by the contexture in the ephod, the ephod was woven together of blue, of purple, of scarlet double-dyed, and of fine linen, as is evident from verse 6 of this chapter, and by blue was signified the truth of celestial love, by purple the good of celestial love, by scarlet double-dyed the good of spiritual love, and by fine linen the truth of spiritual love, n. 9833. The reason was, because the ephod signified heaven in ultimates, in like manner as the breast-plate n. 9824; but good and truths are there enumerated in another order, because the ephod signified the spiritual heaven, whereas the breast-plate signified the whole heaven from first to last. And since the habitation with the tent also represented heaven, n. 9457, 9481, 9485, 9615, therefore the contexture of the curtains and the veils was in like manner of blue, of purple, of scarlet double-dyed, and fine linen, see chap. xxvi. 1, 31 and 36; chap. xxvii. 16; and n. 9466, 9467, 9468, 9469. Moreover, it is to be noted, that **SAPPHIRE** in a general sense signifies the external of the celestial kingdom, and **ONYX** the external of the spiritual kingdom; and since these two stones have this signification, therefore they were the middle stones of the ultimate orders, namely, the sapphire the middle stone in the second order, and the onyx the middle stone in the fourth order; the stones of the second order signified the external good of the celestial kingdom, which is called the celestial love of truth, and the stones of the fourth order signified the external good of the spiritual kingdom which is called the spiritual love of truth, see what was said above in this article concerning them. That the sapphire signifies the external of the celestial kingdom, is evident from the passages in the Word where it is named, as in the book of Exodus, "Seventy of the elders saw the God of Israel, and *beneath*

his feet as the work of sapphire, and as the substance of heaven as to cleanness," xxiv. 10. Thus is described the external of the celestial kingdom, for it is said beneath His feet, denoting what is external, and where the God of Israel is, that is, the Lord, there is heaven. And in Isaiah, "O thou afflicted and tossed with tempests, and not comforted, behold I lay *thy stones* with vermilion, and *I will set thy foundations in sapphires*," liv. 11. The subject treated of in that chapter is concerning the celestial kingdom, the foundations which were to be set in sapphires are the externals of that kingdom, for foundations are things underlaid. And in Jeremiah, "Her Nazarites were whiter than snow, they were fairer than milk, their bones were redder than pearls, *a sapphire was their polish*," Lam. iv. 7. Nazarites represented the celestial man, therefore it is said that a sapphire was their polish; polish denotes what is external. And in Ezekiel, "Above the expanse, which was over the head of the cherubs, was *as the aspect of a sapphire stone*, the likeness of a throne, and above the likeness of the throne, as it were the aspect of a man sitting upon it," i. 26; chap. x. 1; where also the external of the celestial kingdom is described by a sapphire, for what is above the expanse, or what is round about, that is without; the inmost is he that sitteth upon the throne. As a sapphire stone signifies the external of the celestial kingdom, so an *onyx* stone the external of the spiritual kingdom. Therefore also this was the stone, which was set on the two shoulders of the ephod with the names of the sons of Israel engraven, see verses 9 to 14 of this chapter; for by the ephod was represented the external of the spiritual kingdom, 9824. Inasmuch as onyx and sapphire in the general sense signified the externals of the two heavens, therefore also they were set in the midst of the three stones of the second and fourth order, as was said above; for the middle involves the whole; in like manner as concerning the robe, by which in a general sense was represented the spiritual kingdom, because it was the middle, as was shewn above, n. 9825. Inasmuch as those two stones involve every thing which the rest in those orders signified, therefore it is said in Job, "Wisdom is not comparable to gold of Ophir, *to the precious onyx and the sapphire*," xxviii. 16.

9874. "They shall be inclosed in gold in their fillings"—that hereby is signified that all and singular things, in general and in particular, must proceed from the good which is of love from the Lord to the Lord, appears from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510; and from the signification of their being inclosed in their fillings, as denoting to proceed from it; for all and singular the stones were encompassed and thereby inclosed in gold, and since gold signifies the good of love; so the inclosing signifies that which is thence derived,

or which thence proceeds; in like manner as by the sockets of gold, with which the two onyx stones were encompassed, which were set upon the shoulders of the ephod, verse 12 of this chapter. The case herein is this; the breast-plate with the twelve stones represented every good and truth in the heavens, thus the whole heaven, as was shewn above, and not only the heavens, but also all societies which are in the heavens, and likewise every angel who is in a society, are encompassed with a Divine sphere, which is the Divine Good and Truth proceeding from the Lord, see n. 9490, 9491, 9492, 9498, 9499, 9534; as the good and truth of that sphere is received by the angels, so likewise all and singular the things appertaining to them proceed thence, for every angel is a heaven in the least form. The good itself proceeding from the Lord is what is represented by the gold about the stones, and enclosing them. That that good is the good of love from the Lord to the Lord, may be manifest from this consideration, that all good is of love; for what a man loves, this he calls a good, and also feels it to be a good. Hence it is evident that celestial good is the good of love to the Lord, for by that love an angel and a man is conjoined to the Lord, and is thereby brought to Him, and enjoys every good of heaven; that that good is from the Lord, is a thing known in the Church, for its doctrine teaches, that all good is from the Divine [being or principle], and nothing from self. Hence it is evident, that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

9875. "And the stones shall be on the names of the sons of Israel"—that hereby are signified goods and truths distinctly as to every quality, appears from the signification of stones, as denoting distinctly goods and truths, for every stone distinctly signifies some good and truth, as may be seen shewn, n. 9865 to 9872; and from the signification of the names of the sons of Israel, as denoting the same goods and truths as to every quality, see n. 9842, 9843.

9876. "Twelve on their names"—that hereby are signified all and singular things in the complex, appears from the signification of twelve, as denoting all, see n. 3272, 3858, 3913, 7973, and from the signification of the names of the sons of Israel, as denoting goods and truths in the complex, as to every quality, see n. 9875.

9877. "With the engravings of a seal"—that hereby is signified to a heavenly form, appears from the signification of the engravings of a seal, as denoting a heavenly form, see n. 9846. As to what concerns a heavenly form, it is that form according to which all the societies in the heavens are arranged, thus according to which all truths from good [are arranged]; for the angels in the heavens are receptions of truths from good; the Divine Good proceeding from the Lord creates that form; ac-

cording to that form flow all the affections which are of love, and thence all the thoughts which are of faith, since according to it they diffuse themselves into angelic societies, and make communion. Hence it is that they, who are in the good of love to the Lord, and thence in the truths of faith, are in the freest state of willing and thinking; but they who are not in that good, and consequently not in the truths thence derived, are in a servile state, for they will and think from themselves, and not from the Lord, from whom is that form. But what the quality of that form is, cannot be particularly comprehended, by reason that it transcends all intelligence.

9878. "To every one on his name"—that hereby is signified to each in particular, and that they shall be on the twelve tribes, signifies to all in general, appears from the signification of the names of the sons of Israel, as denoting goods and truths as to every quality, see above, n. 9842, 9843; and whereas each stone had its name from the tribes, therefore it signifies, that so it shall be to each in particular; and from the signification of the twelve tribes, as denoting all goods and truths in the complex; by twelve are signified all, n. 3272, 3858, 3913, 7973; and by tribes the goods of love, and the truths of faith in all complex, n. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996, 7997; thus all in general.

9879. "And thou shalt make upon the breast-plate little border-chains"—that hereby is signified the conjunction of the whole heaven in the extremes, appears from the signification of the breast-plate, as denoting the Divine Truth proceeding from the Divine Good of the Lord, see n. 9823, thus also heaven, of which we shall speak presently; and from the signification of little chains, as denoting coherence, see above, n. 9852, thus also conjunction; and from the signification of border, as denoting the extreme, as also above, n. 9853. The reason why the breast-plate also denotes heaven is, because all goods and truths in the complex were then represented by the twelve stones, and by the names of the twelve tribes, and goods and truths in the complex constitute heaven, inasmuch that whether we speak of heaven or of them, it is the same thing; for the angels, who constitute heaven, are receptions of good and truth from the Lord; and since they are receptions of those principles, they are also the forms of them, which are forms of love and charity. The truths of faith constitute beauty, but beauty according to truths derived from good, that is, according to truths by [or through] which good is translucent; the forms of love and charity, such as are those of the angels in the heavens, are human forms; the reason is, because the goods of truths which proceed from the Lord, and of which the angels are receptions, are effigies and images of the Lord.

9880. "Of cord-work"—that hereby is signified indissoluble,

appears from the signification of a cord, as denoting conjunction, see above, n. 9854. The reason why it denotes indissoluble conjunction is, because the cord was of twined and twisted work, as is evident from the original tongue, in which such a cord is named; what is of twined and twisted work, in the spiritual sense, denotes what is indissoluble.

9881. "Of pure gold"—that hereby is signified by celestial good, appears from the signification of gold, as denoting the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510. And whereas it is called pure gold, it is celestial good which is meant, for there is given celestial good and spiritual good, and each internal and external; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour; all those goods in the Word are called gold, and are distinguished by gold from Uphaz, from Ophir, from Sheba and Havilah, and also from Tarshish; *by gold from Uphaz*, Jer x. 9; Dan. x. 5; which is celestial gold; *by gold from Ophir*, Isaiah xiii. 12; Psalm xlv. 9; Job xxii. 24; chap. xxviii. 16, which is spiritual good; *by gold from Sheba*, Isaiah lx. 6; Ezek. xxvii. 22; Psalm lxxii. 15, which is the good of knowledges; and also *by gold from Havilah*, Gen. ii. 11, 12; likewise *by silver and gold from Tarshish*, Isaiah lx. 9; which is scientific truth and good.

9882. "And thou shalt make upon the breast-plate two rings of gold"—that hereby is signified the sphere of Divine Good, by which there is conjunction from the superior part of heaven, appears from the signification of the breast-plate, as being representative of heaven, see n. 9879; and from the signification of two rings of gold, as denoting the sphere of the Divine Good, by which is conjunction, see n. 9498, 9501; that it denotes from the superior part of heaven, is signified by the rings being from the upper part of the breast-plate, for hence the little chains were drawn to the sockets of gold on the shoulders of the ephod.

9883. "And thou shalt give the two rings on the two extremities of the breast-plate"—that hereby is signified in the extremes, appears from the signification of the two rings, as denoting the sphere of the Divine Good by which is conjunction, see just above, n. 9882. And from the signification of the two extremities, as denoting ultimates or extremes; and from the signification of the breast-plate, as being representative of heaven, see above, n. 9879. From which considerations it is evident, that by giving the two rings on the two extremities of the breast-plate, is signified the conjunction of the sphere of the Divine Good in the extremes of heaven.

9884. "And thou shalt give two cords of gold upon the two rings"—that hereby is signified a mode of conjunction indissoluble, appears from the signification of cords, as denoting

indissoluble conjunction, see above, n. 9880; and from the signification of gold, as denoting the good of love, see also above, n. 9881; but the mode of conjunction is signified by giving them on the two rings. From these considerations it is evident, that by giving the two cords of gold upon the two rings, is signified a mode of indissoluble conjunction of good with the Divine Sphere.

9885. "At the extremities of the breast-plate"—that hereby is signified in the extremes, appears from what was said above, n. 9883.

9886. "And the two extremities of the two cords thou shalt give upon the two sockets"—that hereby is signified the mode of conjunction with sustaining principles in the extremes, appears from the signification of the extremity, as denoting ultimates or extremes, see above, n. 9883; and from the signification of cords, as denoting indissoluble conjunction, see also above, n. 9880; the mode of conjunction is signified by giving them upon the sockets; and from the signification of the sockets which were upon the shoulders, as denoting existence and subsistence, see n. 9847, 9851. The reason why they denote also support or sustenance is, because they were upon the shoulders, and by shoulders are signified things sustaining, inasmuch as they sustain and carry.

9887. "And thou shalt give them on the shoulders of the ephod"—that hereby is signified thus the support of heaven and the preservation of good and truth there by every endeavour and ability, appears from the signification of giving upon the shoulders of the ephod, as denoting support and the preservation of good and truth in the heavens. That it denotes support, see just above, n. 9886; and that it denotes preservation by every endeavour and ability, see n. 9836. The reason why it denotes the support of heaven by the Divine [principle] proceeding from the Lord, and also the preservation of good and of truth there, is, because by the breast-plate, which was tied by cords to the shoulders of the ephod, and was thereby sustained, is signified the Divine Truth proceeding from the Divine Good of the Lord, n. 9823, thus all goods and truths in the complex which constitute heaven, n. 9879.

9888. "Over against the faces of it"—that hereby is signified for ever, appears from the signification of over against the faces, as denoting for ever; for by the breast-plate is signified heaven, and every good and truth which constitutes it, n. 9879; what is over against the faces there is in the perpetual view of the Lord, thus is preserved for ever.

9889. "And thou shalt make two rings of gold"—that hereby is signified the sphere of the Divine Good, appears from the signification of rings, as denoting the sphere of the Divine Good

by which is conjunction, see n. 9882; and from the signification of gold, as denoting the good of love, see n. 9880.

9890. "And thou shalt set them on the two extremitities of the breast-plate"—that hereby is signified in the extremes, appears from the signification of extremities, as denoting ultimates or extremes; and from the signification of the breast-plate, as being representative of heaven, see n. 9882.

9891. "Upon its edge which is on this side the ephod inwards"—that hereby is signified the conjunction and preservation of the middle part, appears from the signification of the edge of the breast-plate which is on this side the ephod inwards, as denoting conjunction with the middle part of heaven, and thereby preservation; for by the ephod is signified the Divine Truth in the spiritual heaven in an external form, n. 9824, thus heaven in externals; and the edge which is on this side the ephod denotes the middle part; for the subject treated of is concerning the conjunction of all the goods and truths of heaven with the ultimates there, and hence concerning the preservation of the whole and of all its parts. All goods and truths are represented by the twelve stones of the breast-plate, and by the names of the twelve tribes for them there; their conjunction with the ultimates of heaven is represented by its being tied to the ephod in six places, in two at the shoulders above, in two at the middle part, and in two at the shoulders beneath above the girdle; hence is representatively exhibited the preservation of the whole, both heaven and all things therein. The conjunction of the breast-plate to the shoulders above represents the preservation of celestial goods and truths there; but the conjunction at the edge on this side the ephod inwards, or at the middle part, represents the preservation of spiritual goods and truths; and the conjunction at the shoulders beneath over against the coupling above the girdle represents the preservation of natural goods and truths proceeding from the two former. For the goods and truths of heaven are in a threefold order; those which are in the supremes are called celestial, those which are in the middles are called spiritual, and those which are in the inferiors are called natural proceeding from the former, and treated of beneath.

9892. "And thou shalt make two rings of gold"—signifies the sphere of Divine Good, as above, n. 9882, 9889.

9893. "And thou shalt give them on the two shoulders of the ephod beneath"—that hereby is signified the preservation of good and truth in the lowest part of heaven, appears from the signification of giving upon the shoulders, as denoting preservation by all endeavour and ability, as above, n. 9887; by beneath is there signified the lowest part of heaven, where good and truth are in a natural form, see just above, n. 9891.

9894. "Over against the faces of it"—signifies for ever, as above, n. 9887.

9895. "Opposite to the coupling thereof above the girdle of the ephod"—that hereby is signified where there is conjunction of all things proximately within the external colligament, by which all things are kept together in connexion and in form, appears from the signification of opposite to the coupling of the ephod, as denoting where there is conjunction of all things signified by the ephod, which are goods and truths in the spiritual kingdom in an external form, n. 9824; and from the signification of above the girdle of the ephod, as denoting proximately within the external colligament, by which all things are kept together in connexion and in form; for by above is signified within, since by things superior are signified things interior, n. 2148, 3084, 4599, 5146, 8325; and by the girdle of the ephod the external colligament, by which all things are kept together in connexion and in form, n. 9828, 9837. It may be expedient briefly to say how the case herein is. That by the tying of the breast-plate to the shoulders above, within and beneath, is signified the conjunction of all things of heaven, was shewn above, n. 9891; and that by this last tying which was above the girdle is signified their preservation on the lowest part, where good and truth is presented in a natural form, n. 9893. That those things which are lowest, or which are ultimate, contain superior or interior things in connexion and in form, see n. 9828. This lowest, or last principle, is represented by the girdle of the ephod, n. 9828, 9837; but what is proximately within or above, was represented by that which is opposite to the coupling above the girdle, where the breast-plate was tied to the ephod beneath.

9896. "And they shall tie the breast-plate from its rings to the rings of the ephod"—that hereby is signified the conjunction and preservation of all things of heaven by the sphere of the Divine Good in the externals of the spiritual kingdom, appears from the signification of tying, as denoting conjunction and preservation, see what was said above, where the tying of the breast-plate to the ephod was treated of; and from the signification of the breast-plate, as being representative of all things of heaven, see n. 9879, 9882; and from the signification of rings, as denoting the sphere of Divine Good by which is conjunction, see n. 9498, 9501, 9882; and from the signification of the ephod, as denoting Divine Truth in the spiritual kingdom in the external form, into which interior things close, see n. 9824, thus all the external of that kingdom.

9897. "In a thread of blue"—that hereby is signified by the celestial love of truth, appears from the signification of a thread of blue, as denoting the celestial love of truth, see n. 9466, 9687, 9833.

9898. "To be upon the girdle of the ephod"—that hereby is signified that it may be preserved for ever in its connexion and in its form, appears from what was said above, n. 9895.

9899. "Nor shall the breast-plate recede from [being] upon the ephod"—that hereby are signified all things of heaven inseparable from the externals of the spiritual kingdom, appears from the signification of not receding, as denoting not to be separated; and from the signification of the breast-plate, as being representative of all things of heaven, see n. 9879, 9882; and from the signification of the ephod, as denoting all the external of the spiritual kingdom, see n. 9824, 9896.

9900. "And Aaron shall carry the names of the sons of Israel"—that hereby is signified the preservation of good and truth as to all quality by the Lord, appears from the signification of carrying, when relating to the breast-plate, by which are signified all the goods and truths of heaven, n. 9879, 9887, as denoting to preserve, for what is carried on the breast, this is preserved [kept together]. That to carry also, when relating to the Divine [being or principle], denotes to keep together in a state of good and truth, see n. 9500, 9737. And from the representation of Aaron, as denoting the Lord as to Divine Good, see n. 9806; and from the signification of the names of the sons of Israel, as denoting the goods and truths of heaven and of the Church as to all quality, see n. 9842.

9901. "In the breast-plate of judgment"—that hereby is signified a representative of heaven as to Divine Truth shining forth from the Divine Good of the Lord, appears from the signification of the breast-plate of judgment, as denoting the Divine Truth shining forth from the Divine Good of the Lord, see n. 9857; and as being representative of heaven, n. 9879, 9882.

9902. "Upon his heart"—that hereby is signified from Divine Love to eternity, appears from the signification of the heart, as denoting the good of love, see n. 3313, 3635, 3883 to 3896, 7542, 9050. Hence when it relates to the Lord, who is here represented by Aaron, it denotes Divine Love; hence to carry on the heart denotes to preserve from Divine Love to eternity.

9903. "In his entering-in to the holy [place]"—that hereby is signified in all worship, appears from the signification of entering-in to the holy, as denoting worship; for all his administration at the altar, and in the tent of the assembly, was called the holy, which administration was worship.

9904. "For remembrance before Jehovah continually"—that hereby is signified from mercy to eternity, appears from the signification of remembrance, when it relates to the Divine [being or principle] as denoting to preserve or liberate from a principle of mercy, see n. 9849; and from the signification of continually, as denoting to eternity.

9905. "And thou shalt give to the breast-plate of judgment the urim and thummim"—that hereby is signified the shining forth of Divine Truth from the Lord in ultimates, appears from the signification of the breast-plate of judgment, as denoting Divine Truth shining forth from the Divine Good of the Lord, see n. 9857; and from the signification of urim and thummim, as denoting light and the shining forth [*explendescencia*] thence. The reason why the urim and thummim denote light and explendescence is, because by the stones in the breast-plate the light of heaven shone forth with variety according to the responses which were given by them, therefore also they were of different colours; for the Divine Truth proceeding from the Divine Good of the Lord appears before the angels as light, hence is all the light of heaven. The colours thence derived, which are the modifications of that light with the angels, are variegations of the intelligence and wisdom appertaining to them, for all wisdom and intelligence is from that Divine Truth or light. Hence it may be manifest that by the shining forth [*explendescencia*] of various colours from that light are presented Divine Truths, which are responses in the heavens; in like manner by the urim and thummim, when the Divine [being or principle] was interrogated. But it is to be noted, that when the explendescence appeared, then at the same time the response to the subject of enquiry was pronounced in an audible voice [*viva voce*]; which was done by the angels, to whom by such explendescence it was revealed from the Lord; for, as was said, the Divine Truths, which are responses, so appear in the heavens. That the light of heaven is the Divine Truth proceeding from the Divine Good of the Lord, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571. And that colours appear in the heavens, and that they are modifications of that light with the angels, thus variegations of intelligence and wisdom appertaining to them, see n. 3993, 4530, 4677, 4742, 4922, 9466, 9467, 9865. That this is the case, is also manifest from the signification of urim and thummim, for urim signifies fire lucent, and thummim the explendescence; fire lucent is the Divine Truth from the Divine Good of the Divine Love of the Lord, and the explendescence is that truth in ultimates, thus in effect. And it is to be noted, that thummim in the Hebrew tongue denotes integrity, but in the angelic tongue explendescence. It is said in the angelic tongue, because the angels discourse with each other from the very essence of a thing perceived inwardly in themselves, thus according to its quality; the discourse thence flows forth into a conformable sonorous [expression], audible only to the angels; the

explendescence of Divine Truth and the sonorous [expression] is *thummim*, hence now is its denomination. The like is perceived by the angels, when *thum* is read in the Hebrew tongue, by which is signified what is *entire*, or *integrity*. Hence it is, that by entire, in the internal sense of the Word, is signified Divine Truth in effect, which is a life according to the Divine precepts, as may be manifest from several passages in the Word, as in Joshua, chap. xxiv. 14; in the book of Judges, chap. ix. 16, 19; and in David, Psalm xxv. 21; Psalm xxxvii. 37; Psalm lxxxiv. 11; Psalm ci. 2; Psalm cxix. 1. Hence also it is, that the urim and thummim are called *the judgment of the sons of Israel*, also *the breast-plate of judgment*, and likewise *the judgment of urim*, for judgment signifies Divine Truth in doctrine and life, see above, n. 9857. From these considerations it may now be manifest, that the breast-plate by urim and thummim, that is, by the explendescence of the light of heaven, revealed Divine Truths in a natural sphere, thus in ultimates. A like explendescence is also presented inwardly with those who are in truths derived from good, which dictates, and as it were gives responses, when truth is enquired after from affection of heart, and is loved as good. That there is such an explendescence, whereby Divine Truth from heaven is revealed in the natural man, with those who are illustrated from the Word, is not perceived in the world, by reason that it is unknown that any light from heaven illustrates the intellectual principle of man; but that it is so, has been given to perceive, and also to see. It is to be noted further, that that explendescence appears in ultimates, since all things which are of light from the Divine [being or principle], descend even to ultimate ends; and because they descend thither, they also shine forth there and thence. Hence now it is, that the breast-plate was set upon the ephod and upon its girdle; for the ephod represented Divine Truth in ultimates, n. 9824; and its girdle represented a common bond, that things might be kept in connexion, n. 9828, 9837. Therefore it is said, *And they shall tie the breast-plate from its rings to the rings of the ephod, to be upon the girdle of the ephod, nor shall the breast-plate recede from being upon the ephod*, verse 28 of this chapter. The reason why the names of the sons of Israel were also engraven was, because the twelve tribes likewise represented all things of the Divine Good and truth in the heavens, consequently heaven with all the societies there, and various things according to the order in which they are named in the Word, see n. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7336, 7891, 7973, 7996, 7997.

9906. "And they shall be on the heart of Aaron"—that hereby is signified from the Divine Good of the Divine Love of the Lord, see above, n. 9902.

9907. "In his entering-in before Jehovah"—that hereby is

signified in all worship, appears from the signification of entering-in before Jehovah, or, what is the same thing, to the Holy [place], as denoting worship, see above, n. 9903.

9908. "And Aaron shall carry the judgment of the sons of Israel"—that hereby is signified the Divine Truth of heaven and of the Church, appears from the signification of judgment, as denoting Divine Truth in doctrine and life, see n. 9857. Since they were the urim and thummim which are here called judgment, therefore it is the Divine Truth proceeding from the Lord, and shining forth and explendescant in ultimates, which is here meant by judgment, for the urim and thummim have that signification, n. 9905.

9909. "Upon his heart before Jehovah continually"—that hereby is signified perpetually shining forth from good, appears from the signification of the heart, as denoting the good of love, see n. 3313, 3635, 3883 to 3896, 7542, 9050; and from the signification of continually, as denoting perpetually. The reason why it denotes shining forth is, because the breast-plate was on the heart, and by the breast-plate is signified the Divine Truth shining forth from the Divine Good of the Lord, n. 9823.

9910. Verses 31, 32, 33, 34, 35. *And thou shalt make the robe of the ephod, the whole of blue. And the mouth [or aperture] of the head thereof shall be in the midst thereof; its brim shall be to the mouth [or aperture] thereof round about, the work of the weaver, as the mouth [or aperture] of a coat of mail it shall be to it, lest it should be rent. And thou shalt make upon the borders thereof pomegranates of blue and of purple, and of scarlet double-dyed, upon the borders thereof round about, and bells of gold in the midst of them round about. A bell of gold and a pomegranate, a bell of gold and a pomegranate upon the borders of the robe round about. And it shall be upon Aaron the minister, and his voice shall be heard in his entering-in to the Holy before Jehovah, and in his going out, lest he die. And thou shalt make the robe of the ephod, signifies the Divine Truth in the internal form in the spiritual kingdom. The whole of blue, signifies by influx from the good of the celestial kingdom. And the mouth [or aperture] of the head thereof shall be in the midst thereof, signifies the ratio [rationem] of influx from a superior principle. And a brim shall be to the mouth thereof round about, signifies what is on all sides terminated and closed. The work of a weaver, signifies from what is celestial. As the mouth of a coat of mail it shall be, lest it should be rent; signifies thus strong and secure from hurt. And thou shalt make upon the borders thereof, signifies in the extremes where the natural principle is. Pomegranates signifies scientifics of good. Of blue, and of purple, and of scarlet double-dyed, signifies from the good of charity and of faith. Upon the bor-*

ders thereof round about, signifies in the extremes where the natural principle is on all sides. And bells of gold, signifies all things of doctrine and of worship passing to those who are of the Church. * In the midst of them round about, signifies from the interior of the scientifics of good on all sides. A bell of gold and a pomegranate, a bell of gold and a pomegranate upon the borders of the robe round about, signifies thus every where. And it shall be upon Aaron, signifies a representative of the Lord. To minister, signifies whilst in worship and evangelization. And his voice shall be heard, signifies the influx of truth with those who are in the heavens and who are in the earths. In his entering-in to the Holy before Jehovah, signifies in every state of good and truth in worship. Lest he die, signifies lest the representative perish, and thereby conjunction with the heavens.

9911. "And thou shalt make the robe of the ephod"—that hereby is signified the Divine Truth in the internal form in the spiritual kingdom, appears from the signification of a robe, as denoting in general the spiritual kingdom, and specifically the Divine Truth in an internal form there, see n. 9825.

9912. "The whole of blue"—that hereby is signified by influx from the good of the celestial kingdom, appears from the signification of blue, as denoting the celestial love of truth, see n. 9466, which is the good of mutual love, and the good of mutual love is the external good of the celestial kingdom, for goods in the heavens proceed in order from inmost to outermost, and in the order in which they proceed, they also flow in, for to proceed is to flow-in; in what order goods proceed, see n. 9873. This good is what flows-in into the internal good of the spiritual kingdom, which is signified by the robe: hence exists its good, which is the good of charity towards the neighbour; hence now it is that the robe was wholly of blue. With the influx of goods the case is this; there is not any good given, which is good, unless it has in it an anterior good from which [it is derived]; the interior good from which it is derived constitutes its essence, whence it comes to pass, that that good exists in the following, almost as the soul in its body. It is this following good concerning which it is said that it proceeds from another, which is interior. That the good of charity towards the neighbour proceeds from the good of mutual love, which is a prior or interior good, has been occasionally shewn above. The good of mutual love is the external good of innocence, and unless the good of charity has in it the good of innocence, it is not the good of charity, see n. 2526, 2780, 3183, 4797, 6765, 7840, 9262, consequently unless it has in it the good of mutual love. Hence now it is, that the robe was to be wholly of blue; for blue is the good of mutual love, or, what is the same thing,

the external good of innocence; and the robe denotes Divine Truth in the internal form in the spiritual kingdom, which is the same thing with the good of charity, n. 9825.

9913. "And the mouth [or aperture] of the head thereof shall be in the midst thereof"—that hereby is signified the ratio of influx from a superior principle, appears from the signification of the mouth [or aperture] of the head of the robe in the midst thereof, as denoting where there is influx from a superior principle, or what is the same thing, from an interior principle, thus from the celestial kingdom into the spiritual kingdom. That the external good of the celestial kingdom flows-in into the internal good of the spiritual kingdom, see just above, n. 9912. The reason why the mouth [or aperture] of the head of the robe in the midst thereof has this signification is, because by the robe is signified the spiritual kingdom, and specifically its internal principle, n. 9825; and by the neck, where the mouth of the head of the robe was, is signified the influx, the communication, and conjunction, of things celestial with things spiritual, n. 3542, 5320, 5328; for the head with man corresponds to the celestial kingdom of the Lord, and the body to His spiritual kingdom, hence the interceding neck, which the mouth of the head of the robe encompasses and clothes, corresponds to the intermediation or influx of the celestial kingdom into the spiritual kingdom. That such things are signified by the mouth of the head of the robe in the midst thereof, may appear as a paradox, and will appear so to those who know nothing concerning heaven, and concerning spirits and angels there, consequently nothing concerning correspondence. That there is a correspondence of all things appertaining to man with all things in the heavens, has been shewn at the close of several chapters, see the places cited, n. 9280; and that in general the head corresponds to celestial things, the body to spiritual, and the feet to natural, n. 4938, 4939. Hence it is evident that the neck from correspondence signifies the influx, the communication and conjunction of things celestial with things spiritual. Hence the mouth of the head of the robe, which was made to encompass the neck, signifies the ratio of that influx; for by the garments of Aaron were represented in general those things which are of the spiritual kingdom of the Lord, n. 9814. Hence it is evident that by the description of the mouth or compass of it is described the influx itself. It is moreover to be noted, that angels and spirits appear clad in garments, and that singular the parts of their garments are representative; this is known to all who are in the heavens. Hence it is that singular the parts also of the garments of Aaron are representative of such things as are in the heavens; for the Word from the Lord is so written, that by it there is conjunction. The reason why the man of the Church does not know this, although he has such Word, is because he

turns his interiors to the world, insomuch that he cannot be elevated towards heaven, and be instructed, see n. 9706, 9707, 9709.

9914. "Its brim shall be to the mouth thereof round about"—that hereby is signified on all sides terminated and closed, appears from the signification of the brim or border, round about the mouth or upper aperture of the robe, as denoting on all sides terminated and closed; for that brim, or that border, was what terminated and closed round about. By this and the particulars which presently follow, is described the ratio of the influx of celestial good into spiritual good. That this influx is in a like ratio with the influx of the powers from the head through the neck with man, is manifest from what was said in the article above concerning correspondence. It may be expedient briefly to say what is the nature and quality of this influx; all the first [principles], which are of the head, namely, which are of the cerebrum and the cerebellum, collect themselves into fascicles of fibres and little nerves there, and being collected they are let down through the neck into the body, and therein diffuse themselves in all directions, and move the organical substances there altogether in compliance with the will, which commences in the brains. Similar also is the deflux and influx of the powers and forces from the celestial kingdom, which is the head in the GRAND MAN or in heaven, into the spiritual kingdom, which is as the body there. This influx also is what is meant and described by the mouth of the head of the robe in the midst, and its termination by the brim round about. Hence now it is that by the brim of that mouth is signified what is terminated and closed on all sides. The termination itself is now described.

9915. "The work of the weaver"—that hereby is signified from the celestial principle, appears from the signification of the work of a weaver, as denoting from a celestial principle; by work is signified that which is done or exists, thus what is *from* another; and a weaver is he who causes it to be or exist; thus it denotes the celestial principle, for from this, and by this, exists the spiritual principle. That the good of the celestial kingdom flows in into the good of the spiritual kingdom, and makes this latter to exist, was shown above, n. 9913, 9914. Whether we speak of the good of the celestial kingdom, or of the celestial principle, it is the same thing, for the celestial principle is the good of that kingdom; the case is similar with respect to the good of the spiritual kingdom and the spiritual principle. What the good of the celestial kingdom, or the celestial principle is, and what the good of the spiritual kingdom or the spiritual principle, see the passages cited, n. 9277. In the heavens there are three principles which succeed in order, namely, the celestial, the spiritual, and the natural; the celestial makes the inmost heaven, the spiritual the middle

heaven, and the natural proceeding from the spiritual the ultimate heaven. These same three principles are in man, and succeed in a like order in him as in the heavens, for the regenerate man is a heaven in the least form, corresponding to the grand heaven, n. 9279; but the faculties receiving those principles are called the voluntary, the intellectual, and the scientific, from which comes the cogitative or imaginative of the external or natural man; the voluntary receives the celestial principle or good, the intellectual receives the spiritual principle or truth thence derived, and the scientific, which makes the intellectual of the natural man, includes and closes those principles. These three are signified in the Word by a worker with the needle, a contriver, and a weaver; that a worker with a needle or needle-work denotes the scientific principle, see n. 9688; and that a contriver or contrivance denotes the intellectual principle, see n. 9598, 9688; thus a weaver denotes the voluntary principle. The reason why a weaver denotes the voluntary principle is, because the voluntary principle flows in into the intellectual and weaves it, insomuch that the things which are in the intellectual principle are weavings from the voluntary; for what the voluntary principle wills, this it forms, that it may appear to the sight in the intellectual, which sight is thought [or contrivance] and hence by a contriver [or thinker] is signified the intellectual principle. Inasmuch as by the garments of Aaron was represented the spiritual heaven, adjoined to the celestial kingdom, n. 9814, and the celestial kingdom corresponds to the voluntary principle appertaining to man, and the spiritual kingdom to the intellectual principle appertaining to him, n. 9835; therefore, in application to garments, mention is made of the work of a worker with a needle, of a contriver, and of a weaver, and thereby are signified the things which are from the scientific principle, from the intellectual, and from the voluntary, or what is the same thing, from the natural, from the spiritual, and from the celestial. That such things are signified, may be manifest to all those who believe that the Word is Divine, and that thus it interiorly contains the things which are of the Lord, which are of heaven, and which are of the Church, for these are Divine things; and apart from these things, how insignificant is it for Jehovah Himself to say, by whom and of what work the garments of Aaron should be made, and which of them should be made by the worker with a needle, which by a contriver, and which by a weaver, which yet are distinctly named in what follows of the book of Exodus in these words, "These he filled with wisdom of heart, to make all work of a workman, and of a contriver, and of a worker with a needle, in blue, and in purple, and in scarlet double-dyed, and of a weaver; making all work, and contriving contrivances," xxyv. 35. A workman in this

passage denotes Divine Celestial Good, from which comes the voluntary principle of a regenerate person, n. 9846; his work is named in the first place, because immediately from the Divine [being or principle]; and from celestial good all things are mediately born, and proceed.

9916. As the 'mouth [or aperture] of a coat of mail shall be to it lest it should be rent'—that hereby is signified thus strong and secure from hurt, appears from the signification of a coat of mail, as denoting what is strongly woven together, wherefore it is said, lest it should be rent, that is, that it may be safe from hurt; such a woven [substance] is signified by that term in the original tongue. The idea of that woven [substance] may be had from correspondence; for the subject here treated of in the internal sense is concerning the influx of celestial good into spiritual good. This influx is what is signified by the mouth of the head of the robe, and is described by the work of a weaver and of a coat of mail; and to that influx from the heavens corresponds the influx of life with man from the head through the neck into the body, n. 9913, 9914; and since it thus corresponds to it, the texture of the neck is of strong nerves, and below the texture is as it were a circular [assemblage] of bones, by which the influx is rendered secure from all hurt; hence, as was said, an idea may be formed of singular the things contained in this verse, namely, what is signified by the mouth of the head in the midst, by the brim which is round about it, by the work of a weaver, and by the mouth of a coat of mail, which is to it, lest it should be rent. It is to be noted, that all representatives in nature have reference to the human form, and are significative according to their relation to it, n. 9496; and that all clothing derives a signification from that part of the body which it covers, n. 9827; hence also this upper part of the robe which encompasses and covers the neck.

9917. "And thou shalt make upon its borders"—that hereby is signified in the extremes where the natural principle is, appears from the signification of the borders of the robe, as denoting the extremes where the natural principle is. For by the robe is specifically signified Divine Truth in the spiritual kingdom in the internal form, and in general the spiritual kingdom, n. 9825; and by the borders which are beneath and round about, its extremes; and the extremes of the spiritual kingdom are things natural; for goods and truths in the heavens succeed in this order, in the supreme or inmost are celestial goods and truths, in the middle are spiritual goods and truths, and in the ultimate are natural goods and truths; concerning which succession in the heavens and with man, see what was said just above, n. 9915. And since the scientifics of truth and of good are in the external or natural man, therefore also pomegranates were set in the border, for by pomegranates are signified the scien-

tifics of good ; and also in the pomegranates were bells of gold, because by bells are signified such things as are derived from scientifics. That the borders of the robe denote the extremes where the natural principle is, is manifest from the passages in the Word, where borders are named, as in Isaiah, "I saw the Lord sitting upon a throne high and lofty, and *the borders thereof filled the temple*," vi. 1, where by the throne on which the Lord sat is signified heaven, and specifically the spiritual heaven, n. 5313, 8625 ; by borders are there signified Divine Truths in ultimates, or in extremes, such as are the truths of the Word in the sense of the letter ; which are said to fill the temple, when they fill the Church. The like is signified by the borders filling the temple, as by the smoke and the cloud filling the tabernacle and also the temple, as occasionally spoken of in the Word ; that by smoke is there signified Divine Truth in ultimates, such as is the sense of the letter of the Word, see n. 8916, 8918 ; and also by a cloud, n. 4060, 4391, 5922, 6343. That the woman labouring with an issue of blood, *when she touched the border of the Lord's garment*, was healed, Matt. ix. 20, 22 ; and in general, that *as many as touched the border of His garment*, were healed, Matt. xiv. 36 ; Mark vi. 56, signified that from the Divine [being or principle] in the extremes or ultimates health went forth ; for that in the ultimates of good and truth, which are from the Divine [being or principle], there is strength and power, see n. 9836, and also that responses are there, n. 9905. And in Matthew, "Jesus said of the Scribes and Pharisees, that they do all their works to be seen of men, that they make broad their phylacteries, and *magnify the borders of their robes*," xxiii. 5 ; in this passage it is very manifest that borders of a robe denote external things which are extant to view, and that to magnify them denotes to do works in externals, that they may appear or be seen. And in Jeremiah, "Jerusalem hath sinned a sin, *her uncleanness is in her borders*," Lam. i. 8, 9 ; uncleanness in the borders denotes in the deeds and words, thus in the extremes ; for the extremes derive their essence from the interiors, wherefore when the interiors are unclean, the extremes are also unclean, although the uncleanness does not appear before men, by reason that men look at the external form, and thus do not see the interiors ; nevertheless the uncleanness, which is in the interiors, appears before the angels, and is also detected with every one in the other life, for externals are there removed ; hence it is made evident what has been the quality of works in their essence. And in Nahum, "*I will uncover thy borders upon thy faces*, and I will shew thy nakedness to the nations," iii. 5 ; to uncover the borders upon the faces denotes to remove externals, that internals may appear ; for the externals, which are of the natural man, by various methods conceal the internals, which

are hypocrisies, deceits, lies, hatreds, revenges, adulteries and other like things, wherefore when externals are taken away, internals appear in their uncleanness and filthiness.^c And in Jeremiah, "If thou shalt say in thine heart, wherefore have these things happened unto me? *For the multitude of thine iniquity thy borders were discovered, thy heels were violated. I will make bare thy borders upon thy faces*, that thine ignominies may be seen, thine adulteries," xiii. 22, 26, 27. Speaking of the abominations of Jerusalem; to discover the borders, and to make them bare, denotes to take away external things, which cover and hide, that the interiors may be seen; for man learns to feign what is good, what is honest and sincere, for the sake of reputation, of honour, and of gain, when yet inwardly he has evils and falses of various kinds stored up; inasmuch as by borders are signified external things, therefore also mention is made of the heels, because the heels denote the lowest things of the natural principle, see n. 259, 4938, 4940 to 4951. From these considerations it is now manifest, that by the borders of the robe are signified goods and truths in ultimates or extremes, which are in the natural world.

9918. "Pomegranates"—that hereby are signified the scientifics of good, appears from the signification of pomegranates, as denoting the scientifics of good, see n. 9552. The reason why pomegranates were set in the borders of the robe was, because borders signified the ultimates or extremes of heaven and the Church, and those ultimates or extremes are scientifics, as is manifest from what was said above, n. 9915, 9917, concerning the successive order of goods and of truths in the heavens and with man. The scientifics of good and of truth, which are signified by pomegranates, are doctrinals from the Word, which are scientifics, so far as they are in the memory, which is in the external or natural man. But when they enter the memory, which is in the internal or spiritual man, as is the case when the life is formed according to them, then the doctrinals as to truth, become [things] of faith, and as to good become [things] of charity, and are called spiritual. When this is the case, they nearly vanish from the external or natural memory, and appear as innate, because ingrafted in the life of man, like all those things which by daily use are become as it were natural. Hence it is evident what scientifics are, and to what they conduce, consequently to what the doctrinals of the Church conduce whilst they are held only scientifically; for when they are held only scientifically, they have then a place beneath intelligence and wisdom, nor do they ascend or enter the life, until they become of faith and of charity in the internal man.

9919. "Of blue, and purple, and scarlet double-dyed"—that hereby is signified from the good of charity and of faith, appears from the signification of those words, see n. 9687,

9833. The reason why fine linen was not interwoven as in the ephod, is because the waistcoat, which was the inmost clothing, was of fine linen, and this for the reason because of fine linen is signified truth from a celestial origin, n. 5319, 9469, which is spiritual good itself proceeding from celestial.

9920. "On the borders thereof round about"—that hereby is signified in the extremes, where the natural principle is, in all directions, appears from the signification of borders, as denoting extremes, where the natural principle is, see above, n. 9917; and from the signification of round about, as denoting in all directions; for when borders signify extremes, the whole circumference which is from the borders signifies every extreme, consequently every where, or in every direction.

9921. "And bells of gold"—that hereby are signified all things of doctrine and of worship derived from good passing to those who are of the Church, appears from the signification of bells, as denoting all things of doctrine and of worship passing to those who are of the Church, of which we shall speak presently. That they are derived from good, is signified by their being of gold, for gold signifies good, n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884. The reason why bells denote all things of doctrine and of worship passing to those who are of the Church is, because by means of the bells the people heard and perceived the presence of Aaron in ministering, for by the people are signified those who are of the Church, and by the ministry of Aaron are signified all things of doctrine and worship; wherefore in what follows it is said, *And they shall be upon Aaron to minister, and his voice shall be heard in his entering-in to the Holy before Jehovah, and in his going-out*, from which considerations it is evident what is signified by bells. The reason why those bells were set in the borders of the robe was, because the holy things of doctrine are in the extremes, and also there and thence is hearing and perception, see n. 9824, 9905.

9922. "In the midst thereof round about"—that hereby is signified from the interior of the scientifics of good in every direction, appears from the signification of "in the midst," as denoting what is interior, see n. 1074, 2940, 2973, 5897. Thus in the midst, when it relates to the hearing and perception of doctrine and of worship, which are signified by bells, denotes from what is interior; and from the signification of pomegranates, in the midst of which they were, as denoting the scientifics of good, see above, n. 9918; and from the signification of round about, as denoting in every direction, as above, n. 9920. The reason why the bells were set in the midst of the pomegranates was, because the scientifics, which are signified by pomegranates, are recipients, and as vessels of truth and of good, see n. 1469, 1496, 3068, 5373, 5489, 7770; and doctrine and wor-

ship, which are signified by bells, must be derived from good and truth, which are inwardly in scientifics as in their vessels; if they are not derived from those principles, but only from scientifics, they have not any thing of life. It is said that doctrine and worship must be from good and truth, which are within in scientifics, but not from scientifics without those principles. But since few can comprehend how this case is, it may be expedient to explain it, as far as possible, to the apprehension. All things of the external or natural memory are called scientifics, for there is given an external memory, which is of things in the natural world, and there is given an internal memory, which is of things in the spiritual world, see n. 2469 to 2494, 2831, 5212, 9394, 9723, 9841. The things which are inscribed on the internal memory are not called scientifics because they are things relating to the life of man, but they are called truths which are of faith and goods which are of love; these are the things which must be within in scientifics. For there is in man an external principle, which is called the external man, and an internal principle, which is called the internal man; the internal principle must be in the external, as the soul in its body; thus those things which are in the internal man, must be in those which are in the external, for thereby there is a soul or life in the latter; wherefore if internal things, or those which are of the internal man, be not in external things, there is no soul in these latter, thus no life; and whereas the good of love and of faith constitutes the internal principle, it follows that that good must be in externals, thus in scientifics; for scientifics, as was before said, are recipients and as vessels of internal principles, consequently doctrine and worship must be from those things which are in the recipients or vessels, since doctrine and worship are not in recipients and vessels which are empty or void of those principles. From these considerations it is evident how it is to be understood, that all things of doctrine and of worship must be from the interiors of the scientifics of good, which is signified by the bells of gold being in the midst of the pomegranates. It is further to be noted, that there are given scientifics of good, and scientifics of truth, and that truths there are again vessels recipient of good, for the truths of faith are the vessels of the good of love. For the illustration of this subject, see what was said and shewn above concerning scientifics, namely, *That scientifics are things of the memory in the natural man*, n. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934. *That by scientifics the internal man is opened*, n. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901. *That scientifics are the means of growing wise, and also the means of becoming insane*, n. 4156, 4760, 8628, 8629. *That scientifics are the vessels of truth, and truths the vessels of good*, n. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077,

6750, 7770, 8005, 9394, 9724. *That scientifics are serviceable to the internal man*, n. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394. *That scientifics, which are things of the external memory, when they become of the life, vanish out of the external memory, but remain inscribed on the internal memory*, n. 9394, 9723, 9841. *That man, who is in the truths of faith derived from the good of charity, is capable of being elevated above scientifics*, n. 6383, 6384; *which is the same thing as being elevated above sensual things*, n. 5089, 5094, 6183, 6313, 6315, 9730. *That man carries along with him scientifics or the things of the external memory into the other life, when he dies, but that they are then quiescent, and how*, n. 2475 to 2486, 6931.

9923. "A bell of gold and a pomegranate, a bell of gold and a pomegranate on the borders of the robe round about"—that hereby is signified thus every where and altogether, namely, that doctrine and worship must be from the interior of scientifics, appears from what was just above shewn concerning bells and pomegranates; the repetition involves, that thus it must be every where.

9924. "And it shall be upon Aaron"—that hereby is signified a representative of the Lord, appears from the representation of Aaron, as being a representative of the Lord as to the good of love, see n. 9806, 9809; in this case as to those things which concern evangelization and worship, since such things are signified by the bells in the pomegranates, and by the voice thence to be heard, when Aaron entered-in to the holy [place].

9925. "To minister"—that hereby is signified whilst in worship and evangelization, appears from the signification of ministering, when concerning Aaron, by whom is represented the Lord, as denoting worship and evangelization. By worship is signified every thing representative of worship derived from the good of love and the truths of faith, for worship derived from those principles is truly worship, whereas worship without those principles is as a shell without a kernel, and as a body without a soul; still such was the worship amongst the Judaic and Israelitish nation, for it only represented internal things, which, as was said, are of love and of faith; nevertheless the Lord provided that such worship should be perceived in the heavens, and thus by it should be effected the conjunction of heaven with man, not by internal things, but by correspondencies with external things, on which subject see what was cited, n. 9021, 9380. This worship is what is signified by the ministry of Aaron. The reason why it denotes also evangelization is, because by evangelization are meant all things which in the Word treat of the Lord, and all things which in worship represented Him; for evangelization is annunciation concerning the Lord, concerning His coming, and concerning those things

which are from Him, which relate to salvation and eternal life. And whereas all things of the Word, in its inmost sense, treat of the Lord alone, and also all things of worship represented Him, therefore the whole Word is Evangelium [Gospel], in like manner all worship which is performed according to those things that are commanded in the Word. And because priests presided over worship, and likewise taught, therefore by their ministry was signified worship and evangelization.

9926. "And his voice shall be heard"—that hereby is signified the influx of truth with those who are in the heavens and who are in the earths, appears from the signification of being heard, as denoting reception and perception, see n. 5017, 5471, 5475, 7216, 8361, 9311, hence also influx, for the things which are received and perceived must flow-in; and from the signification of voice, when concerning Aaron, by whom is represented the Lord, as denoting the Divine Truth, see n. 8813; for voice is its announcing, and because it is announcing, it is with those who are in the heavens and in the earths; for the Divine Truth fills all the things of heaven, and constitutes all things of the Church. Such announcing was represented by the voice from the bells of gold, when Aaron entered-in to the holy [place] before Jehovah, and when he went out, as is said in what now follows in this verse. That voice in the Word signifies Divine Truth, which is heard and perceived in the heavens and in the earths, is manifest from the following passages, "*The voice of Jehovah is on the waters; the voice of Jehovah is in virtue; the voice of Jehovah is with honour; the voice of Jehovah breaks the cedars; the voice of Jehovah falleth as a flame of fire; the voice of Jehovah makes the wilderness to tremble; the voice of Jehovah makes the hinds to bring forth young; but in His temple every one sayeth glory,*" Psalm xxix. 4 to 10. The subject treated of in that Psalm is concerning the Divine Truth, which destroys falses and evils; this Divine Truth is the voice of Jehovah; but the glory which is said is the Divine Truth which is in heaven and in the Church. That glory denotes the Divine Truth, see n. 9429; and that temple denotes heaven and the Church, see n. 3720. And in John, "He who is the shepherd of the sheep, to him the porter openeth, and *the sheep hear his voice*: the sheep follow him, *because they know his voice*: a stranger they do not follow, *because they know not the voice* of strangers. And other sheep I have, which are not of this fold, them also I must bring, and *they shall hear My voice*: but ye are not of My sheep, *for My sheep hear My voice*, and I know them, and they follow Me," x. 2, 3, 4, 5, 16, 26, 27. That voice in this passage denotes the Divine Truth proceeding from the Lord, thus the Word, is very evident; the voice of strangers denotes what is false. And in Isaiah, "*The voice of Him that crieth in the wilderness, prepare ye the way of Jehovah, for the*

glory of Jehovah shall be revealed. *The voice saith, cry, ascend upon a high mountain, O evangelizing Zion! lift up with virtue thy voice, O evangelizing Jerusalem! lift up; behold the Lord Jehovah cometh in strength,* xl. 3, 5, 6, 9, 10; John i. 23; voice in this passage denotes what is announced from the Word concerning the coming of the Lord, thus also it denotes Divine Truth, which the Word announces; wilderness denotes the state of the Church on this occasion, which is as in a wilderness, because the Word is no longer understood; the glory which shall be revealed denotes the Word as to its interiors. That this is glory, see n. 9429. That Jehovah, for whom a way was to be prepared, and the Lord Jehovah, who was to come in strength, denotes the Lord, is evident, for it is clearly said. Again, in Isaiah, "*The voice of thy watchmen, they shall lift up the voice, when they shall see with eye to eye, that Jehovah is returned to Zion,*" lii. 8; where watchmen denote those who search the Scripture concerning the coming of the Lord; their voice denotes the Word, which is the Divine Truth from which [they speak]. And in Jeremiah, "*The maker of the earth by His intelligence stretcheth out the heavens, to the voice, which He gives, there is a multitude of waters in the heavens,*" x. 12, 13; chap. li. 16; voice denotes Divine Truth, waters denote the truths which are in the heavens and from the heavens. That waters in the Word denote truths, see n. 2702, 3058, 3424, 4976, 5668, 8568, 9323. As also in the Apocalypse, "*The voice of the Son of Man was as the sound of many waters,*" i. 15. "*I heard a voice from heaven as the voice of many waters,*" xiv. 2. And in David, "*The voice of Jehovah is on the waters, Jehovah is on great waters,*" Psalm xix. 3. And in Joel, "*Jehovah hath uttered His voice before His army, because it is innumerable which doeth His Word,*" ii. 11; voice also in this passage denotes the Divine Truth, likewise the Word which they do. Again in the same prophet, "*Jehovah from Jerusalem shall give His voice that the heavens and the earth shall tremble,*" iii. 16. And in David, "*O ye kingdoms of the earth, sing to the Lord, to Him that rideth upon the heaven of the heaven of antiquity, behold He shall give in a voice the voice of strength,*" Psalm lxxviii. 32, 33. And in John, "*I say unto you that the hour cometh, when the dead shall hear the voice of the Son of Man, and they who hear shall live,*" v. 25; that voice in this passage denotes the Divine Truth, consequently the Word of the Lord, is evident. And in Ezekiel, "*The spirit lifted me up, and I heard behind me the voice of a great earthquake, blessed be the glory of Jehovah, and the voice of the wings of animals, and the voice of wheels, and the voice of a great earthquake,*" iii. 12, 13. And afterwards, "*The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Schaddai when He speaks,*" x. 5; voice also in these passages

denotes Divine Truth; for cherubs signify providence and the guard of the Lord to prevent access to Himself, and into heaven except by the good which is of love, see n. 9277, 9509; the voice of wings and the voice of wheels denote spiritual truths. In this verse, in which Aaron is treated of, it is the sound or clangor from the bells which is called voice. Also in other passages in the Word, sounds and clangors from trumpets, and sounds and clangors from thunders, are what are called voices, and by them in like manner are signified Divine Truths, see n. 7573. Moreover also* the sounds of musical instruments of various kinds have a like signification, but those which gave a grating and discrete sound, signify Divine Truths spiritual, whereas those which give a continuous sound, signify Divine Truths celestial, n. 418, 419, 420, 4138, 8337. Hence it is evident that by the sounds or voices of bells are signified Divine Truths spiritual; for the garments of Aaron, and specifically the robe, in the borders of which they were round about, represented the spiritual kingdom or heaven of the Lord, n. 9814, 9825.

9927. "In his entering-in to the holy [place] before Jehovah, and in his going-out"—that hereby is signified in every state of good and of truth in worship, appears from the signification of entering-in to the holy [place], and of entering-in before Jehovah, as denoting worship, see above, n. 9903, 9907. The reason why a state of good and of truth in worship is what is signified, is, because all things of worship with the Israelitish and Judaic nation were representative of internal worship, and internal worship is from good and truth, or from the affection of good and from the faith of truth. The reason why every state of those principles is what is signified is, because it is said in entering-in and in going-out are signified all things of state; for the things which relate to motion, as walking, going, advancing, signify a state of life; that walking has this signification, see n. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420; in like manner advancing and journeying, n. 8103, 8181, 8397, 8557; and that nations and progressions in the other life are states, n. 1273 to 1277, 1376 to 1381, 2837, 3356, 9440. Hence it is evident that entering-in and going-out denotes the all of the state or thing treated of; and whereas the subject here treated of is concerning worship from good and truth, it is every state of good and of truth in worship which is signified by entering-in and going-out. This signification of entering-in and going-out is grounded in representatives in the other life; for there they go, walk, make progress, enter-in and go-out, as in the world, but all those things are performed according to the state of the life of their thoughts and affections, see the passages above cited; that they hence also derive their origin, and that they are correspondencies, and thereby real appearances, they

do not attend to. Hence it is evident, that all things which are of motion signify those things which relate to states of life, consequently that entering-in and going-out signify every state of life, thus the state of the thing treated of, from beginning to end. Hence it is, that amongst the ancients it was a customary form of speaking to say, that they know the *entering-in and going-out*, or the *entrance and exit* of any one, when they meant that they knew every state of his life. And since this form of speaking derives its origin from correspondencies in the other life, as was said, therefore also in the Word it is in like manner adopted, and where it is adopted, the same thing is signified, as in the following passages, "Achish called David, and said to him, thou art right, and *thy going-out and thine entering-in with me in the camp is good in mine eyes*, because I have not found evil in thee," 1st Sam xxix. 6; where thy going-out and thine entering-in being good in the eyes, denotes that he was well-pleased with every state of his life. And in the second book of Samuel, "Thou knowest Abner, that he came to persuade thee, and *that he may know thine exit and thine entrance*, and that he may know all that thou doest," iii. 25; where to know the exit and the entrance denotes all the thoughts and actions of the life, wherefore also it is said, and that he may know all thou doest. And in the second book of the Kings, "I know thy sitting, and *thy going-out and thine entering-in*, and that thou movest thyself against Me," xix. 27; Isaiah xxxvii. 28; speaking of Sennacherib king of Assyria, where to know his going-out and his entering in denotes all things of his counsel. And in David, "Jehovah shall keep thee from all evil, He shall keep thy soul, Jehovah *shall keep thine exit and thine entrance*, from now and even into an age," Psalm cxxi. 7, 8; to keep the exit and the entrance denotes every thing of the life according to a state of good and of truth. And in Moses, "Jehovah God of the spirits of all flesh shall set a man over the assembly, *who may go out before them, and who may enter-in before them*, that the assembly of Jehovah may not be as a flock which hath no shepherd," Numb. xxvii. 16, 17; who may go-out before them, and who may enter-in before them, denotes who may lead them, thus whom they may look at and follow in every state of life. And in John, "He who *entereth not in* by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber; but he who *entereth-in* by the door is the shepherd of the sheep. I am the shepherd of the sheep, by Me if any one *entereth-in*, he shall be saved, and shall *enter-in and go out*, and find pasture," x. 1, 2, 9; where to enter-in means into heaven, thus into the good of love and of faith, for this good makes heaven. Wherefore to enter-in and to go out, denotes to be led of the Lord as to every state of life, consequently to think and to will what is good from

freedom, that is, from love and faith which are from the Lord, for those principles constitute freedom. And in Luke, "Jesus sent the twelve disciples to preach the kingdom of God, and said unto them, *into whatsoever house ye enter-in there abide, and thence go out,*" ix. 1, 2, 4. To enter-in into a house, to abide there, and thence to go forth, denotes to enjoy heavenly consociation with those, who receive the Lord in faith and love; for in heaven, they who are together in one society, are also in one house, and enter-in there and go out, for they are in similar good; but they who are in dissimilar, cannot do so, and if they enter-in, they enter not through the doors, but some other way; he who does not know that such things are signified, cannot know what is involved in the Lord's words to the disciples, that into whatsoever house they entered-in, they should there abide and thence go forth. And in Ezekiel, "*When the prince shall enter-in, he shall enter-in by the way of the porch by the gate, and shall go out in the way thereof. When the people of the land shall enter-in before Jehovah on the stated festivals, he that entereth-in by the way of the gate of the north to a door shall go out by the way of the gate of the south; but he that entereth-in by the way of the gate of the south, shall go out by the way of the gate towards the north, he shall not return by the way of the gate through which he had entered-in, but shall go out in the straight [way] before him. But when the prince enters-in in the midst of them, they shall enter-in, and when they go out, they shall go out,*" xlv. 8, 9, 10. The subject here treated of in the internal sense is concerning a new heaven and a new Church, and by the prince is signified the truth of faith derived from the good of love; in what manner this truth enters-in with the angels in the heavens, and with the men of the Church in the earths, and afterwards makes progress, when by an external way to interiors, and when by an internal way to exteriors, is there described by the entrance and exit of the prince and of the people of the land; the south denotes a state of the truth of faith in the internal man, and the north denotes the state thereof in the external; entrance and exit denote the state of life as to good and truth, thus as to worship. From the above considerations it may be known with sufficient evidence, that entering-in and going-out denote such things as relate to states of life derived from good and truth; for according to any other view, to what purpose could it be required, that the prince should enter-in by one way or by another, and also the people of the land. For by the house or temple in the above passage, into which there was entrance, and out of which there was exit, is signified heaven and the Church, see n. 3720. By the prince, the truth of faith, n. 5044. By the people of the land, those who are in heaven or who are of the Church, n. 2928. By way, that which leads to truth, n. 627, 2333. By

gate, what is of doctrine, n. 2851, 3187. By the south, where truth is in the light, n. 9642, thus truth in the internal man. And by the north, where truth is in obscurity, n. 3708, thus truth in the external man.

9928. "Lest he die"—that hereby is signified lest the representation perish, and thereby conjunction with the heavens, appears from the signification of dying, when concerning Aaron and his office, as denoting a cessation of representatives, and thence of conjunction with the heavens; for by Aaron was represented the Lord, and by his office all the work of salvation, and on the part of man, worship; which worship, that it was representative, and that by representative worship there is conjunction with the heavens, has been abundantly shewn above, see the passages cited, n. 9320; also what was the representative of a Church with the Israelitish and Judaic nation, n. 9280, 9457, 9481, 9576, 9577; and that the conjunction of the Lord and of heaven with man at that time was by representatives, n. 9481. Hence also it was, that Aaron was clothed with garments, which represented heavenly things, when he ministered in things holy; and that if he had done otherwise, he would die; especially if he should go to such holy ministry whilst the people were ignorant of it, for with the people was a representative of the Church, and with Aaron a representative of the Lord, from whom and to whom is the all of worship.

9929. Verses 36, 37, 38. *And thou shalt make a plate of pure gold, and shalt engrave on it with the engraving of a seal, Holiness to Jehovah. And thou shalt set it on a thread of blue, and it shall be upon the mitre; over against the faces of the mitre it shall be. And it shall be upon the forehead of Aaron, and Aaron shall carry the iniquity of the holy things, which the sons of Israel shall sanctify, as to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well-pleasing before Jehovah.* And thou shalt make a plate of pure gold, signifies illustration from the Divine Good of the Lord. And thou shalt engrave upon it with the engraving of a seal, signifies what is perpetual and impressed on hearts according to a heavenly sphere. Holiness to Jehovah, signifies the Divine Human [principle] of the Lord, and hence every celestial and spiritual principle. And thou shalt put it on a thread of blue, signifies influx into the truth of celestial love. And it shall be upon the mitre, signifies from infinite wisdom. Over against the faces of the mitre it shall be, signifies to eternity. And it shall be upon the forehead of Aaron, signifies from the Divine Love of the Lord. And Aaron shall carry the iniquity of the holy things, signifies hence the removal of falses and of evils with those who are in good. Which the sons of Israel shall sanctify as to all the gifts of their holy things, signifies worship representative of removal from sins. And it shall be on the

forehead of Aaron continually, signifies a representative of the love of the Lord to eternity. To make them well-pleasing before Jehovah, signifies the Divine principle of the Lord in them.

9930. "And thou shalt make a plate of pure gold"—that hereby is signified illustration from the Divine Good of the Lord, appears from the signification of a plate, as denoting illustration; and from the signification of gold, as denoting the good of love, in this case the Divine Good of the Lord, because there was inscribed on it Holiness to Jehovah; that gold denotes the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881. The reason why a plate denotes illustration, is from splendour, for it was resplendent from the gold on the forehead of Aaron, and all splendour signifies illustration, such as is in the heavens from the Lord as a sun. Illustration in the heavens is wisdom and intelligence from the Divine Truth proceeding from the Lord thence, for this illustrates their interiors; their interiors correspond to the intellectual principle with man, which is illustrated by the Lord when the truth and good of the Church and of heaven is perceived; for the intellectual principle is the recipient subject, since without a subject there is no reception. The reason why this plate denotes illustration from the Divine Good of the Lord is, because on it was inscribed holiness to Jehovah, and it was set on the front of the mitre, which was on the head of Aaron; the holiness which is from Jehovah is the Divine Truth proceeding from the Divine Good of the Lord, n. 6788, 8302, 8330, 9229, 9680, 9820. That this might represent exultation or illustration, from which is wisdom and intelligence, it was tied to the front of the mitre. Inasmuch as by the plate was signified illustration from the Divine Good of the Lord, therefore also it was called the plate of the crown of holiness, likewise the crown of holiness, for a crown is representative of Divine Good, and holiness is the Divine Truth thence proceeding, as was said above. That it was called *the plate of the crown of holiness*, is evident in what follows of this book of Exodus; "At length they made *the plate of the crown of holiness* of pure gold, and wrote upon it with the writing of the engravings of a seal, Holiness to Jehovah," xxxix. 30. That it was also called a *crown of holiness*, is evident from another passage in Exodus, "Thou shalt set the mitre upon his head, and Thou shalt give *the crown of holiness* upon the mitre," xxix. 6. And in Leviticus, "He set the mitre upon the head, and set upon the mitre over against the faces of it *the plate of gold, the crown of holiness*," viii. 9. That a crown represented Divine Good from which is Divine Truth, is manifest from the crowns of kings, for kings represented the Lord as to Divine Truth, see n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148, hence they had a crown on the head, and a sceptre in the hand; for rule grounded

in Divine Good was represented by a crown, and rule grounded in Divine Truth by a sceptre. That a crown has this signification, is manifest from the following passages, "I will make the horn of David to flourish, I will arrange a lantern for Mine anointed, I will clothe his enemies with shame, but *upon himself shall his crown flourish*," Psalm cxxxii. last verse; David in this passage denotes the Lord, n. 1888; also anointed, n. 3008, 9954; his horn denotes power, n. 2832, 9081; lantern denotes the Divine Truth from which is intelligence, n. 9548, 9783; crown denotes Divine Good from which is wisdom; from which also he derived rule. The crown, which is wisdom, is said to flourish by that which He acquired to Himself, as to the Human [principle] in the world, by combats against and victories over the hells, n. 9548,* 9783,* which are the enemies which shall be clothed with shame. Again, "Thou exercisest anger with Thine anointed, *Thou hast damned even to the earth his crown*," Psalm lxxxix. 38, 39; where also anointed denotes the Lord; anger denotes a state of temptation, in which he was when in combats with the hells; lamentation on the occasion is described by anger and damnation, as the last [lamentation] of the Lord on the cross that He was forsaken; for the cross was the last of temptations or of combats with the hells, and after that last He put on Divine Good, and thereby united His Divine Human [principle] to the Divine [principle] Itself which was in Himself. And in Isaiah, "In that day shall Jehovah Sabaoth be for *a crown of ornament*, and for *a mitre of comeliness* to the remains of His people," xxviii. 5; where a crown of ornament denotes wisdom which is of good from the Divine [being or principle], a mitre of comeliness, intelligence of truth from that good; it is predicated of the divine things appertaining to the people, the people there denoting the Church, because it was there. Again in the same prophet, "For the sake of Zion I will not be silent, and for the sake of Jerusalem I will not rest, until the justice thereof go forth as brightness, and the salvation thereof burn as a lamp, and thou shalt be *a crown of comeliness* in the hand of Jehovah; and *a mitre of a kingdom* in the hand of thy God," lxii. 1, 3; by Zion and Jerusalem is meant the Church, by Zion the celestial Church, and by Jerusalem the spiritual Church thence derived; a crown of comeliness denotes the wisdom which is of good, and a mitre of a kingdom denotes the intelligence which is of truth; and since by a crown is signified the wisdom which is of good, therefore it is said in the hand of Jehovah, and since by a mitre is signified intelligence which is of truth, therefore it is said in the hand of God; for where the subject treated of is concerning truth, the term Jehovah is applied, and where concerning truth, the term God, n. 2586, 2769, 6905. And in Jeremiah, "Say to the king and to the lady, let yourselves down, sit ye, because the ornament of your head is come down,

the crown of your comeliness," xiii. 18; where the crown of comeliness denotes the wisdom which is of good from Divine Truth, for comeliness is the Divine Truth of the Church, n. 9815. Again, "The joy of our heart hath ceased, our dance is turned into mourning, *the crown of our head is fallen.*" Lam. v. 15, 16; the crown of the head denotes the wisdom which they who are of the Church derive from Divine Truth, by virtue of which they have excellence above the rest of the people, and hence as it were rule. And in Ezekiel, "I gave an ornament upon thy nose, and ear-rings on thine ears, and *a crown of ornament upon thine head,*" xvi. 12; speaking of the establishment of the Church. An ornament on the nose denotes the perception of good; ear-rings on the ears denote the perception of truth, and obedience; a crown on the head denotes the wisdom thence derived. And in Job, "He hath withdrawn glory from me, and hath removed *the crown of mine head,*" xix. 9; where glory denotes the intelligence which is of Divine Truth, n. 9429; the crown of the head denotes the wisdom thence derived. And in the Apocalypse, "On the thrones I saw four and twenty elders clothed in white garments, *who had golden crowns on their heads:* they fell before Him that sat on the throne, and adored Him that liveth into ages of ages, and *cast their crowns before the throne,*" iv. 4, 10; where the four and twenty elders signify all those who are in good derived from truths, and in the abstract sense of all goods derived from truths, n. 6524, 9404; thrones denote truths from the Divine [being or principle], n. 5313, 6397, 8625, 9039; golden crowns on their heads are representatives of wisdom from the Divine [being or principle], and because from the Divine [being or principle], therefore they cast them before Him that sat on the throne. Inasmuch as the good of wisdom is acquired by temptation combats, which are effected by the truths of faith, hence to those who fought against evils and falses, and conquered, crowns were assigned, on which account also the crowns of martyrdom were badges of rule from the Lord over evils. That crowns are the rewards of victory over evils, and that on this account they denote the goods of wisdom, because these are rewards, is also manifest from the Apocalypse, "I saw, when behold a white horse, and one that sat on him having a bow, to whom *was given a crown,* *He went forth conquering and to conquer,*" vi. 2; the white horse and He that sat upon him is the Lord as to the Word, n. 2760, 2761, 2762; a bow denotes the doctrine of truth, by which combat is waged, n. 2686, 2709. Hence it is evident that the crown, because relating to the Lord, denotes Divine Good, which is the reward of victory. And in another place, "Afterwards I saw, when behold a white cloud, and on the cloud one sitting like to the Son of Man, *having on His head a golden crown,*

and in His hand a sharp sickle," Apoc. xiv. 14; where a white cloud denotes the literal sense of the Word, see n. 4059, 4060, 4061,* 5922, 6343, 6752, 8281; the Son of Man denotes Divine Truth which is from the Lord, n. 9807; the golden crown denotes Divine Good from which is Divine Truth; the sharp sickle denotes the dispersion of evil and of the false. And in another place, "Be faithful even to death, and *I will give thee a crown of life*," Apoc. ii. 10. And again, "Behold I come quickly, keep what thou hast, *that no one may take away thy crown*," Apoc. iii. 11; where a crown denotes good derived from truths, thus denotes wisdom, for this is of the good of love derived from the truths of faith. From these considerations it may now be manifest what is signified by a crown, and hence what by *the crown of holiness*, which was the plate of gold on which was engraven Holiness to Jehovah.

9931. "And thou shalt engrave upon it with the engraving of a seal"—that hereby is signified what is perpetual and impressed on hearts according to a heavenly sphere, appears from the signification of engraving, as denoting to impress on the memory, n. 9841, 9842, so likewise on the heart, for what is impressed on the interior memory, which is of the life, is said to be impressed on the heart; and whereas this remains to eternity, it signifies also for ever; and from the signification of the engraving of a seal, as denoting a heavenly sphere, see n. 9846. The reason why it is said to be impressed on hearts, according to a heavenly sphere is, because those things which are impressed on the memory, especially on the interior memory, which is the book of life, n. 2474, are impressed according to a heavenly sphere; for man, who is in the good of love derived from the truths of faith resembles heaven, and also is a heaven in the least form, see what was cited, n. 9279, 9632,* thus also in him there is a heavenly form; for all the societies in the heavens are arranged according to a heavenly form, since all the affections of good and thence the thoughts of truth flow according to that form, n. 9877; that all scientifics likewise are arranged into a heavenly form, when man is in heavenly love, and that love arranges them, see n. 6690.

9932. "Holiness to Jehovah"—that hereby is signified the Divine Human [principle] of the Lord, and thence all good celestial and spiritual, appears from the signification of holiness, as denoting the Divine [principle] proceeding from the Lord, thus denoting the Lord Himself as to the Divine Human [principle], from which is every thing Divine in the heavens. Hence it is that celestial good, which is the good of love to the Lord from the Lord and spiritual good, which is the good of love towards the neighbour from the Lord, are holy; for the Lord alone is holy, and what proceeds from Him is the only holy [principle] in the heavens and in the earths, see n. 9229, 9680,

9820 ; and that the holy [principle] proceeding from the Lord is called the Holy Spirit, n. 9818 ; and that angels, prophets, and apostles are called holy from the reception of Divine Truth from the Lord, n. 9820 ; also that the sanctuary denotes heaven from the Divine [being or principle] there, n. 8330, 9479. It is said holiness to Jehovah, because Jehovah in the Word is the Lord, see the passages cited, n. 9373. The reason why Holiness to Jehovah was engraven on the plate of gold, and was set on the mitre on the forehead of Aaron, was, because hereby it was in the view of all the people, and hence there was a holy principle in their minds when they were in worship, and this holy principle corresponded to the holy principle which is in the universal heaven, which is the Divine Human [principle] of the Lord, for this, as was said, makes heaven. What is in the common view of all people, and thereby reigns universally in minds, this enters into the all of thought and of affection, and hence into the all of worship, and affects it, see n. 6159, 6571, 7648, 8067, 8865 ; wherefore when that most holy [principle] was continually before the eyes, and hence reigned universally in minds, it sanctified all things of worship.

9933. "And thou shalt set it on a thread of blue"—that hereby is signified influx into the truth of celestial love, appears from the signification of blue, as denoting the truth of celestial love, of which we shall speak presently ; influx into that truth is signified by the plate on which was engraven holiness to Jehovah, being set on a thread of blue, for thus it hung from it, and was tied to it, and by being tied to and hanging from in the spiritual sense is signified to flow-in, since all conjunction in the spiritual world, of whatsoever quality it be, is effected by influx. The reason why it denotes influx into the truth of celestial love respecting the Divine Human [principle] of the Lord, which is signified by holiness to Jehovah, is, because in that sphere of heaven, where the truth of celestial love is, no other Divine [principle] is perceived but the Divine Human of the Lord. For the case herein is this. There are three heavens, which are distinct from each other by degrees of good ; in the inmost heaven is the good of celestial love, which is the good of love to the Lord ; in the second or middle heaven is the good of spiritual love, which is the good of charity towards the neighbour ; in the first or ultimate heaven is the good of natural love derived from spiritual and celestial, which is the good of faith and of obedience. In each heaven there is an internal and an external ; the internal in the inmost heaven is the good of love to the Lord, as was said above, and the external there is the good of mutual love, which is of the love of good for the sake of good ; this good is what is meant by the truth of celestial love, which is signified by the thread of blue. In that sphere where this truth is, the Human [principle] of the Lord is perceived as being

the Divine [principle] itself in the heavens; wherefore as soon as an angel is elevated into that sphere, he also comes into that light; this perception flows-in from the Lord, since the Divine Human [principle] of the Lord makes heaven; this influx is what is here signified. That blue denotes the celestial love of truth, or, what is the same thing, the truth of celestial love, see n. 9466, 9687, 9833.

9934. "And it shall be upon the mitre"—that hereby is signified from infinite wisdom, appears from the signification of the mitre, as denoting intelligence, see n. 9827, and when it relates to the Lord, who was represented by Aaron, the mitre denotes Divine or infinite wisdom.

9935. "Over against the faces of the mitre it shall be"—that hereby is signified to eternity, appears from the signification of over against the faces of the mitre, when concerning the Lord, who is represented by Aaron, as denoting to eternity, see n. 9888.

9936. "And it shall be on the forehead of Aaron"—that hereby is signified from the Divine Love of the Lord, appears from the representation of Aaron, as denoting the Lord as to Divine Good, which is the good of His Divine Love, see n. 9806; and from the signification of forehead, when concerning the Lord, as denoting His Divine Love; for by the face of the Lord, or what is the same thing, by the face of Jehovah, are signified all things which are of the Divine Love, as mercy, peace, good, wisdom, see n. 222, 223, 5585, 6848, 6849, 9306, 9545, 9546. The reason why the face of Jehovah or the face of the Lord has this signification is, because by face in general are signified the interiors of man which are his affections and the thoughts thence derived, thus the things which are of his love and faith, see what was cited, n. 9546. The reason why those things are signified by faces is, because they shine forth from the face, as in their type, or in their effigy, wherefore also the face is called an effigy of the mind. Hence it is that by face, when relating to Jehovah, or the Lord, are signified those things which are of His Divine Love. The reason why by the forehead is specifically signified the Divine Love itself is, because the interiors have their allotted provinces in the face, the interiors which are of the love being in the province of the forehead, those which are of wisdom and intelligence in the province of the eyes, those which are of perception in the province of the nostrils, those which are of utterance in the province of the mouth; hence it is evident why by the forehead, when relating to the Lord, who is represented by Aaron, is signified the Divine Love. Inasmuch as the forehead of man corresponds to his love, therefore they who are in celestial love, that is, in love to the Lord from the Lord, are said to have a sign [or mark] in their foreheads, by which is signified that they are in the Lord's protection because in His

love, as in Ezekiel, "Jehovah said, pass through the midst of Jerusalem, and *sign a sign upon the foreheads of the men* that groan and sigh over all the abominations done in the midst thereof, and smite, let not your eye spare: *but approach not against any man on whom is the sign,*" ix. 4, 6. And in the Apocalypse, "Behold a Lamb standing upon Mount Zion, and with Him an hundred forty and four thousand, *having the name of His Father written on their foreheads,*" xiv. 1. Again, "*They shall see the faces of God and of the Lamb, and His name shall be in their foreheads,*" xxii. 4. Again, "It was said that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men *who had not the sign of God on their foreheads,*" ix. 4. To have the sign of God and the name of God on their foreheads denotes to be in safety from the infestation of evils which are from hell, because in the Lord by love; the grass and the green thing, which were not to be hurt, denote scientific truth, by which is the truth of faith, n. 7571, 7691; the tree, which also was not to be hurt, denotes the perception of truth from good, n. 103, 2163, 2722, 2972, 4552, 7692. And in Moses, "Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy powers: thou shalt tie those words for a sign upon thy hand, and *let them be for frontlets between thine eyes,*" Deut. vi. 4, 5, 8; for frontlets denotes for a sign of love to Jehovah God; it is said between the eyes, because the eyes signify the intelligence and wisdom which are from that love, and wisdom from that love is to have God continually before the eyes. That this is the case, is evident, because the subject treated of is concerning love to Jehovah God. It is said that they should love Him from the whole heart, from the whole soul, and from all powers, by which is signified from all things appertaining to man; from the heart denotes from the will, where the good of love is, n. 7542, 9050, 9300, 9494; from the soul denotes from the understanding where the truth of faith is, thus from faith, n. 9050; which two are of the internal man; from all the powers denote from those things which are of the understanding and of the will in the external man; the powers and ability of the love of each man, both external and internal, are signified by hands, n. 4931 to 4937, 7518, therefore it is said that those words should be tied for a sign upon the hands. Inasmuch as the forehead from correspondence signifies celestial love with the good, so with the evil it signifies infernal love, which is opposite to celestial; the forehead of these latter is called a *brazen forehead* in Isaiah, chap. xlvi. 4; and a *stiffened forehead* in Ezekiel, chap. iii. 7, 8. And concerning those who are in infernal love, it is said *that they had the character of the beast upon their foreheads*, Apoc. chap. xiii. 16; chap. xiv. 9; chap. xx. 4; and also *the name of Babylon upon their forehead*, Apoc. chap. xvii. 5.

9937. "And Aaron shall carry the iniquity of the holy things"—that hereby is signified hence the removal of falses and of evils with those who are in good from the Lord, appears from the representation of Aaron as denoting the Lord as to the good of love, see n. 9806; and from the representation of the priesthood, the office of which Aaron exercised, as denoting every office which the Lord fulfilled as the Saviour, see n. 9809; and from the signification of carrying iniquity, as denoting the removal of falses and of evils with those who are in good, of which we shall speak presently; and from the signification of holy things, as denoting the gifts which they brought to Jehovah or the Lord, that they might be expiated from sins, which [gifts] were burnt-offerings, sacrifices, and meat-offerings. That those things are meant by holy things, is clear, for it is said, *which the sons of Israel shall sanctify as to all the gifts of their holy things*. The reason why carrying iniquity denotes to remove falses and evils, or sins, with those who are in good is, because it is said of the Lord, for the Lord was represented by Aaron, and all the work of salvation by his office or priesthood. That it is said of the Lord, that He carried sins for the human race, is known in the Church, but still it is unknown what is evidently carrying iniquities and sins. It is believed by some that it denotes, that He took into Himself the sins of the human race, and suffered Himself to be condemned even to the death of the cross, and that thus, because damnation for sins was cast upon Him, mortals are liberated from damnation; also that damnation was taken away by the Lord through the fulfilling of the law, since the law would have damned every one, who did not fulfil it. But by carrying iniquity are not meant those things, since every man's deeds remain with him after death, and then he is judged according to their quality either to life or to death; and therefore they cannot be taken away by transfer to another who carries them. Hence it is evident that by carrying iniquities something else is meant; but what is meant may be manifest from the carrying itself of iniquities or sins by the Lord; for the Lord carries those things when He fights for man against the hells, for man of himself cannot fight against them, but the Lord alone does this, also continually for every man, with a difference according to the reception of Divine Good and Divine Truth. The Lord when He was in the world fought against all the hells, and altogether subdued them; hence also He was made justice; thus He redeemed those from damnation, who receive Divine Good and Truth from Himself. Unless this had been effected by the Lord, no flesh could have been saved, for the hells are continually with man, and have dominion over him, so far as the Lord does not remove them; and He so far removes them, as man desists from evils; he who once conquers the hells, con-

quers them to eternity, and that this might be effected by the Lord, He made His Human [principle] Divine; He therefore who alone fights for man against the hells, or what is the same thing, against evils and falses, for these are from the hells, He is said to carry sins, for He alone sustains that burden. The reason why by carrying sins is also signified the removal of evils and falses from those who are in good is, because this is a consequence, for so far as the hells are removed from man, so far evils and falses are removed, for the latter and the former, as was said, are from the hells; evils and falses are sins and iniquities. How the case herein is, see what was shewn above, n. 9715, 9809, where the merit and justice of the Lord, and also the subjugation of the hells by Him are treated of. The reason why it is said of Aaron that he should carry iniquities was, because he represented the Lord, and his priesthood all the work of the Lord's salvation, see n. 9806, 9809; and the principal work of salvation is to redeem and liberate man from the hells, and thereby to remove evils and falses. It is said to remove evils and falses, because liberation from sins or their remission is nothing else but removal, for they remain with man; but so far as the good of love and the truth of faith is implanted, so far what is evil and false is removed. The case herein is as with heaven and hell, heaven does not extinguish hell, but removes from itself those who are in hell, for the good and truth which are from the Lord, are what constitute heaven, and these are the things which remove. The case is the same with man, who of himself is hell, but when he is regenerated, he becomes heaven, and so far as he becomes heaven, so far hell is removed. It is a common opinion that evils, that is sins, are not so removed, but that they are altogether separated; but it is not known that the whole man of himself is nothing but evil, and that the evils, which are his, appear as it were extirpated, so far as he is kept in good by the Lord, for when man is kept in good, he is withheld from evil; nevertheless no one can be withheld from evil and kept in good, unless he be in the good of faith and charity from the Lord, that is, only so far as he suffers himself to be regenerated by the Lord; for by regeneration heaven is implanted with man, and by it the hells appertaining to him are removed, as was said above. From these considerations it may be further manifest, that to carry iniquities, when it relates to the Lord, denotes to fight continually for man against the hells, thus continually to remove them, for it is a perpetual removal, not only when man is in the world, but also in the other life to eternity. It is impossible for any man so to remove evils, for man of himself cannot remove the least of evil, still less the hells, and still less to eternity. But see what was shewn on this subject above, namely, that the evils appertaining to man are not altogether separated, but that they are removed so far as he is in good

from the Lord, n. 8393, 9014, 9333 to 9336, 9444 to 9454. That the Lord, when He was in the world, by temptation-combats conquered the hells, and thus arranged all things into order; also that He did this from Divine Love, to save the human race; and that thus also He made His Human [principle] Divine, see the passages cited, n. 9528 to the end. And that the Lord fights for man in temptations, which are spiritual combats against evils that are from hell, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969. How the Lord carried the iniquities of the human race, that is, fought with the hells, and subdued them, when He was in the world, and thereby acquired to Himself the Divine Power of removing them with all who are in good, and thus that He was made merit and justice, is described in Isaiah, chap. lix. 16 to 20; also chap. lxiii. 1 to 9, which may be seen explained, n. 9715, 9809. From these things understood it may be known what all those things signify, which are said in the same prophet concerning the Lord, chap. liii. in which from beginning to end the subject treated of is concerning that state of His temptations, thus concerning the state in which He was when He fought with the hells, for temptations are nothing else but combats with the hells. This state is there described, *That He bore our diseases, and carried our griefs, that He was thrust through for our prevarications, and bruised for our iniquities; that Jehovah caused to fall upon Him the iniquity of us all; and thus that He gave the wicked to the sepulchre; that the will of Jehovah shall prosper by His hand; that He shall see of the labour of His soul and shall be satisfied, and by His wisdom shall justify many, because He hath carried their iniquities, and thus hath borne their sin.* He is also called there *the Arm of Jehovah*, by which is signified Divine Power, n. 4932, 7205. That by carrying diseases, griefs, and iniquities, and by being thrust through and bruised by them, is signified a state of temptation, is evident, for on such occasion there are griefs of mind, straitnesses and desperations, which so torment; such things are induced by the hells, for in temptations they assault the love itself of him against whom they fight; the love of every one is the inmost principle of his life. The Lord's love was the love of saving the human race, which love was the esse of His life, for the Divine [principle] in Himself was that love. This also is thus described in Isaiah, where the Lord's combats are treated of, in these words, "He said, Surely they are My people, therefore He became a Saviour to them, in all their straitness, He had straitness, *on account of His love and His clemency* He redeemed them, and took them, and *carried them all the days of eternity*," lxiii. 8, 9. That the Lord, when He was in the world endured such temptation, is briefly described in the evangelists, but more fully in the prophets, and especially in the Psalms of David. It is only said in the evangelists, that

He was led away into the wilderness, and afterwards tempted by the devil, and that He was there forty days, and with the beasts, Mark i. 12, 13; Matt. iv. 1; but that He was in temptations, that is, in combats with the hells, from first childhood even to the end of His life in the world, He did not reveal, according to these words in Isaiah, "*He sustained exaction, and was afflicted, yet He opened not His mouth*"; He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, *He opened not His mouth*," liii. 7. His last temptation was in Gethsemane, Matt. xxvi.; Mark xiv.; and afterwards the passion of the cross; that by it He fully subdued the hells, He Himself teaches in John, "Father, deliver Me from this hour, but for this [cause] came I to this hour. Father, glorify Thy name. There came forth a voice from heaven, [saying] I have both glorified and will glorify [it]. Then said Jesus, *Now is the judgment of this world, now shall the prince of this world be cast out abroad*," xii. 27, 28, 31. The prince of the world is the devil, thus the whole hell; to glorify denotes to make the Human [principle] Divine. The reason why mention is made only of the temptation after forty days in the wilderness is, because forty days signify and involve temptations to the full, thus of several years, see n. 8098, 9437; the wilderness signifies hell, and the beasts with which He fought there, the diabolical crew. The removal of sins with those who are in good, or who have done the work of repentance, was represented in the Jewish Church by the goat called Asasel, upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all prevarications as to all their sins, and then to send it into the wilderness, and *that thus the goat should carry upon itself all their iniquities into the land of separation*, Levit. xvi. 21, 22. By Aaron in this passage is represented the Lord; by the goat [he-goat] is signified faith; by the wilderness and land of separation hell; and by carrying the iniquities of the sons of Israel thither, to remove and cast them into hell. That such things were represented, no one can know except from the internal sense; for every one can see that the iniquities of the whole congregation could not be carried away into the wilderness by any he-goat, for what had the goat in common with iniquities; but whereas all representatives at that time signified such things as relate to the Lord, to heaven and the Church, so also did these. The internal sense therefore teaches what they involve, namely, that the truth of faith is that principle by which man is regenerated, consequently by which sins are removed, and whereas the faith of truth is from the Lord, it is the Lord Himself who does this, according to what was said and shewn in the preface to Gen. chap. xxii. also n. 3332, 3876, 3877, 4738. That Aaron represents the Lord, see n. 9806, 9809; that a he-goat of the she-goats denotes the

truth of faith, see n. 4169, 4769. The reason why the wilderness denotes hell is, because the camp, where the sons of Israel were, signified heaven, n. 4236, therefore also the wilderness is called the land of separation, or of excision; thus by carrying iniquities into that land, or into the wilderness, is signified to cast evils and falses into hell whence they are, and they are cast thither when they are removed so as not to appear, which is effected when man is withheld from them by being kept in good by the Lord, according to what was said above. The like to what was signified by the casting-out of sins into the wilderness, is signified by the casting-forth of them into the depths of the sea, as in Micah, "*He will have mercy on us, He will suppress our iniquities, and will cast forth into the depths of the sea all their sins,*" vii. 19; where the depth of the sea also denotes hell. From these considerations it is now evident, that by Aaron carrying the iniquities of the holy things, is signified the removal of sins from those who are in good from the Lord; and that their removal is effected continually by the Lord, and that this it is to carry iniquities, as also in another passage in Moses, "*Jehovah said to Aaron, Thou and thy sons with thee shall carry the iniquity of the sanctuary. Thou also and thy sons with thee shall carry the iniquity of your priesthood. The sons of Israel shall not come any more to the tent of the assembly to carry sin, by dying. But the Levite shall do the work of the tent, and they shall carry their iniquity,*" Numb. xviii. 1, 22, 23. In like manner by carrying in Isaiah, "*Attend to Me, O house of Israel, carried from the womb, even to old age I am the same, and even to grey hairs I will carry; I have made, and I will carry, and I will bear, and I will deliver,*" xvi. 3, 4. That to carry iniquity denotes to expiate, thus to remove sins, appears from Moses, "*Moses was angry at Eleazar and Ithamar, because the he-goat of the sacrifice of sin was burnt, saying, Wherefore did ye not eat it in the place of holiness, when Jehovah gave it to you to carry the iniquities of the assembly, to expiate them before Jehovah,*" Levit. x. 16, 17. That expiation denotes cleansing from evils, thus removal from sins, see n. 9506. And that Aaron was enjoined *to expiate the people* and to pardon their sins, Levit. iv. 26, 31, 35; chap. v. 6, 10, 13, 16, 18; chap. ix. 7; chap. xv. 15, 30. That *to carry sins*, when it is not said of the priesthood, denotes *to be damned*, thus to die, see Levit. v. 1, 17; vii. 18; chap. xvii. 16; chap. xix. 8; chap. xx. 17, 19, 20; chap. xxii. 9; chap. xxiv. 15; Numb. ix. 13; chap. xviii. 23; Ezek. xviii. 19, 20; chap. xxiii. 49.

9938. "*Which the sons of Israel shall sanctify as to all the gifts of their holy things*"—that hereby is signified worship representative of removal from sins, appears from the signification of gifts or presents, which principally were burnt-offerings, sacrifices, and meat-offerings, with the Israelitish and Judaic

nation, as denoting the interior things of worship, for those things were represented; the interior things of worship are those which are of love and of faith, and hence the pardons of sins, that is, removals from them, since by faith and love from the Lord sins are removed; for so far as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed; as well as that which is within man, as that which is out of him; hence it is evident what is meant by the gifts which they sanctified, that is, offered. The reason why the gifts were called holy, and to present or offer them was called sanctifying them, was, because they represented holy things; for they were offered for expiation, thus for removals from sins, which are effected by faith and love to the Lord from the Lord. They are called gifts and presents offered to Jehovah, although Jehovah, that is the Lord, does not receive gifts or presents, but gives to every one gratis; nevertheless He wills, that they should come from man as from Himself, if so be he acknowledges that they are not from himself but from the Lord, for the Lord inspires the affection of doing good from love, and the affection of speaking truth from faith; but the affection itself flows in from the Lord, and appears as in man, thus as from man, for whatsoever a man does from the affection which is of love, he does from life, for love is the life of every one. Hence it is evident, that what are called gifts and presents offered to the Lord by man, are in their essence gifts and presents offered to man by the Lord; and that their being called gifts and presents is from the appearance. This appearance is seen by all that are wise in heart, but not so by the simple, nevertheless the gifts and presents of the latter are grateful, so far as they are offered from ignorance in which is innocence. Innocence is the good of love to God, and dwells in ignorance, especially with the wise in heart, for they who are wise in heart, know and perceive that nothing of wisdom in themselves is from themselves, but that all of wisdom is from the Lord, that is, all of the good which is of love and all the truth which is of faith, and thus that it still dwells with the wise in ignorance; hence it is evident that the acknowledgment of this thing, and especially the perception of it, is the innocence of wisdom. The gifts which were offered in the Jewish Church, which were principally burnt-offerings, sacrifices, and meat-offerings, were called also expiations from sins, for they were offered for the sake of procuring the pardon of sins, that is, a removal from them; they who were of that Church also believed, that sins were hereby pardoned, yea were entirely taken away, for it is said, after that they offered them, that they should be pardoned, see Levit. iv. 26, 31, 35; chap. v. 6, 10, 13, 16, 18; chap. ix. 7; chap. xv. 15, 30; but they did not know that these presents represented interior things,

thus such things as are done by man from love and from faith which are from the Lord, and that these are things which expiate, that is, remove sins, and when they are removed, that they appear as altogether removed or taken away, as was shewn above, in this and in the preceding article. For that nation was in representative worship, thus in external worship without internal, by which at that time there was conjunction of heaven with man, see what was cited, n. 9320 at the end, 9380.

9939. "And it shall be upon the forehead of Aaron continually"—that hereby is signified a representative of the love of the Lord to eternity, appears from the signification of forehead, as denoting love, see n. 9936; and from the representation of Aaron, as denoting the Lord, see n. 9806; and from the signification of continually, as denoting to eternity. The reason why continually denotes to eternity is, because all things which relate to time, when applied to the Lord, signify eternal things, so also continually; for continually, daily, and always, are predicated of time; hence also it is that yesterday and to-day, when applied to the Lord, signify likewise what is eternal, n. 2838.

9940. "To make them well-pleasing before Jehovah"—that hereby is signified the Divine [principle] of the Lord in them, appears from the signification of what is well-pleasing, when applied to Jehovah, that is, to the Lord, as denoting from His Divine [principle], for what is well-pleasing to the Lord is the Divine [principle] which is from Him with man, spirit, and angel, for it is then in another, in whom it is received, and is thereby well-pleasing. Those things which are from the Lord, are nearer or more remotely from Him, and are said to be *from His will, from what is well-pleasing, from leave [or licence], and from permission*; those which are from the will are proximately from Him; those which are from good pleasure are somewhat more remotely from Him; those which are from leave [or licence] are still more remotely; and those which are from permission are most remotely from Him. These are the degrees of the influx and reception of what is Divine; but every degree contains innumerable things, which are distinct from those that are in another degree, and those innumerable things are arcana of heaven, of which only a few fall into the human understanding; as in the instance of those things only which are done from *permission*, which, although they are in the last place, still on account of the innumerable arcana contained in them, they confound man, when he views them from the volutions [tumbings or tossings] of things in nature, and from appearances, and more so when from the fallacies of the senses. But the arcana of permission are few in respect to the arcana of the superior degrees, which are the things done from leave [or licence], from what is well-pleasing, and from will.

9941. Verses 39, 40. *And thou shalt checker the waistcoat*

of fine linen, and thou shalt make the mitre of fine linen, and the belt thou shalt make with the work of a worker with a needle. And thou shalt make waistcoats for the sons of Aaron, and thou shalt make for them belts, and thou shalt make for them turbans for glory and for comeliness. And thou shalt checker the waistcoat of linen, signifies the inmost things of the spiritual kingdom proceeding from the truth of celestial love. And thou shalt make the mitre of fine linen, signifies the wisdom there. And the belt, signifies the bond and separation from the externals of that kingdom. Thou shalt make with the work of a worker with a needle, signifies by the knowledges of good and truth. And for the sons of Aaron, signifies Divine Truths proceeding from the Divine Good of the Lord in the heavens. Thou shalt make waistcoats, signifies those things which are of faith there. And thou shalt make for them belts, signifies the keeping them together in connexion. And turbans thou shalt make for them, signifies the intelligence there. For glory and for comeliness, signifies the truth of the spiritual Church.

9942. "And thou shalt checker the waistcoat of fine linen"—that hereby are signified the inmost [things or principles] of the spiritual kingdom proceeding from the truths of celestial love, appears from the signification of the garments of Aaron in general, as denoting the spiritual kingdom adjoined to the celestial kingdom, see n. 9814; and whereas the waistcoat was the inmost of those garments, therefore by it are signified the inmost [things or principles] of that kingdom. That the waistcoat of Aaron denotes the Divine Truth in the spiritual kingdom immediately proceeding from the Divine-celestial [principle], see n. 9826. And from the signification of fine linen, as denoting truth from a celestial origin, see n. 9469. Concerning that waistcoat, it is said that it should be checkered, and by what is checkered is meant the work of a weaver, and by the work of a weaver is signified that which is from a celestial principle, n. 9915; by the same term, by which checkering is expressed in the original tongue, weaving is also signified. That that waistcoat was woven, or of the work of a weaver, is manifest from what follows in the book of Exodus, "*They made waistcoats of fine linen, the work of the weaver, for Aaron and his sons*, xxxix. 27. The reason why it was checkered, or woven of fine linen, was, that that principle might be represented which immediately proceeds from what is celestial, and which is as continuous respectively; for those things which proceed from what is celestial are as those things which proceed from the will-principle appertaining to man; for all things which are of the understanding appertaining to man proceed from his will-principle; those things which proceed interiorly from the will-principle, are as it were continuous in respect to those which proceed exteriorly; wherefore in those, which proceed interiorly from the will-prin-

ciple, there is principally the affection of truth, for all affection which is of love in the understanding flows-in from man's will-principle. The case is similar in the heavens, where the celestial kingdom corresponds to the will-principle of man, and the spiritual kingdom to his intellectual principle, see n. 9835; and whereas the garments of Aaron represented the spiritual kingdom of the Lord adjoined to His celestial kingdom, n. 9814, therefore the waistcoat represented that principle which is inmost there, thus which proximately proceeds from the celestial kingdom, for the waistcoat was the inmost garment. Hence it is evident why it was woven or checkered, and why it was of fine linen; for by woven is signified that which is from the will-principle or from the celestial, n. 9915, and by fine linen is signified truth which is from celestial love, n. 9469. The spiritual principle which is from the celestial is also signified by waistcoats in other parts of the Word, as by the *waistcoats of skin*, which Jehovah God is said to have made for the man and his wife, after that they had eaten of the tree of science, Gen. iii. 21. That by those waistcoats is signified truth from a celestial origin, cannot be known unless those historicals are unfolded as to the internal sense, therefore they shall be explained. By the man and his wife is there meant the celestial Church; by the man himself as a husband, that Church as to good, and by his wife that Church as to truth; this truth and that good was the truth and good of the celestial Church. But when that Church lapsed, which was effected by reasonings from scientifics concerning truths Divine, which, in the internal sense, is signified by the serpent which persuaded, this first state after the lapse of that Church, is what is there described, and its truth by waistcoats of skin. It is to be noted, that by the creation of the heaven and the earth in the first chapter of Genesis, in the internal sense, is meant and described the new creation or regeneration of the man of the Church at that time, thus the establishment of a celestial Church, and that by Paradise is meant and described the wisdom and intelligence of that Church, and by eating of the tree of science, its lapse in consequence of reasoning from scientifics concerning things Divine. That this is the case, see what has been shewn on the subject in the explications of those chapters; for all the things contained in the first chapters of Genesis, are things reduced to an historical form, in the internal sense, of which are things Divine concerning the new creation or regeneration of the man of the celestial Church, as was said. This manner of writing was customary in the most ancient times, not only with those who were of the Church, but also with those who were out of the Church, as with the Arabians, the Syrians, and the Grecians, as is evident from the books of those times, both sacred and profane. In imitation of those books, because derived from them, the Song

of Songs was written by Solomon, which book is not a sacred book, since it does not contain celestial and Divine things in a series within, like the sacred books. The book of Job, also is a book of the ancient Church. Mention is likewise made of sacred books of the ancient Church, which are now lost, as in Moses, Numb. xxi. 14, 15, 27, and following verses, the historicals of which books were called *the wars of Jehovah*, and the propheticals of which were called *enunciations*, see n. 2686, 2897. That in the historicals of those books, which were called the wars of Jehovah, the style was such, is evident from what was taken and quoted thence by Moses; thus their historicals approached to a sort of prophetic style of such a kind, that the subjects might be retained in the memory by infants and also by the simple. That those books there cited were sacred, is evident from the things extant therein, verses 28, 29, 30, compared with those which are extant in Jeremiah, chap. xlviii. 45, 46, where similar things occur. That a style of the same kind was most usual at that time, and almost the only style, with those who were out of the Church, is clear from the fabulous accounts of those writers who were out of the Church, in which they involved things moral, or such as relate to the affections and life. In the historicals not fictitious but true, which are those that occur in the books of Moses after those chapters, also in the books of Joshua, of Judges, of Samuel and the Kings, waistcoats likewise signified truth and the spiritual good of truth proceeding from celestial truth and good. It is to be noted, that spiritual truth and good is such as is the truth and good of the angels in the middle or second heaven; but that celestial truth and good is such truth and good as prevails amongst the angels in the third or inmost heaven, see the passages cited, n. 9277. In the books of Moses it is recorded that Israel the father gave to Joseph his son *a waistcoat of various colours*, and that on account of it his brethren were indignant, and afterwards stripped it off, and dipped it in blood, and thus sent it to his father, Gen. xxxvii. 3, 23, 31, 32, 33; these were historical truths, and since in like manner they contained within, or in the internal sense, the holy things of heaven and the Church, thus things Divine, therefore by that waistcoat of various colours was signified the state of good and of truth which Joseph represented, which was a state of spiritual truth and good proceeding from celestial, see n. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869, 5877, 6417, 6526, 9671; for all the sons of Jacob represented such things as are of heaven and of the Church in their order, n. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996, but in the above passage they represented things opposite. Inasmuch as all things which are in the books of the Word, as well those in the historical books as those in the prophetical books, are representative and

significant of Divine-celestial and spiritual things, therefore the affection of that truth is described by the daughter of a king, and the truth itself by her garments, in David, "The daughters of a king, are among thy precious ones, the queen stands at thy right hand in the best gold of Ophir. The daughter of Tyre shall bring a present; the rich of the people shall deprecate thy faces. The daughter of the king is wholly glorious within, *thy raiment* (or thy waistcoat) is of the *weavings* (or *checkerings*) of gold; in needle-work she shall be brought to the king, Psalm xlv. 9, 12, 13, 14, and following verses; that daughter in general signifies the affection of spiritual truth and good, thus also the Church, see n. 2362, 3024, 3963, 9055; and that king, when relating to the Lord, signifies Divine Truth, n. 2015, 2069, 3009, 4581, 4966, 5068, 6148. Hence it is evident that all those things, which are related in that Psalm concerning the daughter of a king, signify such things as are of the affection of truth and good from the Lord in the Church; its being said that the daughter of Tyre shall bring a present, signifies the knowledges of good and truth; that these are signified by Tyre, see n. 1201; in like manner by the rich of the people, for by riches in the spiritual sense nothing else is meant but the knowledges of good and of truth, n. 1694, 4508. Hence it is evident what is signified by the daughter of the king being glorious within, and by her raiment being of the weavings of gold; for by raiment is meant a waistcoat, as is evident from the signification of that expression in the the original tongue, for it there signifies the garment next to the body; that it denotes a waistcoat, is manifest from John, chap. xix. 23, 24, where the Lord's waistcoat is treated of, which in David, Psalm xxii. 18, is called by the same term raiment; also in the second book of Samuel, chap. xiii. 18, where it is said that the daughters of the king were clad in waistcoats of various colours, on which subject we shall speak presently; by the weavings of gold in David the like is meant as by the checker-ing of the waistcoat of Aaron, the expression in the original tongue being the same; what is meant by the needle-work, in which she was to be brought to the king, see n. 9688. Inasmuch as by the daughter of a king, and by her raiment, or by her waistcoat, such things were represented, therefore also the daughters of a king were so clad, as is manifest in the second book of Samuel, *There was upon Tamar a waistcoat of various colours, because with such garments the daughters of a king were clad*, xiii. 18. Inasmuch now as spiritual goods and truths were represented by waistcoats, it may be manifest what is signified by the waistcoat of Aaron, also what by the waistcoats of his sons, spoken of in the following verse of this chapter, where it is said, "That *for the sons of Aaron they should make waistcoats, belts and turbans, for glory and for comeliness.*" And whereas

their waistcoats represented those holy things, therefore it was said that the sons of Aaron, Nadab and Abihu, who were burnt by fire from heaven, because they offered incense from strange fire, were brought *in waistcoats* out of the camp, Levit. x. 1 to 5; for by strange fire is signified love from another source than from what is celestial, for sacred fire in the Word is celestial or Divine Love, n. 6832, 6834, 6849, 7324, 9434. Hence the spiritual goods and truths, which are signified by their waistcoats, were defiled, and on this account they were brought in waistcoats out of the camp. The like also is signified by waistcoat in Micah, "My people hath set [every one] for an enemy *by reason of a garment, ye draw off the waistcoat from them who pass securely*," ii. 8. In this passage waistcoat is expressed by another term in the original tongue, which yet signifies spiritual truth and good. To draw off the waistcoat from them who pass securely, denotes to deprive of their spiritual truths those who live in simple good; to account for an enemy by reason of a garment, denotes to do evil to them by reason of the truth which they think, when yet no one ought to be hurt on account of what he believes to be true, if he be principled in good, n. 1798, 1799, 1834, 1844. From these considerations it may now be manifest what is signified by a waistcoat in Matthew, "Jesus said, thou shalt not swear at all, neither by the heaven, nor by the earth, nor by Jerusalem, nor by the head. Let your discourse be yea yea, nay nay, what is beyond these is from evil. If any one is willing to sue thee at the law, and to *take away thy waistcoat*, permit him also to take away thy cloak," v. 34, 35, 36, 40. He who does not know what is the state of the angels in the Lord's celestial kingdom, cannot in any wise know what those words of the Lord involve; for the subject there treated of is concerning the state of good and of truth with those who are in the Lord's celestial kingdom, with whom every truth is impressed on their hearts. For they know all truth from the good of love to the Lord, insomuch that they never reason about it as in the spiritual kingdom, wherefore when truths are treated of, they only say, yea yea, or nay nay, neither do they there name the name of faith, concerning which state of theirs see the passages cited, n. 9277. Hence now it is evident what is signified by the requirement not to swear at all, for by swearing is signified to confirm truths, n. 3375, 9166, which is effected by the rational principle and scientifics from the Word in the spiritual kingdom; by suing at law, and being willing to take away a waistcoat is signified to debate about truths, and to be willing to persuade that it is not true, a waistcoat denoting truth derived from what is celestial, for they leave to every one his own truth, without further reasoning. By waistcoat is signified truth derived from what is celestial in another passage, also in Matthew, "Jesus sent the twelve to preach the

kingdom of the heavens, saying, that they should not possess gold, nor silver, nor brass in their girdles; nor bag for the way, *nor two waistcoats*, nor shoes, nor staffs," x. 9, 10. By those words was represented that they, who are in goods and truths from the Lord, possess nothing of good and of truth from themselves, but that they have all good and truth from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord, in the abstract sense all the goods of love and the truths of faith from the Lord, n. 3488, 3858, 6397. Goods and truths from self and not from the Lord are signified by possessing gold, silver, brass in girdles, and by a bag; but truths and goods from the Lord are signified by a waistcoat, a shoe, and a staff; by a waistcoat interior truth or truth from what is celestial, by a shoe exterior truth or truth in the natural principle, n. 1748, 6844; by a staff the power of truth, n. 4876, 4936, 6947, 7011, 7026; but by two waistcoats, two shoes, and two staffs, are signified truths and their powers both from the Lord and from self. That they were allowed to have one waistcoat, one pair of shoes, and a staff, is manifest from Mark, chap. vi. 8, 9; and in Luke, chap. ix. 3. When it is known from these considerations what is signified by waistcoat, it is evident what is signified by the Lord's waistcoat, concerning which it is thus written in John, "They took *the garments*, and made four parts, to every soldier a part, and *the waistcoat was without seam, woven from above throughout*. They said, let us not divide it, but cast lots for it, whose it shall be, that the scripture might be fulfilled which saith, *they divided My garments among themselves, and on my waistcoat cast lots*; these things the soldiers did," xix. 23, 24; Psalm xxii. 18. Who cannot see, who thinks from reason at all illustrated, that the above particulars signify Divine things, and that otherwise they would not have been prophetically foretold in David; but what they signify cannot be known without the internal sense, thus not without knowledge thence derived of what is signified by garments, what by casting lots upon them or dividing them, what by a waistcoat, and by its being without seam or woven throughout, and what by soldiers. From the internal sense it is evident that by garments are signified truths, and by the Lord's garments Divine Truths; by casting lots and dividing, to pull them asunder and dissipate them, n. 9093; by waistcoat, Divine Spiritual Truth derived from Celestial, the like as by the waistcoat of Aaron, since Aaron represented the Lord; so also by its being without seam and woven from above throughout, the like as by what was checkered or woven of the waistcoat of Aaron. That the waistcoat was not divided, signified that Divine Spiritual Truth proximately proceeding from Divine Celestial Truth could not be dissipated, because that truth is the internal truth of the Word, such as prevails with the angels

in heaven. Its being said that the soldiers did this, signifies that it was done by those who fought for truths, thus by the Jews themselves, with whom was the Word, who nevertheless were of such a quality that they dissipated it; for they had the Word, and yet they were not willing to know thence that the Lord was the Messiah and Son of God, who was to come, nor any thing internal of the Word, but only what was external, which also they wrested to their loves, which were loves of self and of the world, thus to favour the lusts which gushed forth thence. These things are signified by the division of the Lord's vestments, for whatsoever they did to the Lord, represented the state of Divine Truth and Good at that time amongst them, thus that they treated Truths Divine in like manner as they treated Himself; for the Lord, when He was in the world, was the Divine Truth itself, see what was cited, n. 9199, 9315 at the end.

9943. "And thou shalt make the mitre of fine linen"—that hereby is signified wisdom there, appears from the signification of a mitre, as denoting intelligence, and when relating to the Lord, who is here represented by Aaron, as denoting wisdom, see n. 9827; and from the signification of fine linen, as denoting truth from a celestial origin, see n. 9469; for from that truth is the wisdom which is here signified by the mitre; for all wisdom and intelligence is from the Divine Truth proceeding from the Divine Good of the Lord; other wisdom and intelligence, which is wisdom and intelligence, is not given, because there is none from any other source. Intelligence consists in knowing and understanding truths Divine, and afterwards in having faith in them, and wisdom consists in willing and loving them, and thence living according to them.

9944. "And the belt"—that hereby is signified a bond and separation from the externals of that kingdom, appears from the signification of a belt, as denoting an external bond containing all the things of love and faith in connexion and form, that they may look to one end, see n. 9341, 9828, 9837. The reason why it denotes also separation from externals is, because thus it collects and contains internal things, and what collects and contains internal things, this also separates them from external. The internal things of the spiritual kingdom are signified by a waistcoat, because it was an inmost garment, and its external things by a robe and an ephod, because they were exterior garments. That by the garments of Aaron was represented the Lord's spiritual kingdom, see n. 9814; by the ephod its externals, n. 9824; by the robe its interior, n. 9825; and by the waistcoat the inmost, n. 9826.

9945. "Thou shalt make with the work of him that worketh with a needle"—that hereby are signified the knowledges of good, and of truth, appears from the signification of a worker

with the needle, as denoting what is derived from scientifics, see n. 9688. The reason why it is said by the knowledges of good and of truth is, because by those knowledges are meant interior scientifics, such as are those of the Church concerning faith and love. The reason why these scientifics are here signified by the work of a worker with a needle is, because by the belt of a waistcoat, which was of the work of a worker with a needle, is signified the inmost bond of the spiritual kingdom, treated of just above; and all things in the spiritual world are kept together in connexion by knowledges and the affections thence derived.

9946. "And for the sons of Aaron"—that hereby are signified Divine Truths proceeding from the Divine Good of the Lord in the heavens, appears from the representation of the sons of Aaron, as denoting Divine Truths proceeding from the Divine Good of the Lord, see n. 9807. The reason why it signifies in the heavens is, because the Divine [principle] of the Lord in the heavens is what is represented by the priesthood of Aaron and his sons; Divine Good in the heavens by the priesthood of Aaron, and Divine Truth from Divine Good there by the priesthood of his sons; it is said in the heavens, because the Lord Himself is above the heavens, for he is the sun of heaven, and still his presence is in the heavens, which is such as if Himself were there; Himself in the heavens, that is, His Divine Good and Divine Truth there, may be represented, but not His Divine [being or principle] above the heavens; by reason that this latter cannot fall into human minds, and not even into angelic, for it is infinite; but the Divine [principle] in the heavens, which is thence derived, is accommodated to reception.

9947. "Thou shalt make waistcoats"—that hereby are signified those things which are of faith, appears from the signification of a waistcoat, when relating to Aaron, as denoting Divine Truth in the spiritual kingdom inmost, thus which proceeds immediately from the celestial principle, see n. 9826, 9942; but when it relates to the sons of Aaron, a waistcoat denotes that which is of faith, for it denotes the principle proceeding from the spiritual which is from the celestial, which proceeding principle is what is called the faith of truth.

9948. "And thou shalt make for them belts"—that hereby is signified a keeping-together in connexion, appears from the signification of belts, as denoting external bonds keeping-together the truths and goods of faith and of love in connexion, see n. 9341 at the end, 9828, 9837, 9944.

9949. "And turbans thou shalt make for them"—that hereby is signified intelligence there, appears from the signification of a mitre, and in general of a covering of the head, as denoting intelligence and wisdom, see n. 9827, hence also a

turban has the same signification, for the covering of the head for the sons of Aaron was called a turban.

9950. "For glory and for comeliness"—that hereby is signified the truth of the spiritual Church, appears from the signification of for glory and for comeliness, as denoting to present Divine Truth such as, in the spiritual kingdom adjoined to the celestial kingdom, is in an internal and external form, see above n. 9815, but in this case the truth of the spiritual Church which is thence derived; for by Aaron is represented the Divine Good in the heavens, and by his sons the Divine Truth thence derived; the Divine Good there is also as a father, and the Divine Truth thence derived as a son, and this being the case, by father in the Word is signified good, and by sons truths; these latter are also born from the former, when man is generating anew, that is, when he is regenerating.

9951. Verse 41. *And thou shalt put them upon Aaron thy brother, and upon his sons with him, and thou shalt anoint them, and thou shalt fill their hand, and shalt sanctify them, and they shall perform the office of the priesthood to Me.* And thou shalt put them upon Aaron thy brother, signifies such a state of Divine Good in the spiritual kingdom. And upon his sons with him, signifies such a state there in the externals thence proceeding. And thou shalt anoint them, signifies a representative of the Lord as to the good of love. And thou shalt fill their hand, signifies a representative of the Lord as to the truth of faith. And thou shalt sanctify them, signifies thus a representative of the Lord as to the Divine Human [principle]. And they shall perform the office of the priesthood to Me, signifies a representative of the Lord as to all the work of salvation from the Divine Human [principle].

9952. "And thou shalt put them upon Aaron thy brother"—that hereby is signified such a state of Divine Good in the spiritual kingdom, appears from the signification of putting on [garments], as denoting to induce a state of the thing which is represented by the garments, in this case a state of Divine Truth in the spiritual kingdom, for by Aaron is represented the Lord as to Divine Good, thus also the Divine Good, which is from the Lord, see n. 9806; and by his garments the spiritual kingdom of the Lord adjoined to His celestial kingdom, n. 9814. The signification of putting on [garments], as denoting to induce the state which is represented by the garments which are put on, originates in representatives in the other life; the spirits who are there and the angels appear all clothed in garments, every one according to the state of truth in which he is, thus every one according to his intellectual principle corresponding to the will-principle which is in him. The reason of this is, because the intellectual principle appertaining to man clothes his will-principle, and the intellectual principle is formed from truths, and the will-principle from goods, and good is the princi-

ple which is clothed, n. 5248; hence it is that garments in the Word signify truths, see n. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814; and that this originates in representatives in another life, n. 9212, 9216, 9814.

9953. "And on his sons"—that hereby is signified such a state there in the externals thence proceeding, appears from the signification of putting on [garments], as denoting to induce a state such as is represented by the garments, see just above, n. 9952, in this case, which is represented by the garments of the sons of Aaron, which is a state of externals proceeding from the Divine Truth, in the spiritual kingdom, for by sons is signified that which proceeds, so likewise by their garments, according to what was said just above, n. 9950.

9954. "And thou shalt anoint them"—that hereby is signified a representative of the Lord as to the good of love, appears from the signification of anointing, as denoting inauguration to represent, see n. 9474. The reason why it denotes to represent the Lord as to the good of love, or what is alike, to represent the good of love, which is from the Lord, is, because by the oil wherewith anointing was effected, is signified the good of love, n. 886, 4582, 4638, 9780. How the case herein is, it is of concern to know, inasmuch as anointing has continued in use from ancient time to the present, for kings are anointed, and anointing in like manner is accounted holy at this day as formerly. Amongst the ancients, when all external worship was performed by representatives, namely, by such things as represented the interior principles which are of faith and of love from the Lord and to Him, thus which are Divine, anointing was instituted, by reason that oil, by which anointing was performed, signified the good of love; for they knew that the good of love was the essential principle itself, from which all things that are of the Church and that are of worship live, for it is the esse of life; for the Divine [principle] flows-in by [or through] the good of love, with man, and makes his life, and life celestial where truths are received in the good. Hence it is evident what anointing represented; wherefore the things which were anointed were called holy, and were also accounted holy, and served the Church to represent Divine and celestial things, and, in the supreme sense, the Lord Himself, who is good itself, thus to represent the good of love which is from Him, and also the truth of faith, so far as this lives from the good of love. Hence now it is, that at that time *they anointed stones erected into statues. Also weapons of war, as bucklers and shields; and afterwards the altar and all its vessels; likewise the tent of assembly, and all things therein; and moreover those who performed the office of the priesthood, and their garments; and likewise prophets; and at length kings, who were thence called the anointed of Jehovah; it was also received in common use*

to anoint themselves and others, to testify gladness and benevolence of mind. As to what concerns the first, *that they anointed stones erected into statues*, it is manifest in the book of Genesis, "In the morning Jacob rose early, and took the stone, which he put under his pillow, and set it for a statue, and poured oil upon its head," xxviii. 18. The reason why they so anointed stones was, because by stones were signified truths, and truths without good have not in them the life of heaven, that is, life from the Divine [being or principle]; when therefore stones were anointed with oil, they then represented truths from good, and, in the supreme sense, the Divine Truth proceeding from the Divine Good of the Lord, thus the Lord Himself, who was hence called *the stone of Israel*, n. 6426. That stones denote truths, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476; in like manner statues, n. 3727, 4580, 9388, 9389; and that anointing statues denotes to make truths to be from good, thus to be truths of good, consequently goods, n. 3728, 4090, 4582. That stones erected into statues were afterwards accounted holy, is manifest from the same chapter of Genesis, where "Jacob called the name of that place *Bethel*; and said, if I shall return in peace to the house of my father, *this stone, which I have set up for a statue, shall be the house of God*," verses 19, 22. Bethel is the house of God, and the house of God is the Church and is heaven, and in the supreme sense the Lord Himself, n. 3720. Secondly, *that they anointed weapons of war, as bucklers and shields*, is manifest from Isaiah, "Arise ye princes, *anoint the buckler*," xxi. 5. And in the second book of Samuel, "The shield of the heroes is polluted, *the shield of Saul not anointed with oil*," i. 21. The reason why weapons of war were anointed was, because they signified truths combating against falses, and truths derived from good are what prevail against falses, but not truths without good, wherefore weapons of war represented truths proceeding from the good which is from the Lord, thus truths by which the Lord Himself fights with men for them against falses derived from evil, that is, against the hells. That weapons of war denote truths combating against falses; see n. 1788, 2686; for war in the Word signifies spiritual combat, n. 1664, 2686, 8273, 8295; and enemies signify the hells; in general evils and falses, n. 2851, 8289, 9314. Thirdly, *that they anointed the altar and all its vessels; also the tent of assembly, and all things which were therein*, is manifest from Moses, "Thou shalt anoint the altar and sanctify it," Exod. xxix. 36. Again, "Thou shalt make oil of anointing of holiness, with which thou shalt anoint the tent of assembly, and the ark of the testimony, and the table, and all its vessels, and the candlestick, and all its vessels, and the altar of incense, and the altar of burnt-offering, and all its vessels, and the laver and its base; thus thou shalt sanctify them, that they may be the holy of holies; every one who toucheth them,

shall sanctify himself," Exod. xxx. 25 to 29. Again, "*Thou shalt take oil of anointing, and shalt anoint the habitation, and every thing which is in it, and shalt sanctify it, and all its vessels, that they may be holy; thou shalt anoint also the altar of burnt-offering, and all its vessels, and thou shalt sanctify the altar, that the altar may be the holy of holies, and thou shalt anoint the laver and its base, and shalt sanctify it,*" Exod. xl. 9, 10, 11. Again, "*Moses anointed the habitation, and all things which were in it, afterwards he sprinkled of the oil upon the altar, and all its vessels, and the laver and its shaft, to sanctify them,*" Levit. viii. 10, 11, 12; Numb. vii. 1. The reason why the altar and habitation, with all things therein, were anointed was, that they might represent the Divine and holy things of heaven and of the Church, consequently the holy things of worship, nor could they represent those things, unless they had been inaugurated by such [a ceremony] as represented the good of love, for what is Divine enters-in by the good of love, and by that good is present in heaven, and in the Church, consequently also in worship; and without that good what is Divine does not enter, neither is it present, but the proprium of man, and with the proprium hell, and with hell what is evil and false, for the proprium of man is nothing else. Hence it is evident why anointing was effected by oil, for oil, in the representative sense, denotes the good of love, see n. 886, 4582, 4638, 9780; and the altar was the chief representative of the Lord, and hence of worship from the good of love, n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714; and the habitation with the ark was the chief representative of heaven where the Lord is, n. 9457, 9481, 9485, 9496, 9632, 9784. That the proprium of man is nothing but evil and the false, thus hell, see n. 210, 215, 694, 874, 875, 876, 987, 1047, 3812, 5660, 8480, 8941, 8944. That so far as the proprium of man is removed, so far the Lord can be present, n. 1023, 1044, 4007 at the end. Fourthly, *that they anointed those who were to perform the office of the priesthood and their garments*, is manifest from Moses, "*Thou shalt take oil of anointing, and shalt pour it upon the head of Aaron, and shalt anoint him*" Exod. xxix. 7; chap. xxx. 30. Again, "*Thou shalt put on Aaron the garments of holiness, and shalt anoint him, and shalt sanctify him, that he may perform the office of the priesthood to Me, and thou shalt anoint his sons as thou hast anointed the father, and it shall come to pass that their anointing shall be to them for the priesthood of an age, to their generations,*" Exod. xl. 13, 14, 15. Again, "*Moses poured out [some] of the oil upon the head of Aaron, and anointed him, to sanctify him. Then he took of the oil of anointing, and of the blood, which was on the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon the garments of his sons with him, and sanctified Aaron, his garments, and*

his sons, and the garments of his sons with him," Levit. viii. 12, 30. The reason why Aaron was anointed, and why his sons were anointed, and even their garments, was, that they might represent the Lord as to Divine Good, and as to Divine Truth thence derived, Aaron the Lord as to Divine Good, and his sons as to Divine Truth thence derived, and in general that the priesthood might represent the Lord as to all the work of salvation. The reason why they were anointed in garments, Exod. xxix. 29, was, because the garments of Aaron represented the spiritual kingdom of the Lord adjoined to His celestial kingdom, the celestial kingdom is where the good of love to the Lord from the Lord reigns, thus the influx of the Divine [principle] into the spiritual kingdom is effected by the good of love; on this account inauguration to represent was performed by oil, which, in the spiritual sense, is the good of love. That Aaron represented the Lord as to Divine Good, see n. 9806. That his sons represented the Lord as to the Divine Truth proceeding from the Divine Good, n. 9807. That the priesthood in general represented the Lord, as to all the work of salvation, n. 9809. That the garments of Aaron represented the spiritual kingdom of the Lord adjoined to His celestial kingdom, n. 9814. That the garments of his sons represented those things which thence proceed, n. 9946, 9950. That in the celestial kingdom the good of love to the Lord reigns, see what is cited, n. 9277. Inasmuch as inauguration to represent was effected by anointing, and by Aaron and his sons was represented the Lord, and what is from Him, therefore to Aaron and his sons were given the holy things of the sons of Israel, which were gifts given to Jehovah, and were called heave-offerings, and it is said that they are anointing, also for anointing, that is, that they are a representation or for a representation of the Lord, and that they are from Him, as is manifest from the following passage in Moses, "The wave-bread and the heave-shoulder I have received from the sons of Israel of the sacrifices of the peace-offerings, and have given them to Aaron and to his sons; this anointing of Aaron and anointing of his sons from the things offered by fire to Jehovah, which I have commanded to give them on the day that he anointed them, from amongst the sons of Israel," Levit. vii. 34, 35, 36. And again, "Jehovah spake to Aaron, Behold I have given to thee the keeping of *My heave-offerings*, as to all the holy things of the sons of Israel, *I have given them to thee for anointing, and to thy sons*, for a statute of eternity; every present of theirs, also every meat-offering of theirs, as to every sacrifice of sin and of guilt, every agitation of the sons of Israel, all the fat of pure oil, and all the fat of new wine and of corn, the first-fruits of those things which they shall give to Jehovah, I have given them to thee; also every thing devoted in Israel, every opening of the womb, thus *every heave-offering of holy*

things. In their land thou shalt not have inheritance, neither shalt thou have a part in the midst of them, I am thy part and thine inheritance *in the midst of the sons of Israel*," Numb. xviii. 8 to 20. From these words it is evident, that anointing is a representation, since by anointing they were inaugurated to represent, and that by it was signified that all inauguration into the holy [principle] of heaven and of the Church is by the good of love which is from the Lord, and that the good of love is the Lord with them; this being the case, it is said, that Jehovah is his part and inheritance. Fifthly, *that they anointed also prophets*, is manifest from the first book of the Kings, "Jehovah said to Elias, *Anoint Hazael for king over the Syrians, and anoint Jehu for king over Israel, anoint Elisha for a prophet instead of thyself*," xix. 15, 16. And in Isaiah, "The Spirit of the Lord Jehovah is upon Me, *therefore Jehovah hath anointed Me* to evangelize to the poor, He hath sent Me to bind up the broken in heart, to preach liberty to the captives," lxi. 1. The reason why prophets were anointed was, because prophets represented the Lord as to the doctrine of Divine Truth, consequently as to the Word, for this is the doctrine of Divine Truth; that prophets represented the Word, see n. 3652, 7269, specifically Elias and Elijah, n. 2762, 5247, 9372; and that it is the Lord as to the Divine Human [principle], who is represented, thus who is meant by whom Jehovah has anointed, the Lord Himself teaches in Luke, chap. iv. 18, 19, 20, 21. Sixthly, *that they afterwards anointed kings, and that they were called the anointed of Jehovah*, is manifest from several passages in the Word, as 1 Samuel, x. 1; chap. xv. 1; chap. xvi. 3, 6, 12; chap. xxiv. 6; chap. xxvi. 9, 11, 16; 2 Samuel, chap. i. 16; chap. ii. 4, 7; chap. v. 3; chap. xix. 21; 1 Kings, i. 34, 35; chap. xix. 15, 16; 2 Kings, ix. 3; chap. xi. 12; chap. xxiii. 30; Lam. iv. 20; Habak. iii. 13; Psalm ii. 2, 6; Psalm xx. 6; Psalm xxviii. 8; Psalm xlv. 7; Psalm lxxxiv. 9; Psalm lxxxix. 20, 38, 51; Psalm cxxxii. 17, and elsewhere. The reason why they anointed kings was, that they might represent the Lord as to judgment from Divine Truth, wherefore in the Word by kings are signified Truths Divine, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148. The reason *why kings were called the anointed of Jehovah*, and that on that account it was sacrilegious to hurt them, was, because by the anointed of Jehovah is meant the Lord as to the Divine Human [principle], although as to the sense of the letter the term is applied to the king who was anointed with oil, for the Lord, when He was in the world, was Divine Truth itself as to the Human [principle], and was Divine Good itself as to the very esse of His life, which [esse] with man is called the soul derived from the Father, for He was conceived of Jehovah, and Jehovah in the Word is the Divine Good of the Divine Love, which is the esse

of the life of all. Hence it is, that the Lord alone was the anointed of Jehovah in very essence and in very act, inasmuch as the Divine Good was in Him, and the Divine Truth proceeding from that Good in His Human [principle] when He was in the world, see the passages cited, n. 9194, 9315. But the kings of the earth were not the anointed of Jehovah, but represented the Lord, who alone is the anointed of Jehovah; and on this account it was sacrilegious to hurt the kings of the earth by reason of the anointing. But the anointing of the kings of the earth was effected by oil, whereas the anointing of the Lord was effected by the Divine Good itself of the Divine Love, which the oil represented. Hence it is that He was called Messias and Christ, Messias in the Hebrew tongue signifying anointed, in like manner as Christ in the Greek tongue, John i. 41; chap. iv. 25. From these considerations it may be manifest, that where mention is made in the Word of the anointed of Jehovah, the Lord is meant, as in Isaiah, "*The Spirit of the Lord Jehovah is upon Me, therefore Jehovah hath anointed Me to evangelize to the poor, He hath sent Me to bind up the broken in heart, to preach liberty to the captives,*" lxi. 1. That the Lord as to the Divine Human [principle] is He whom Jehovah anointed, is manifest from Luke, where the Lord declares this plainly in these words, "*The book of the prophet Isaiah was delivered to Jesus; and He unfolded the book, and found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to evangelize to the poor, He hath sent Me to heal the bruised in heart, to evangelize remission to the bound, and sight to the blind, to send away with remission them that are wounded, to preach the acceptable year of the Lord;*" afterwards folding up the book He gave it to the minister, and sat down, but the eyes of all in the synagogue were fastened on Him; and He began to say to them, "*To-day is this Scripture fulfilled in your ears,*" iv. 17, 18, 19, 20, 21. And in Daniel, "*Know therefore and perceive from the going forth of the Word to restore and to build Jerusalem, even to Messiah the Prince, are seven weeks,*" ix. 25, where to build Jerusalem denotes to establish the Church, for Jerusalem is the Church. n. 3654; Messiah the Prince or the anointed, is the Lord as to the Divine Human [principle]. Again, "*Seventy weeks are decided to seal up the vision and the prophet, and to anoint the Holy of Holies,*" ix. 24, where to seal up the vision and the prophet denotes to conclude those things which were said in the Word concerning the Lord, and to complete them; to anoint the Holy of Holies denotes the Divine Human [principle] of the Lord, in which was the Divine Good of the Divine Love, or Jehovah. By the anointed of Jehovah is also meant the Lord in the following passages, "*The kings of the earth stood up, and the rulers*"

consulted together *against Jehovah and against His Anointed. I have anointed My king over Zion the mountain of My Holiness,*" Psalm ii. 2, 6; where the kings of the earth denote falses, and the rulers denote evils, which are from the hells, against which the Lord, when He was in the world, fought, and which He conquered and subdued; the Anointed of Jehovah is the Lord as to the Divine Human [principle], for from that He fought; Zion the mountain of holiness, over which He is said to be anointed for a king, is the celestial kingdom, which is in the good of love, and which is the inmost of heaven and the inmost of the Church. Again, "*I have found David My servant, with the oil of holiness I have anointed him,*" Psalm lxxxix. 20; where by David is meant the Lord, as also in other places, see n. 1888; the oil of holiness, with which Jehovah anointed him, is the Divine Good of the Divine Love, n. 886, 4582, 4638. That it is the Lord who is there meant by David, is evident from what goes before, and from what follows in that Psalm, for it is said, "*Thou spakest in vision concerning Thy Holy One, I will set His hand in the sea, and His right hand in the rivers; He shall call Me, My Father; I will also give Him a first-born, higher than the kings of the earth; I will set His seed to eternity, and His throne as the days of the heavens,*" verses 19, 25, 26, 27, 28, 29; besides several other things. Again, in like manner, "*In Zion I will cause the horn of David to bud, I will arrange a lanthorn for mine anointed, His enemies I will clothe with shame, and upon Himself shall His crown flourish,*" Psalm cxxxii. 17, 18. That the Lord is here also meant by David, is evident from what goes before in that Psalm, where it is said, "*Lo, we heard of Him in Ephrata, we found Him in the fields of the forest, we will enter into His habitations, we will bow ourselves at His footstool; Thy priests shall be clothed with justice, and Thy saints shall sing with joy, for the sake of Thy servant David, turn not away the faces of thine anointed,*" verses 6, 7, 8, 9, 10. From which it may be manifest, that the Lord as to His Divine Human [principle] is there meant by David, the anointed of Jehovah. And in Jeremiah, "*On the mountains they have pursued us, in the wilderness they have laid snares for us; the breath [or spirit] of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, in His shadow we shall live amongst the nations,*" Lam. iv. 19, 20; where also by the anointed of Jehovah is meant the Lord, for the subject there treated of is concerning the assault of Divine Truth, by falses and evils, which is signified by being pursued upon the mountains, and being ensnared in the wilderness; the breath [or spirit] of the nostrils is the celestial life itself, which is from the Lord, see n. 9818. From these considerations it may now be known, why it was so sacrilegious to hurt the anointed of Jeho-

vah, which is also evident from the Word, as in the first book of Samuel, "David said, Jehovah forbid that I should do this word unto my Lord, *the anointed of Jehovah*, and should put forth my hand against him, because *he is the anointed of Jehovah*," xxiv. 6, 10. And in another place, "David said to Abishai, destroy him not, for *who shall put forth a hand against the anointed of Jehovah, and be innocent*," xxvi. 9. And in the second book of Samuel, "David said to him who said that he had slain Saul, thy blood be upon thine head, because thou hast said, *I have slain the anointed of Jehovah*," i. 16. And in another place, "Abishai said, shall not Shimei be slain for this, *because he cursed the anointed of Jehovah*," xix. 21. That Shimei was slain on this account by the order of Solomon, see 1 Kings ii. 36 to the end. Seventhly, *that it was received in common use to anoint themselves and others to testify gladness of mind and benevolence*, is manifest from the following passages, "I, Daniel, was mourning for three weeks, the bread of desires I did not eat, and flesh and wine came not to my mouth, *and in anointing I was not anointed*, until the three weeks of days were fulfilled," x. 2, 3. And in Matthew, "Thou, when thou fastest, *anoint thine head*, and wash thy face, that thou appear not unto men to fast, but to thy Father in secret," vi. 17; where to fast is to be in mourning. And in Amos, "They who drink out of cups of wine, *and anoint themselves from the first-fruits of the olives*, but are not affected with grief at the breach of Joseph," vi. 6. And in Ezekiel, "I washed thee with waters, and washed away thy bloods, and *anointed thee with oil*," xvi. 9; speaking of Jerusalem, by which is signified the Church. And in Micah, "Thou shalt tread the olive, but *shalt not anoint thee with oil*," vi. 15. And in Moses, "Thou shalt have olives in all thy border, but *thou shalt not anoint thyself with oil*, because thine olive shall be shaken," Deut. xxviii. 40. And in Isaiah, "To give them a mitre instead of ashes, *the oil of joy instead of mourning*," lxi. 3. And in David, "*Thy God hath anointed thee with the oil of gladness* above thy companions," Psalm xlv. 7. Again, "Thou preparest before me a table in the presence of mine enemies, *Thou makest fat mine head with oil*," Psalm xxiii. 5. Again, "Thou shalt exalt my horn as [the horn] of a unicorn, *I shall grow old in green oil*," Psalm xcii. 10. Again, "Wine maketh glad the heart of man, *to exhilarate his faces with oil*," Psalm civ. 15. And in Mark, "The disciples going forth *anointed with oil many that were infirm, and healed them*," vi. 13. • And in Luke, "Jesus said to Simon, I entered into thy house, and *thou didst not anoint My head with oil, but this woman hath anointed My feet with ointment*," vii. 46. From these considerations it is evident, that it was a received custom to anoint themselves and others with oil, not with the oil of holiness, with which the priests, the kings, the

altar, and the tabernacle were anointed, but with common oil, by reason that this oil signified the gladness and satisfaction arising from the love of good; but the oil of holiness signified the Divine Good, concerning which it is said, "*On the flesh of man, it shall not be poured, and in its quality ye shall not make any as it, it shall be holy to you. He who shall prepare any as it, or who shall give of it upon a stranger, shall be cut off from his people,*" Exod. xxx. 32, 33, 38.

9955. "And thou shalt fill their hand"—that hereby is signified a representative of the Lord as to the truth of faith, appears from the signification of filling the hand of Aaron and the hand of his sons, as denoting to inaugurate to represent the Lord as to the Divine Truth which is of faith; for by hand is signified the power which is of truth derived from good, and therefore hand is predicated of truth, see n. 3091, 3387, 4931 to 4937, 7518, 8281, 9025. Hence now it is, that as anointing represented the Lord as to Divine Good, so filling of the hands represented the Lord as to Divine Truth, for all things in the universe have reference to good and to truth, and to both that they may be somewhat, therefore in the Word where good is treated of, truth is also treated of, see the passages cited, n. 9263, 9314. In what manner the filling of the hands was effected, is described in the following chapter, wherefore, by the Divine Mercy of the Lord, it will be there spoken of.

9956. "And shalt sanctify them"—that hereby is signified thus a representative of the Lord, as to the Divine Human [principle], appears from the signification of sanctifying, as denoting to represent the holy [principle] itself, which is the Lord as to the Divine Human, for this is what alone is holy, and from which every thing holy is derived in the heavens and in the earths; every one may know that oil did not sanctify, but that it induced a representative of sanctity. The case herein is this, the Lord Himself is above the heavens, for He is the sun of the angelic heavens, the Divine [principle], which proceeds from Him thence in the heavens, is what is called holy. The Divine [principle] of the Lord above the heavens could not be represented, because it is infinite, but the Divine [principle] of the Lord in the heavens [may be represented], for this latter is accommodated to the reception of the angels who are there, and who are finite. This Divine Principle is in their perception the Divine Human of the Lord, which alone is holy, which was represented. Hence it is evident what is signified by being sanctified, and why it is said after the anointing, as in Moses, "Thou shalt anoint the altar, and *shalt sanctify it,*" Exod. xxix. 36. "Thou shalt anoint the tent of assembly, and all things which are therein, and *shalt sanctify them,*" Exod. xxx. 25 to 29. "Thou shalt anoint Aaron and *shalt sanctify him,*" Exod. xl. 13. "He anointed Aaron and his garments, his sons

and their garments, *and sanctified them,*” Levit. viii. 12, 13, 30, besides other places. That the Lord alone is holy, and that every holy thing is from Him, and that all sanctification represented Him, see n. 9229, 9680. That the Lord in the heavens is the sanctuary, thus also heaven, see n. 9479. And that the Holy Spirit is the Divine [principle] proceeding from the Lord, n. 9818, 9820.

9957. “And they shall perform the office of the priesthood” — that hereby is signified a representative of the Lord as to all the work of salvation from the Divine Human [principle], appears from the signification of the priesthood, as being a representative of the Lord as to all the work of salvation, see n. 9809. This is said after sanctification by anointing, because the work of salvation is from the Divine Human [principle] of the Lord, according to what was shewn just above, n. 9956.

9958. “Verses 42, 43. *And make for them breeches of linen to cover the flesh of nakedness, from the loins even to the thighs they shall be. And they shall be upon Aaron, and upon his sons, in their entering-in to the tent of the assembly, or in their approaching to the altar to minister in the holy [place], lest they carry iniquity, and die; [it shall be] the statute of an age to him and to his seed after him.* And make for them breeches of linen, signifies the external of conjugal love. To cover the flesh of nakedness, signifies lest the interiors of love, which are defiled and infernal, should appear. From the loins even to the thighs they shall be, signifies their extent. And they shall be upon Aaron and upon his sons, signifies protection from the hells. In their entering-in to the tent of assembly, signifies in worship representative of all things of heaven and of the Church. Or in their approaching to the altar to minister in the holy [place], signifies in worship representative of the Lord Himself. Lest they carry iniquity and die, signifies the annihilation of the whole of worship. It shall be the statute of an age to him and to his seed after him, signifies the laws of order in the representative Church.

9959. “And make for them breeches of linen” — that hereby is signified the external of conjugal love, appears from the signification of breeches, as denoting the external of conjugal love, of which we shall speak presently; and from the signification of linen, as denoting external truth, or truth natural, of which also we shall speak presently. The reason why breeches signify the external of conjugal love is, because garments or coverings derive a signification from that part of the body which they cover, n. 9827, and the loins with the genitals, which breeches clothe or cover, signify conjugal love. That the loins have that signification, see n. 3021, 4280, 4575; and that the genitals have it, see n. 4462, 5050 to 5062. What love truly conjugal is, will be shewn in the article which next follows.

The reason why the breeches were made of linen was, because linen signifies external truth, or truth natural, n. 7601; and the external principle itself is truth. The reason why the external principle is truth is, because internal things close into external, and rest upon these latter as upon their supports, and supports are truths; they are as foundations, on which a house is built, wherefore the foundations of a house signify the truths of faith derived from good, n. 9643; and moreover truths are what protect goods from evils and falses, and resist these latter, and all the power which good has by truths, n. 9643. Hence also it is, that in the ultimate of heaven are those who are in the truths of faith from good; therefore also the ultimate or extreme [covering] with man, which is his external skin, corresponds to those in the heavens who are in the truths of faith, n. 5552 to 5559, 8980; but not to those who are in faith separate from good, for these are not in heaven. From these considerations it may now be manifest, why the breeches were of linen; but the breeches of Aaron when he was clothed in garments which were for glory and comeliness, which have been treated of in this chapter, were of linen with fine linen interwoven, as is evident from what follows, where it is said, "*They made waistcoats of fine linen, the work of the weaver, and a mitre of fine linen, and ornaments of turbans of fine linen, and breeches of linen with fine linen interwoven,*" Exod. xxxix. 27, 28. But the breeches of Aaron, when he was clothed in garments of holiness, were of linen, as is manifest from this passage in Moses, "*When Aaron shall enter-in to the holy [place] within the veil, he shall put on a waistcoat of linen of holiness, and breeches of linen shall be upon his flesh, and he shall gird himself with a belt of linen, and he shall set a mitre of linen upon himself, these are the garments of holiness.*" He shall also wash his flesh with waters, when he puts them on. And he shall then first offer burnt-offerings and sacrifices, by which he shall expiate what is holy from uncleannesses," Levit. xvi. to the end. The reason why Aaron on such occasion went clothed in garments of linen, which were also called garments of holiness, was, because he then performed the office of expiating the tent, and also the people and himself from uncleannesses; and all expiation, which was effected by washings, burnt-offerings, and sacrifices, represented purification of the heart from evils and falses, thus regeneration; and purification from evils and falses or regeneration is effected by the truths of faith; therefore they were garments of linen at that time upon Aaron, for by garments of linen were signified the truths of faith, as was said above. That all purification from evils and falses is effected by the truths of faith, see n. 2799, 5954, 7044, 7918, 9089; thus that regeneration is so effected, n. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638, 8639, 8640, 8772, 9088,

9089, 9103. For the same reason also it was, that "the priest put on *clothing of linen, and breeches of linen*, when he took away the ashes from the altar," Levit. vi. 10, 11. And also that the priests, the Levites of the sons of Zadok, [were to do the same], when they entered into the sanctuary, of whom it is thus written in Ezekiel, "The priests the Levites, the sons of Zadok, shall enter into My sanctuary, and shall come to My table to minister to Me; when they shall enter at the gates of the inner court, they shall put on garments of linen, neither shall wool come up over them; when they shall enter at the gates of the inner court inwards, *mitres of linen shall be upon their heads, and breeches of linen shall be upon their loins*, they shall not gird themselves with sweat," xliv. 15, 16, 17, 18. The subject here treated of is concerning the New Temple, by which is signified a New Church; by the priests the Levites are signified those who are in truths derived from good; by garments of linen the truths of faith by which is purification and regeneration; not being girded with sweat, signifies that the holy things of worship were not to be commixed with the proprium of man, for sweat denotes the proprium of man, and the proprium of man is nothing but evil and the false, n. 210, 215, 694, 874, 875, 876, 987, 1047, 3812, 8480, 8941. The reason why the breeches, which Aaron wore when he was clothed in garments for glory and comeliness, were of linen with fine linen interwoven, as is evident from the passage above cited, Exod. xxxix. 27, 28, was, because Aaron therein represented the Lord as to Divine Good in the heavens, Aaron himself the Lord as to the Divine Celestial [principle] there, and by his garments as to the Divine Spiritual [principle] there proceeding from the Divine Celestial, n. 9814, and fine linen denotes the Divine Spiritual [principle] proceeding from the Divine Celestial, n. 5319, 9469.

9960. "To cover the flesh of nakedness"—that hereby is signified lest the interiors of love, which are defiled and infernal, should appear, appears from the signification of covering, as denoting to cause not to appear; and from the signification of the genitals and the loins, which are here signified by the flesh of nakedness, as denoting the interiors of conjugal love, for when by breeches are signified the externals of that love, n. 9959; by the flesh which they cover are signified its internals; that the loins signify conjugal love, see n. 3021, 4280, 4575; and that the genitals also, n. 4462, 5050 to 5062; and that flesh signifies the good of love, n. 3813, 7850, 9127; and whereas most of the expressions in the Word, have also an opposite sense, so likewise have loins, genitals, and flesh, in which sense they signify the evil, filthy and infernal things of that love, n. 3813, 5059; that they here signify things evil, filthy and infernal, is evident from this consideration, that it is said to cover the flesh of nakedness; the flesh of nakedness

here denotes what is opposite to the good of conjugal love, which is the delight of adultery, thus what is infernal, of which we shall speak presently. As to what concerns nakedness, it derives a signification from the parts of the body which appear naked, in like manner as garments from the parts of the body which they clothe, n. 9827; therefore it has one signification when it respects the head, which is baldness, another, when it respects the whole body; and another, when it respects the loins and genitals. When nakedness respects the head, which is baldness, it signifies deprivation of the intelligence of truth and the wisdom of good; when it respects the whole body, it signifies deprivation of the truths which are of faith; but when it respects the loins and the genitals, it signifies the deprivation of the good of love. As to what concerns *the first*, that *when nakedness respects the head, which is baldness, it signifies deprivation of the intelligence of truth, and of the wisdom of good*, it is manifest from Isaiah, "*In that day, the Lord shall shave by the king of Ashur the head, and the hairs of the feet, and shall consume the beard,*" vii. 20. To shave the head denotes to deprive of the internal truths of the Church; to shave the hairs of the feet and to consume the beard, denotes to deprive of its external truths; by the king of Ashur denotes by reasonings from falses; it must be evident to every one that neither the head, nor the hair of the feet, nor the beard was to be shaved by the king of Ashur, and that still they are significative. That the head denotes the interiors that are of wisdom and intelligence, see n. 6292, 6436, 9166, 9656; that the king of Ashur denotes reasoning, n. 119, 1186; that hair denotes the external truth of the Church, n. 3301, 5247, 5569 to 5573; that feet also denote things external or natural, n. 2162, 3147, 3986, 4280, 4938 to 4952; that the beard denotes sensual scientifics, which are ultimate truths, is manifest from the passages in the Word where beard is named. Again, in the same prophet, "*On all heads shall be baldness, every beard shall be shaven,*" xv. 2; where the sense is the same. And in Jeremiah, "*Baldness shall come upon Gaza, how long wilt thou cut thyself,*" xlvii. 5. And in Ezekiel, "*On all faces shall be shame, and on all heads baldness. Their silver they shall cast into the streets, and gold shall be an abomination,*" vii. 18, 19. Baldness on all heads denotes the deprivation of the intelligence of truth and of the wisdom of good; and whereas this is signified, it is also said, "*Their silver they shall cast into the streets, and gold shall be an abomination,*" for silver denotes the truth which is of intelligence, and gold the good which is of wisdom, n. 1551, 5658, 6914, 6917, 8932; that baldness upon all heads is not meant, neither that they should cast silver into the streets, and that gold should be an abomination, is evident. And in Moses, "*Moses said to*"

Aaron, and to Eleazar and to Ithamar his sons, *ye shall not shave your heads*, and your garments ye shall not unsew, lest ye die, and anger come upon the whole assembly," Levit. x. 6. And in Ezekiel, "The priests the Levites *shall not shave the head*, and their hair they shall not let down," xlv. 20; inasmuch as Aaron and his sons represented the Lord as to Divine Good and as to Divine Truth, n. 9806, 9807; and since by a shaven head and by unsewn garments was signified the deprivation of those principles, therefore it was forbidden to shave the head, and to unsew the garments, and it is said lest ye die and anger come upon the whole assembly, by which is signified, that thus the representative of the Lord as to Divine Good and as to Divine Truth would perish, thus the representative of the Church. Inasmuch as mourning represented spiritual mourning, which is mourning for the deprivation of the truth and good of the Church, therefore in mourning they brought baldness on their heads, as in Jeremiah, "They shall not bewail them, *neither shall baldness be induced on their account*," xvi. 6. And in Amos, "I will turn your feasts into mourning, and *I will cause baldness to come up on every head*, and I will set it as the mourning of an only begotten [son]," viii. 10. And in Micah, "*Put on baldness, and shave thyself on account of the sons of thy delights; dilate thy baldness* as an eagle, because they are removed from thee," i. 16. The sons of delights denote Truths Divine, their removal denotes deprivation; that sons denote truths, see n. 9807. Secondly, *When nakedness respects the whole body, that it signifies the deprivation of the truths of faith*, is manifest from the Apocalypse, "To the angel of the Church of the Laodiceans write, because thou sayest *I am rich* and have need of nothing, when thou knowest not that thou art wretched and miserable, and needy and blind, and *naked*. I counsel thee to buy of me gold purified in the fire, and *white raiment that thou mayest be clothed*, *that the shame of thy nakedness may not be manifested*," chap. iii. 17, 18. The angel of the Church denotes the Divine Truth there; to say that it is rich, denotes that it is in the knowledges of truth and good; wretched, needy, blind and naked, denote that still it is without truths implanted in the life, thus without good; to buy gold purified in the fire denotes to procure to themselves good; white raiment denotes the genuine truths of faith derived from good. Hence it is evident what is meant by the expression, "Lest the shame of thy nakedness be manifested." Again, "Behold I come as a thief, blessed is he who watcheth, and keepeth his raiment, *that he walk not naked, and they see his shame*," Apoc. xvi. 15; where the sense is the same. Again, "They shall hate the whore, and *shall make her devastated and naked*," Apoc. xvii. 16. The whore denotes those who falsify Truths Divine; to make her naked manifestly

denotes to deprive of those truths, for it is said devastated and naked, and to devastate is to deprive of truths. *By nakedness is also signified ignorance of truth*, and by clothing information, as in Isaiah, "*When thou shalt see the naked, and shalt cover him, thy light shall break forth as the day dawn,*" lviii. 7, 8. And in Matthew, "*The king shall say to those who are on the right hand, I was naked, and ye clothed me; and to those on the left hand, I was naked, and ye did not clothe me,*" xxv. 36, 38, 43, 44. In this passage naked denotes those who are not in truths, and still desire truths, also who acknowledge that there is nothing of good and of truth in them, see n. 4956, 4958. Thirdly, *that nakedness, when it respects the loins and genitals, signifies deprivation of the good of love*, is manifest from Isaiah, "*O virgin, daughter of Babel, take a mill-stone, and grind flour, uncover thy hair, make bare thy feet, uncover the thigh, pass over the rivers. Let thy nakedness be uncovered, let thy disgrace also be seen,* xlvi. 2, 3. The daughter of Babel denotes the Church, or what resembles the Church, where there is a holy principle in externals, but a profane principle in internals; the profane principle which is in internals is this, that they regard themselves and the world as an end, thus dominion and abundance of wealth, and holy things as means conducive to that end; to take a mill-stone, and to grind flour, denotes to trim out doctrine from such things as are likely to serve as means to promote the end, n. 7780; to uncover the hair, to make bare the feet, and to uncover the thigh, denotes to prostitute holy things both external and internal without shame and fear; thus to uncover nakedness denotes to cause to appear the filthy and infernal things, which are ends. And in Jeremiah, "*Jerusalem hath sinned a sin; they who honoured her, think vilely of her, because they see her nakedness, her uncleanness in her skirts,*" Lam. i. 8, 9. Jerusalem denotes the Church, in this case the Church which is in falses derived from evil; to see nakedness denotes to see filthy and infernal loves; uncleanness in the skirts denotes such things in the extremes; that skirts [or borders of garments] denote extremes, see n. 9917. And in Nahum, "*I will uncover thy skirts [or borders] upon thy faces, and will shew thy nakedness to the nations, and thine ignominy to the kingdoms,*" iii. 5. To uncover the skirts denotes to take away externals that the interiors may appear; the nakedness which shall be shewn to the nations, and the ignominy which shall be shewn to the kingdoms, are infernal loves, which are the loves of self and of the world, which defile the interiors. And in Ezekiel, "*Thou camest to comelinesses of comelinesses, thy paps became solid [solidata sunt], and thy hair grew; thou wast naked and stripped; with all thine abominations and thy whoredoms; thou rememberedst not the days of thy youth, when thou wast naked and stripped; trampled upon in*"

thy blood. *Thy nakedness was revealed by thy whoredoms upon thy lovers,*" xvi. 7, 22 36. Again, "I will give thee into the hand [of those] whom thou hatest, that they may treat with thee from hatred; *and they shall leave thee naked and stripped,* and the nakedness of thy whoredoms shall be revealed," xxiii. 28, 29. And in Hosea, "Contend with 'your mother that she may remove her whoredoms from her faces, and her adulteries from between her paps, *lest perchance I strip her naked* and set her according to the day that she was brought forth; and place her as a wilderness, and dispose her as a land of draught, and I will slay her by thirst. I will return and receive my corn, my new wine, my wool, and my linen, *which were to cover her nakedness; and I will reveal her baseness in the eyes of her lovers,*" ii. 2, 3, 9, 10. In which passages the subject treated of is concerning Jerusalem, which is also called mother, and thereby is signified the Church; her perverseness is described by whoredoms, adulteries, and by the revealing of nakedness, which are nothing else but filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which all evils and falses take their rise; hence the falsifications of truth and the adulterations of good are described in the Word by whoredoms and adulteries, and are also there called whoredoms and adulteries, see n. 8904. Hence it is evident what is meant by nakedness, and by the revealing of nakedness. Inasmuch as the subject treated of is concerning the truths of the Church falsified, and concerning the goods thereof adulterated, therefore it is said, "I will set her as the wilderness, and I will dispose her as a land of draught, and I will slay her by thirst;" where a wilderness denotes what is without goods, a land of draught denotes what is without truths, and thirst denotes the deprivation of all things of faith. It is said also that he would receive his corn, his new wine, his wool, and his linen, with which he had covered her nakedness, because by corn is signified the interior good of the spiritual Church, by new wine the interior truth thereof, by wool its exterior good, and by linen its exterior truth. That linen, wool, new wine, and corn are not meant, every one may see who reads from reason at all enlightened, and who believes that in the Word there is no expression without meaning, and that a holy principle pervades the whole because it is Divine. And in Jeremiah, "O daughter of Edom, the cup shall also pass from thee, *thou shalt be made drunken and naked,*" Lam. iv. 21. And in Habakkuk, "Woe to him that maketh his companion to *drink, making him drunken, and looking into their nakednesses:* thou shalt be filled with ignominy instead of glory, *drink thou also, that thy foreskin may be uncovered,*" ii. 15, 16. And in Ezekiel, "They poured forth blood in thee; *the nakedness of a father he hath revealed in thee,*" xxii. 9, 10. What the above words sig-

nify, no one can know, unless he knows what is meant by a cup, what by drinking, what by being drunken, what by being made naked, what by looking into nakednesses, and revealing them, also what by the foreskin. That all those expressions are to be spiritually understood, is evident; to drink spiritually denotes to be instructed in truths, and in the opposite sense in falses, thus to imbue them, see n. 3069, 3168, 3772, 8562, 9412, hence it is manifest what is meant by a cup, from which drink is received, n. 5120; to be drunken denotes to become thence insane; and to be made naked denotes to be altogether deprived of truths; to reveal nakednesses denotes to reveal the evils of the loves of self and of the world, which are infernal; to reveal the nakednesses of a father denotes those evils derived from what is hereditary and from the will-principle; to reveal the foreskin denotes to defile celestial goods by those loves. That the foreskin has this signification, see n. 2056, 3412, 4462, 7045. Hence circumcision denotes purification from those loves, n. 2036, 2632. From these considerations it may be manifest what is signified by the drunkenness and consequent revealing of the nakedness of Noah, concerning which it is thus written in Genesis, "*Noah drank of the wine, and was made drunken, and was uncovered in the midst of his tent; and Ham, the father of Canaan, saw the nakedness of his father, and told it to his two brethren. And Shem and Japheth took a garment, and set it on the shoulder both of them and went backwards, and covered the nakedness of their father, and their faces were backwards, and the nakedness of their father they saw not,*" Gen. xi. 21, 22, 23. In this passage is described the man of the Ancient Church, who is Noah; the wine which he drank, and with which he was made drunken, denotes the false principle with which that Church in the beginning was imbued; his thence lying uncovered in the midst of the tent, signifies evils resulting from a defect of truth in worship; the garment, with which Shem and Japheth covered his nakedness, is the truth of faith, by which those evils were covered and amended; the implantation of the good and truth of faith in the intellectual part is described by their placing the garment upon the shoulder, going backwards, and turning the face backwards, for this is exactly the case with the truths and goods of faith appertaining to the man of the Spiritual Church; Shem and Japheth signify those of the Spiritual Church who have received the truths of faith in good, which is charity; but Canaan those who have not received the truths of faith in good nor in charity. That Noah represents the man of the Ancient Church in the beginning, and that they were of such a quality, see n. 736, 773, 788, 1126. That Shem represents the man of the internal spiritual Church, and Japheth of the external, see n. 1062, 1127, 1140, 1141, 1150. That Canaan represented those who are in faith separate from charity, or,

what is the same thing, in external worship separate from internal, thus specifically the Judaic nation, n. 1093, 1140, 1141, 1167. That the truth and good of faith are implanted in the intellectual part with the men of the Spiritual Church, n. 9596. Moreover the wine, with which Noah was made drunken, signifies what is false, n. 6377. The tent in which he lay uncovered, signifies the holy principle of worship, n. 2145, 2152, 3312, 3391, 4391. The garment, with which they covered the nakedness of their father, signifies the truth of faith, n. 5954, 9212, 9216. The nakedness itself denotes his evil will-principle, which is covered by the truths of faith, and when it is covering truths look backwards. That these arcana are involved in the above historicals, is evident from the internal sense; and that these arcana are arcana of the Church, may be seen from this consideration, that Shem and Japheth were blessed, and with them all their posterity, merely because they covered the nakedness of their father, and that Canaan with all his posterity was cursed, merely because his father told it to his brethren. Inasmuch as with the Judaic and Israelitish nation the interiors were filthy, since they were principled in the loves of self and of the world above all other nations; and whereas the genitals with the loins signify conjugal love, and this love is the fundamental [love] of all loves celestial and spiritual, and thus comprehends them, therefore a caution was given to prevent the nakedness of those parts appearing in any manner with Aaron and with his sons, when they were in holy worship; which is the reason why it is said, that they should make for them breeches of linen to cover the flesh of nakedness, from the loins even to the thighs: and in another place, *that they should not go up in steps upon the altar, lest nakedness should be revealed upon it,* Exod. xx. 23. That with the Judaic and Israelitish nation the interiors were filthy, and closed when they were in worship, see the passages cited, n. 9320, 9380. That the genitals with the loins signify conjugal love, see n. 3021, 4280, 4462, 4575, 5050 to 5062; and that conjugal love is the fundamental [love] of all loves celestial and spiritual, consequently that these latter loves are also meant by the former, n. 686, 2734, 3021, 4280, 5054. From these considerations it is now manifest what nakedness signifies, especially the nakedness of the parts allotted to generation, when the interiors are filthy. But when the interiors are chaste, then nakedness signifies innocence, because it signifies conjugal love, by reason that love truly conjugal in its essence is innocence. That love truly conjugal is of innocence, see n. 2736; consequently that nakedness in this sense is innocence, n. 165, 8375; wherefore also the angels of the inmost heaven, who are called celestial angels, appear naked, n. 165, 2306, 2736. Inasmuch as the Most Ancient Church, which is described in the first chapters of Genesis,

and is meant, in the internal sense, by man or Adam, and by his wife, was a Celestial Church, therefore it is said of them, "*That they were both naked, and were not ashamed,*" Gen. ii. 25. But when that Church lapsed, which was effected by eating of the tree of science, by which was signified reasoning from scientifics concerning things Divine, then it is said, *that they knew that they were naked,* and sewed for themselves fig-leaves, and made themselves girdles, thus that they covered their nakedness; and also the man said, when Jehovah cried to him, *that he was afraid because he was naked;* and then that Jehovah made for them *waistcoats of skin, and clothed them,* Gen. iii. 6 to 11, and 21. By fig-leaves, of which they made themselves girdles, and also by waistcoats of skin, are meant the truths and goods of the external man. The reason why their state after the fall is thus described was, because from internal men they became external; their internal principle is signified by Paradise, for Paradise denotes the intelligence and wisdom of the internal man, and its being closed up is signified by ejection out of Paradise. That a leaf denotes natural truth which is scientific, see n. 885. That a fig denotes natural good, or good of the external man, n. 217, 4231, 5113. And that a waistcoat of skin also denotes the truth and good of the external man, n. 294, 295, 296. That skin denotes what is external, see n. 5544.

9961. "From the loins even to the thighs they shall be"—that hereby is signified their extension, namely, of the exteriors of conjugal love, which are signified by breeches of linen, appears from the signification of loins and of thighs, as denoting those things which are of conjugal love, the loins those which are of its interiors, and the thighs those which are of the exteriors, thus its extension from interiors to exteriors. The reason why the loins signify the interiors of that love is, because they are above, and the reason why the thighs signify its exteriors is, because they are beneath; for the things appertaining to man, which are above, signify the interiors, and those which are beneath, signify the exteriors. Hence it is that in the Word interior things are meant by superior, and exterior things by inferior, see n. 3084, 4599, 5196, 8325. Superior things with man correspond to celestial and spiritual things, which are interior, and inferior things correspond to natural things, which are exterior. Hence it is that the feet signify natural things, n. 2162, 3147, 3986, 4382, 4938 to 4952. And since by the thighs is meant the inferior part of the loins, which looks to the feet, therefore the exterior and inferior things of conjugal love are signified by them, see n. 4277, 4280. But that the loins in general signify conjugal love, see n. 3021, 3294, 4575, 5050 to 5062. That the loins have this signification, is from correspondence; concerning the correspondence of all things of man with heaven, see what has been copiously shewn in the

passages cited, n. 9276, 9280. It is said the extension of conjugal love from interiors to exteriors; for in the heavens there is an extension of all things of love and of all things of faith, or what is the same thing, of all things of good and of all things of truth, for all are there conjoined according to affinities in regard to the truths of faith and the goods of love; such extension is in every heaven. This extension also is into the heavens which are beneath, since all the heavens make one; yea, they also extend themselves even to man, that he likewise may make one with the heavens. This extension is what is meant by extension from superior or interior things to inferior or exterior things. Superior or interior things are called celestial and spiritual, whilst inferior or exterior things are called natural or worldly. As to what specifically concerns conjugal love, the extension of which is here treated of, it is the fundamental [love] of all loves; for it descends from the marriage of good and of truth in the heavens. And whereas the marriage of good and of truth is in the heavens, and makes the heavens, therefore love truly conjugal is heaven itself with man. But the marriage of good and of truth in the heavens descends from the conjunction of the Lord with the heavens, for what proceeds from the Lord, and flows-in into the heavens, is the good of love, and what is received there by the angels is the truth thence derived, thus the truth which is from good, or in which is good; on this account the Lord in the Word is called the Bridegroom and Husband, and heaven with the Church the Bride and Wife. From these considerations it may be manifest how holy marriages are in heaven, and how profane adulteries are there; for marriages in themselves are so holy, that nothing is more holy, also for this reason, because they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have lived an angelic life; and *vice versa*, adulteries are so profane that nothing can be more profane, since they are destructive of heaven and of the Church with man. That this is the case, see what has been said and shewn concerning marriages and concerning adulteries, n. 2727 to 2759. From these considerations it may be further manifest, why by nakednesses are signified the filthy and infernal things treated of in the foregoing paragraph, and why it was so severely enjoined, that Aaron and his sons, when they ministered, should be clothed with breeches, and that otherwise they would die, for it is said, "*Make for them breeches of linen, to cover the flesh of nakedness, from the loins even to the thighs they shall be. And they shall be upon Aaron, and upon his sons, in their entering-in to the tent of assembly, or in their approaching to the altar to minister in the holy [place], lest they carry iniquity, and die; [it shall be] a statute to him and to his seed after him.*" It is therefore to be noted, that by conjugal love

is meant all love celestial and spiritual, by reason that, as was shewn above, love truly conjugal is the fundamental [love] of all loves. They therefore who are in it, are also in all the other loves of heaven and of the Church, for it descends, as was said, from the marriage of good and truth in the heavens, which marriage makes heaven. Hence also it is, that heaven in the Word is compared to a marriage, and is likewise called a marriage. Hence also it is evident why it was cautiously provided, that the nakednesses of Aaron and of his sons in ministering should not appear; for their nakednesses signified all loves contrary to celestial loves, which in general are called loves of self and of the world, when they are regarded as ends, and which are filthy and infernal loves. That this is the case, man at this day knows not, by reason that he is in those loves, and perceives no other delight but what is derived from them. Hence it is that when mention is made of spiritual and celestial love, he hesitates and knows not what they are, consequently knows not what heaven is; and possibly he will be amazed, when he hears and thinks, that in spiritual and celestial love, separate from the love of self and of the world, there is eternal felicity, which is ineffable.

9962. "And they shall be upon Aaron and upon his sons"—that hereby is signified protection from the hells, appears from the signification of the breeches, concerning which it is said, that they shall be upon Aaron and his sons, as denoting the externals of conjugal love, see n. 9959; and from the signification of the nakednesses which the breeches were to cover, as denoting the interiors of that love, which were filthy and infernal, see also above, n. 9960; and whereas nakednesses have this signification, therefore the breeches, which were to be upon Aaron and upon his sons, were for protection from the hells. The case herein is this; the Judaic and Israelitish nation, as to their interiors, were in the loves of self and of the world, thus in infernal loves above all other nations, but as to exteriors they could be in a holy principle also above all other nations; wherefore when they were in a holy principle, the interiors were closed, for thus by them external holy things could be communicated with the heavens, and hence conjunction could exist. It would have been altogether otherwise, if the internals, which, as was said, were filthy and infernal, had not been closed with them. Hence it is, that with that nation there was not a Church, but only the representative of a Church; for a Church, which is a Church, consists in the internal things which are of faith and of love, but not in external things separate from them. The external things appertaining to that nation were all representative. Since now by breeches are signified the externals of conjugal love, in general the externals of all heavenly loves; and

externals were what covered internals, and the internals appertaining to that nation were filthy and infernal, therefore by the breeches being upon Aaron and upon his sons, is signified protection from the hells; for so long as they were in external sanctity, the internals being covered or closed, so long also they were removed from the hells, and were thereby in protection. That the internals appertaining to the Judaic and Israelitish nation were filthy and infernal, and that on this account there was no Church amongst them, but only the representative of a Church, see the passages cited, n. 9320; 9380. That when they were in worship, they were only in external sanctity, see n. 3479, 4293, 4311, 4314, 8588, 9373, 9380; and that the interiors on such occasions were closed, n. 8788, 8806.

9963. "In their entering-in to the tent of assembly"—that hereby is signified in worship representative of all things of heaven and of the Church, appears from the signification of entering-in to the tent of assembly, as denoting worship representative of all things of heaven and of the Church, for by the tent was represented heaven where the Lord is, n. 9457, 9481, 9485, 9784. Thus by entering into it, when concerning Aaron and his sons, is signified the worship of the Lord. All worship also at that time was performed in the tent and at the altar, for in the tent the breads of faces were arranged, the lamps were lighted, and incense was burned, and at the altar sacrifices were offered; in those things representative worship principally consisted. Representative worship is external worship representing internal things which are of love from the Lord to the Lord, thus which are all things of heaven and of the Church, for in heaven and in the Church all things have reference to the good which is of love and to the truth which is of faith from the Lord to the Lord.

9964. "Or in their approaching to the altar to minister in the holy [place]"—that hereby is signified in worship representative of the Lord Himself, appears from this consideration, that the altar was the principal representative of the Lord as to Divine Good, see n. 9714; thus to approach to the altar, and to minister in what is holy there, denotes the worship of the Lord Himself. The worship representative of the Lord consisted principally in burnt-offerings and sacrifices offered on the altar, n. 922, 923, 2180, 6905, 8680, 8936; worship representative of the Lord as to Divine Good at the altar, and worship representative of Him as to Divine Truth in the tent of assembly. Therefore it is said, that by entering into the tent of assembly is signified worship representative of all things of heaven and of the Church, n. 9963, and by approaching to the altar worship representative of the Lord Himself; for heaven and the Church are receptacles of the Divine Truth proceeding from the Lord.

The Divine Truth proceeding from the Lord is truth proceeding from the good of His love, and it is implanted where that good also is received, consequently where the Lord is received, from whom that good is derived.

9965. "Lest they carry iniquity and die"—that hereby is signified annihilation of all worship, appears from the signification of carrying iniquity, when concerning the priesthood of Aaron and his sons, as denoting the removal of falses and of evils with those who are in good from the Lord, see above, n. 9937. But when it is said of them, "Lest they carry iniquity and die," it signifies annihilation of all worship, see n. 9928; for representative worship died, since nothing of it appeared any longer in the heavens. How the case herein is, may be manifest from what was said and shewn above, n. 9959, 9960, 9961. That they also died, when they acted not according to the statutes, is evident from the sons of Aaron, Nadab and Abihu, who were consumed by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire, Levit. x. 1, 2, and following verses. The fire of the altar represented Love Divine, thus love from the Lord, whereas strange fire represented love from hell; the annihilation of worship was signified by the burning of incense from this latter fire, whence came their death; that fires signify loves, see n. 5215, 6832, 7324, 7575, 7852. It is said in several passages in the Word, *that they should carry iniquity*, when they did not act according to the statutes, and by it was signified damnation, because sins were not removed, not that they were damned on that account, but that they thereby annihilated representative worship, and thus represented the damned who remain in their sins; for no one is damned on account of the omission of external rites, but on account of evils of the heart, thus on account of the omission of those rites from evil of the heart. This is signified by carrying iniquity in the following passages, "If a soul shall sin, and shall do one of all the precepts of Jehovah, which ought not to be done, although it knew not, yet it shall be guilty, and *shall carry its iniquity*," Levit. v. 17, 18; where by carrying iniquity is not meant, but is signified the retaining of evils, and thereby damnation; since it had not done it from evil of heart, for it is said although it did not know. Again, "If in eating, any of the flesh of the sacrifice of their peace-offerings shall be eaten on the third day, he that offereth it shall not be accepted, it is abomination, and the soul which eateth *shall carry his iniquity, and shall be cut off from his people*," Levit. vii. 18; chap. xix. 7, 8; by carrying iniquity is also here signified to remain in his sins, and thus to be in damnation; not on this account because he ate of his sacrifice on the third day, but because by eating it on the third

day was represented what is abominable, which is liable to damnation. Thus by carrying iniquity, and being cut off from his people, was represented the damnation of those, who do the abomination which is signified by that deed; nevertheless there was not damnation on account of eating, for the interior evils, which were represented, damn not the exterior without them. Again, "Every soul which hath eaten a carcase and what is torn, and hath not washed his garments, and purified his flesh, *shall carry his iniquity,*" Levit. xvii. 15, 16; inasmuch as eating a carcase and what is torn, represented the appropriation of evil and the false, therefore he is said to carry iniquity also representatively. Again, "If a man, who is clean, shall omit to celebrate the passover, *this soul shall be cut off from his people,* because he did not offer an offering to Jehovah in his stated time, *he shall carry his sin,*" Numb. ix. 13; the passover represented deliverance from damnation by the Lord, n. 7093, 7867, 7995, 9286, 9287 to 9292; and the paschal supper represented conjunction with the Lord by the good of love, n. 7836, 7997, 8001; and because those things were represented, it was ordained, that he should be cut off from the people who did not celebrate the passover, and that he should carry his sin; nevertheless the thing in itself was not such an enormity, but only represented those, who in heart deny the Lord, and hence deliverance from sins, and who are not willing to be conjoined to Him by love, thus it represented their damnation. Again, "The sons of Israel shall not come near to the tent of assembly, *to carry iniquity by dying;* the Levites shall do the work of the tent of assembly, and *they shall carry iniquity,*" Numb. xviii. 22, 23. The reason why the people carried iniquity by dying, if they came near the tent of assembly to do work there, was because they annihilated thereby the representative worship enjoined to the ministry of the priests; the ministry of the priests, or the priesthood, represented all the work of the Lord's salvation, n. 9809. Therefore it is said that the Levites, who also were priests, should carry their iniquity, by which was signified expiation, that is, removal from evils and falses with those who are in good from the Lord alone, n. 9937. By carrying iniquity is signified true damnation, when it is said of those who do evils from an evil heart, as it is said of those treated of in Levit. xx. 17, 19, 20; chap. xxiv. 15, 16; Ezek. xviii. 20; chap. xxiii. 49, and elsewhere.

9966. "[It shall be] the statute of an age to him and to his seed after him"—that hereby are signified the laws of order in the representative Church, appears from the signification of the statute of an age, as denoting the law of Divine Order in the heavens and in the Church, see n. 7884, 7995, 8357. It is said in the representative Church, because the externals of worship

which represented internals were called statutes, see n. 9872, thus which were representative of the Church; and since the internal things which were represented, were Divine, thus eternal; therefore it is said the statute of an age; for by an age is signified what is eternal.

OF THE SECOND EARTH SEEN IN THE STARRY HEAVENS.

9967. *AFTERWARDS I was led by the Lord to an earth in the universe, which was distant from our earth further than the first which has been treated of at the close of some of the foregoing chapters. That it was further distant, was given to know from this circumstance, that I was two days in being led thither, as to my spirit. This earth was to the left, but the former to the right. Remoteness, in the other life, does not arise from distance of place, but from difference of state, which nevertheless appears there like distance of place, according to what was said above, n. 9440. Wherefore from the tediousness of progression thither, which, as was said, was for two days, I might conclude, that the state of the interiors with the inhabitants of that earth, which is the state of affections and of thoughts thence derived, differed proportionably from the state of the interiors with the spirits from our earth. Inasmuch as I was conveyed thither, as to the spirit, by changes of the state of the interiors; therefore it was given to observe the successive changes themselves before I arrived thither. This was done when I was awake.*

9968. *When I arrived thither, the earth was not seen, but only the spirits from that earth; for as has been occasionally observed above, the spirits of every earth appear about their own earth, by reason that they are of a similar genius, in consequence of a similar state of life, and in the other life similitude of state conjoins; and principally for this reason, that they may be with the inhabitants of their own earth, who are of a similar genius; for man without spirits cannot live, and spirits of a like nature to every one are adjoined to him, see n. 5846 to 5866, 5976, to 5993. Those spirits seemed at a considerable height above the head, and hence they saw me coming. It is to be noted, that they who are on high can view those who are beneath, and so much the more extensively, the greater their height is; and that they can not only view them, but also discourse with them. From their state of elevation, they observed that I was not from their earth, but from a distance elsewhere; wherefore they accosted me thence in a variety of questions, to which also it was given me to reply; and among other things I told them from what earth I*

was, and what kind of earth it was; and afterwards I informed them concerning the earths in our solar system, and at the same time also concerning the spirits of the earth or planet Mercury, to whom it was granted to wander about to several earths, for the sake of procuring to themselves knowledges of various things with which they are delighted, see n. 6808 to 6817, 6921 to 6932, 7069 to 7079. When they heard this, they said that they had also seen those spirits among them.

9669. I was told by the angels from our earth, that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to keenness of external vision, and that, on this account they appear on high, and that they also are remarkably keen-sighted.

9970. In consequence of their having such relation in the GRAND MAN, which is heaven, and of their seeing clearly the things which were beneath, in discoursing with them I compared them to eagles, which fly aloft, and enjoy a clear and extensive view of objects beneath; but at this they expressed indignation, supposing that I compared them to eagles as to rapaciousness, and thus that they were wicked; but I replied, that I did not liken them to eagles as to rapaciousness, but as to quick-sightedness; adding, that they who are like to eagles as to rapaciousness, are wicked, but that they who resemble them as to sharp quick-sightedness only, are good.

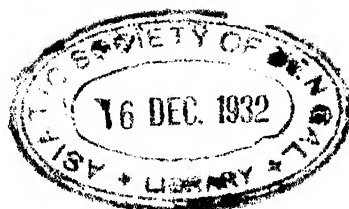
9971. Being questioned concerning the God whom they worshiped, they replied, that they worshiped a God visible and invisible; a God visible under a human form, and an invisible God, not under any form; and it was found from their discourse, and also from the ideas of their thought communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To these things it was given to reply, that also in our earth a visible and invisible God is worshiped, and that the invisible God is called the Father, and the visible, the Lord; but that both are one, as Himself has taught us, saying, That no one at any time has seen the appearance of the Father, but that the Father and He are One, and that whosoever seeth Him, seeth the Father, and that the Father is in Him and He in the Father; consequently that each Divine [principle] is in one person. That those are the words of the Lord Himself, see John, chap. v. 37; chap. x. 30; chap. xiv. 7, 9, 10, 11.

9972. Presently I saw spirits from the same earth in a place beneath the former, with whom also I discoursed; but they were idolaters, for they worshiped an idol of stone, like to a man, but not handsome. It is to be noted, that all who come into the other life, in the beginning have a worship like what they practised in the world, but that they are successively removed from it. The reason of this is, because all worship remains implanted in the interior life of man, from which it cannot be removed and

eradicated but by degrees. On seeing this, it was given me to tell them, that they ought not to adore what is dead, but what is alive; to which they replied, that they knew that God lives, and not a stone; but that they thought of the living God when they looked on a stone like a man, and that otherwise the ideas of their thought could not be fixed and determined to the invisible God. It was then given to tell them, that the ideas of thought may be fixed and determined to the invisible God, when to the Lord, who is the visible God; and thus that man may be conjoined to the invisible God in thought and affection, consequently in faith and love, when he is conjoined to the Lord, but not otherwise.

9973. *The subject concerning this second earth in the starry heaven, will be continued at the close of the following chapter.*

END OF VOL. XI.



NOTE.

In this Volume, the numbers referring to passages have been revised and corrected; but where the correct number could not be discovered, the erroneous one is retained, and distinguished by an asterisk.





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